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THE

HOME MISSIONARY.

complete

MAY, 1886.

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Vol. LIX. No. 1.

NEW YORK:

AMERICAN HOME MISSIONARY SOCIETY

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HOME MISSIONARY
SOCIETY.

33464

THE HOME MISSIONARY.

Go.....Preach the Gospel.....*Mark* xvi. 15.
How shall they preach except they be sent?..*Rom.* x. 15.

VOL LIX. MAY, 1886. No. 1.

THE SARATOGA MEETING.

The Sixtieth Annual Meeting of the American Home Missionary Society will be held, as those for three years past have been, in the Methodist Church, Washington Street, Saratoga Springs, N. Y., June 1st to 4th. President Julius H. Seelye, of Amherst College, will preside. The annual sermon will be preached on Tuesday evening, June 1st, by Rev. James Brand, D.D., of Oberlin, Ohio. A communion service will follow. Wednesday, A.M., papers by the Secretaries, and reports from several Auxiliaries are to be presented. Wednesday, P.M., business meeting; the woman's meeting, in behalf of the Woman's Department of the Society, being held at the same time. Wednesday evening and Thursday forenoon, afternoon and evening, will be occupied with the discussion of important matters connected with the welfare and progress of the Society's work, whether among the native or the foreign-born population, in all parts of the land. Addresses may be expected from well-informed representative Eastern and Western ministers and laymen interested in various departments of Home Missions. The report of the sixtieth year's work is of grander proportions and richer in encouragement than any that has preceded it. The officers of the Society are hoping for an attendance larger and more enthusiastic even than either of the three already held in Saratoga.

Railway and Steamboat Fares.—Arrangements are on foot for a reduction in fares on the main lines of travel by rail and river, which it is hoped will be not less favorable than in previous years. When definitely fixed, the particulars as to routes, rates, and conditions will be given in the religious papers most likely to be read by attendants on the meeting.

Hotels and Boarding-houses.—As heretofore, the local committee at Saratoga have secured very generous concessions in terms for board and rooms during the continuance of the meetings, as will be seen by the following notice:

The following named houses will accommodate, at the prices named,

all persons coming to the anniversary. The accommodations in all of them are comfortable. The price does not always determine the grade of the house; for some houses bid lower than others for patronage; but the rates of all are greatly reduced; in most cases one-half. It is impossible for the committee to assume the responsibility of assigning places in a way to satisfy all; so they give the names of the houses with their recommendation, that persons may communicate directly with the houses. Houses and distances are so well known to most who will attend, that it will be easy for them to select from the list given below. But all persons coming, who are perfect strangers, and have no friends to direct them, or any desiring, because of physical infirmity, to be located near the place of meeting, may address Rev. T. W. Jones; but let such state the price they wish to pay, and inclose an addressed postal or stamped and addressed envelope. This secures speedy reply. Have your correspondence addressed to your stopping-place. The mails are delivered at hotels and residences, in Saratoga, four times a day.

Rev. T. W. Jones, S. A. Rickard, George F. Harvey,
William S. McRae, Nicholas Wagman, Calvin Goodnow,
Marvin Snow, *Committee of Arrangements.*

HOUSES AT $1 PER DAY.

Franklin House, Church St.; Continental Hotel, Washington St.; Mrs. Wright, No. 1 Ellsworth Block, Henry St.; Mrs. Gilbert, 5 Ellsworth Block, Henry St.; Mrs. Carroll, 125 Phila St.; Mrs. Markell, 5 Washington St.; Chapman House, opposite American, Broadway; Mrs. Mabie, 23 Franklin St.; Irving Hotel, 441 Broadway; Columbian Place, cor. Broadway and Lake Avenue; Mrs. F. D. Carpenter, 55 Phila St.; Rositer House, Regent St.; Regent Street House, Regent St.; Mrs. Carpenter, 186 Regent St.; Mrs. Waring, Franklin St.; S. A. Hartwell, 101 Washington St.; Mrs. Freeman, Phila St.

HOUSES AT $1.50 PER DAY.

"Trim Cottage," 51 Philadelphia St.; Mrs. Scovill, 59 Philadelphia St.; Palmer House, Circular St.; Balch House, 529 North Broadway, $1.50 single, or $1.25 two occupying a room; Holden House, Broadway, North of the United States, $1.50 single, or $1.25 two in a room; "Summer Rest," 75 Spring St., $1.50 single, or $1 two in a room; Mr. Brown, 64 Circular St.

HOUSES AT $1.25 PER DAY.

Mrs. L. S. Morrey, 39 Franklin St.; Bates House, 109 Circular St.; Mrs. W. B. Dewel, 109 Philadelphia St.; Dr. Hamilton, Franklin St., $1.25, or $1 two in a room; Vanderburgh Cottage, 131 Philadelphia St., $1.25 and $1; Miss March, 1 Batchelor's Row, Regent St., $1.25; Washburn House, Washington St., $1.25 and $1.50; Broadway House, Broad-

way; Vermont House; Linwood, So. Broadway; Columbian Place, cor. Lake Ave., on Broadway, $1, double; Albemarle House, $1.25 to $1.50.

HOUSES AT $2 PER DAY.

Worden Hotel; The Adelphi; The American; Dr. Strong's, $2 a day, or $14 per week.

THE list of churches which have assumed self-support during the year ending April 1st, 1886, will be published in the next number of *The Home Missionary*. Should any church have failed to notify us of its right to honorable mention in this "Roll of Honor" there will be an opportunity to do so now.

MONEY AND THE KINGDOM.

[THIS is the title of the last chapter of "Our Country." We have been urged to print this chapter by itself and circulate it widely as a tract. But as it would lose something of its force by being taken away from its connection, and as the price of the book is so low that it is within the reach of all, we have decided not to do this. The following extracts will give some idea of its quality and its pertinence to our times.]

IN the preceding chapter has been set forth the wonderful opportunity enjoyed by this generation in the United States. It lays on us a commensurate obligation. We have also seen that our wealth is stupendous. If our responsibility is without a precedent, the plenitude of our power is likewise without a parallel. Is not the lesson which God would have us learn so plain that he who runs may read it? Has not God given us this matchless power that it may be applied to doing this matchless work?

The kingdoms of this world will not have become the kingdoms of our Lord until the money power has been Christianized. . . .

If we would Christianize our Anglo-Saxon civilization, which is to spread itself over the earth, has not the hour come for the church to teach and live the doctrines of God's Word touching possessions? Their general acceptance on the part of the church would involve a reformation scarcely less important than the great reformation of the sixteenth century. What is needed is not simply an increased giving, an enlarged estimate of the "Lord's share," but a *radically different conception* of our relations to our possessions. Most Christian men need to discover that they are not proprietors, apportioning their own, but simply trustees or managers of God's property. . . .

The principle which has been stated and briefly applied, and which is as abundantly sustained by reason as it is clearly taught in the Scriptures, *is not accepted by the Christian Church.* There are many noble gifts and noble givers; but they only help us to demonstrate that

great multitudes in the church have not yet learned the first principles of Christian giving. According to Dr. Dorchester there were, in 1880, ten million members of Evangelical Protestant churches in the United States, who, from 1870 to 1880, gave annually for missions, home and foreign, five million five hundred thousand dollars, an average of fifty-five cents for each church-member. A considerable proportion, however, is given by church goers who are not church-members. We will call it, therefore, an even fifty cents for each of the ten million professing Christians. But many thousands give a dollar each, which means that as many thousands more give nothing. There are some thousands who give ten dollars; and for every thousand of this class there are nineteen thousand who do not give anything. Dr. Cuyler says he once had a seamstress in his church who used to give a hundred dollars a year to missions. Not a few out of larger means, give as much; and, for every one of them, there are one hundred and ninety-nine who give nothing. Some give five thousand dollars; and for each of them there are ten thousand church-members who do not give one cent to redeem the heathen world, for which he with whom they profess to be in sympathy gave his life. There are hundreds of churches that do not give anything to home or foreign missions; and of those that do many members give nothing. A church in Hartford gave eleven hundred dollars to home missions. One lady said to another: "Didn't we do well this morning?" "No; not as a church," was the reply. "For one lady gave six hundred dollars and one gentleman gave three hundred." If church collections were analyzed, it would appear that, as a rule, by far the greater part is given by a very few persons, and they not the most able. The great majority of church-members give only a trifle or nothing at all for the work of missions. . . .

One-fifth, then, of the wealth of the United States, or $8,728,400,000, was in the hands of church-members in 1880; and this takes no account of the immense capital in brains and muscles. Of this great wealth *one sixteenth part of one per cent.*, or one dollar out of fifteen hundred and eighty-six, is given in a year for the salvation of seven or eight hundred million heathen. If Christians spent every cent of wages, salary, and other income on themselves, and gave to missions only one cent on the dollar of their real and personal property, their contribution would be $87,284,000 instead of $5,500,000. . . .

If the members of our Sunday-schools in America gave, each, one cent a Sabbath to missions, it would aggregate nearly as much as is now secured, with endless writing and pleading and praying, from our entire church-membership. . . .

The door of opportunity is open in all the earth; organizations have been completed, languages learned, the Scriptures translated, and now the triumph of the Kingdom awaits only the exercise of the power

committed to the church, but which she refuses to put forth. If she is to keep step with the majestic march of the divine Providence, the church must consecrate the power which is in money. . . .

Oh! that men would accept the testimony of Christ touching the blessedness of giving! He who sacrifices most, loves most; and he who loves most, is most blessed. Love and sacrifice are related to each other like seed and fruit; each produces the other. The seed of sacrifice brings forth the fragrant fruit of love, and love always has in its heart the seeds of new sacrifice. He who gives but a part is not made perfect in love. Love rejoices to give all; it does not measure its sacrifice. It was Judas, not Mary, who calculated the value of the alabaster box of ointment. He who is infinitely blessed is the Infinite Giver; and man, made in his likeness, was intended to find his highest blessedness in the completest self-giving. He who receives, but does not give, is like the Dead Sea. All the fresh floods of Jordan cannot sweeten its dead, salt depths. So all the streams of God's bounty cannot sweeten a heart that has no outlet; is ever receiving, yet never full and overflowing.

If those whose horizon is as narrow as the bushel under which they hide their light could be induced to come out into a large place, and take a worthy view of the Kingdom of Christ and of their relations to it, if they could be persuaded to make the principle of Christian giving regnant in all their life, their *happiness* would be as much increased as their usefulness.

PERIODICALS FOR DISTRIBUTION.

We have frequent offers for distribution of religious newspapers and magazines which have been read. Not knowing what publications are taken by our workers in the field, we cannot always tell where to place them. Any of our brethren desiring a particular paper or magazine may notify us, and we will, if possible, open communication with some one who can supply this want. Those who have periodicals for this use should not send them to us, but may obtain names of applicants by communicating with this office.

REV. ALEXANDER PARKER,

whose death has cast a gloom over the two communities—Miles and Preston, Iowa—was born in Irvine, Scotland, March 27th, 1829. He came to this country in 1842. At an early age he was filled with aspirations to fit himself for some noble purpose in life. He graduated from Oberlin College in 1858, and immediately entered upon a theological course. Within three months of the close of his theological studies at

Oberlin he enlisted in Co. C. 7th Ohio Volunteer, June 6th, 1861. He was captured at Cross Lanes, Va., the next August, and subsequently spent nine months in rebel prisons at Richmond, New Orleans, and Salisbury, N. C. Was honorably discharged from service July 6th, 1862. After which he resumed his duties as a soldier of the cross and was ordained under commission from the American Home Missionary Society at DeSoto, Wis., Oct. 1862. Since 1864, with the exception of four years spent in California, he has ministered under the same commission to various Congregational churches in Iowa, and for the last six years has been pastor of Congregational churches of Preston and Miles.

He was united in marriage with Miss Amanda J. Podge in Michigan in 1864. Their marriage was blest with six children, three boys and three girls. All except one daughter, little Nellie, who passed away at the early age of six and one-half years, some five years since, survive him, and with their stricken mother mourn their irreparable loss.

The sorrow of the community is expressed in the following extract from an Iowa paper:

"Those who were with the church here in its early history loved Mr. Parker, and can never forget how much they owe to his wise guidance. His simplicity of character, honesty of purpose and noble sentiments of friendship and good will to all have endeared him to the people of these communities in which he has labored so faithfully as a pastor, and so honorably discharged the duties of a citizen."

SIXTY-ONE CENTS A MEMBER!

The problem now before the American Home Missionary Society of organizing religious influences in any degree commensurate with the population to be reached by them, confronts one as a task for imperial resources, and for the wisdom of the ripest statesmanship. The whole of the national area, Alaska alone excepted, may be said now to demand the consideration of those interested in this problem. Maine, Florida, Texas, California, Washington Territory, Dakota, Michigan, and one may almost say all regions between these points, have their claims, by reason of religious destitutions and opportunities for religious enterprise.

Our population is increasing at the rate of a million and a half a year, and of this increase one-half is by immigration. Our cities are becoming aggregations of masses that are everything but American. Of the population of Boston seventy per cent. are of foreign birth, or the children of foreign-born parents; of the population of New York, eighty per cent.; of the population of Chicago, ninety per cent. When we add the fact that, while some of these foreign-born elements are an admirable contribution to the national life, others—and these the more important numerically considered—are, from every point of view, an infusion

of what is to be deprecated and dreaded. It will be seen that these figures are very ominous. Think of the fact that seventy per cent. of foreign criminals, when released from prison, come hither for a new field of operations! And, thanks to the recklessness of our politicians, they vote when they get here; their voices become influential in our municipal councils and the choice of our magistrates! Let me call your attention to the rapid increase of the immigrant population as a whole. We have upward of three millions of Germans in this country. Of these, 27 per cent. have come hither in five years. We have a half million of Scandinavians, and of these more than 52 per cent. have come in five years. We have 86,000 of Russians, and of these nearly 64 per cent. have come in five years. We have nearly 60,000 Hungarians, and of these 92 per cent. have come in five years.

Recognize, friends, what an invasion by European peoples these figures indicate! What hordes of aliens are coming, and in what a mighty and increasing march they come! And as to the bulk of them, it has been truly said by Dr. Clark: "They are strangers to our institutions, and slow to appreciate them. Ignorant of the traditions and germ ideas of the Republic, they bring with them the worst vices of the Old World, and an ignorance inbred and made dense by generations of intellectual sloth. They bring with them, not only no religion, or a false, but more and more the plague of middle Europe—a rampant Atheism, that lays its murderous ax at the root of the family, the school, the church, and the state." They bring with them lawless and destructive impulses; they come, communists, anarchists, nihilists, escaping from repression abroad, to seek full scope for their pestilent notions here. To read the newspapers circulating among these elements of our population, in their own tongues, is to find ample reason for the gravest apprehensions of peril to every interest that is dear to us, unless these ever-increasing masses are in some way reached with kindly influences, tending to their enlightenment, their moral transformation, and their assimilation with the better elements of our American life. American Christianity must save them, or they will overmaster and destroy the best results it has yet effected on this continent. The conflict of light and darkness, good and evil, love and hate, is inevitable and irrepressible; and the darkness, the evil, and the hate are gathering strength.

The work of Home Missions has entered upon a new epoch, under changing conditions. The problem of home evangelization, as our fathers saw it, was great; but events and changes in society have magnified and complicated it manifold. We *discern* that, however wisely our fathers counseled and wrought, the problem of Christianizing America was more formidable than they imagined; and it remains to a large degree unsolved. It bulks before us to-day in gigantic proportions. The difficulties of it grow oppressive to the most fervent spirits, to the shrewdest advisers, to the stoutest hearts.

Our Home Missionary Society had nearly 1,500 men in the field last year, and could have employed more had the receipts warranted it. Only the timely help of a legacy averted a deficit, however, the receipts from the living being insufficient. The total receipts were but 61 *cents a member from the whole number of our Congregational churches*, and that when the Home Missionary churches give much more than that. It is in the well-to-do churches that the work is straitened. It is these above all which need arousing. This certainly does not look like very vigorous warfare against the evils which depress our country and threaten its future well-being. This amount of sacrifice is not much on the part of a people so much blessed as we are.

I tell you, friends, the day when to pay for one's pew and to fill one's place in the sanctuary was the fulfilling of one's religious duty as a citizen is long gone by, if it ever was. The measure of one's duty to-day, at any rate, is a long way beyond that. And it seems to me the call of Christ upon us for our gifts and our personal service never was more unmistakable or more emphatic than in this very hour. With all my heart I entreat of you to estimate generously what your Master and your country may fairly ask of you, and let it be joyfully laid upon this altar.—*Rev. C. R. Palmer, Bridgeport, Conn.*

A CHEAP GOSPEL.

Many of these people want a cheap gospel. A brother said to me one day, "When I was a member of the ———— church, I *only had* to pay twenty-five cents a quarter. I paid $10 dollars toward building this church, and I surely thought that would be an end of church expenses, to me, as I understood that the American Home Missionary Society allowed the Congregational church to call a minister, and then they would pay him." I informed him that the American Home Missionary Society was founded on the law of God, in that they helped those who helped themselves. When he heard this he said he would leave the Congregational church and go back to the other, as that was by far the cheapest church!—*Rev. I. G. Gordon, Grand View, Dak.*

BIBLE PLAN OF GIVING.

One Bible motto has been the inspiration of my ministry for ten years past, namely: "For see, saith he, that thou make all things according to the pattern shewed thee in the Mount."

We look at the church of the present day, and we find serious trouble about its finances. First, it is difficult to pay its running expenses; secondly, to induce its people systematically, and according to

their ability, to contribute; thirdly, to supply the needed funds for its benevolent and aggressive work. It has occurred to me that the Bible system of giving is the only perfect plan ever devised to meet all these demands, and that if it were adopted and followed in these days we should have ample funds for church support and church work. The system was of God, and included four things:

1. A poll-tax of half a shekel, or about thirty cents, which every Jew, poor or rich, alike, paid when the numbering of the adult males took place. It was known as "atonement money."

2. The tithes; of these there were three: (*a.*) The Levitical tithe, or tenth of all the produce of the flocks, herds, fields, vineyards, etc.; this went to the support of the Levites, and out of it the Levites themselves paid a tenth for the support of the high priest. (*b.*) A second tithe, or temple tithe, went to the festival services of the temple. (*c.*) Every third year there was a tithe for the support of the poor. Josephus says that this poor tithe was additional to the other two.

3. The first things; these all belonged to God. The first-born of men, in commemoration of the deliverance of the children of Israel from the plague that smote the first-born in Egypt; the firstlings of beasts and the first fruits of the ground, all belonged unto the Lord likewise.

4. Free-will offerings. The taxes and the tithes were obligatory; these were not, but were given of choice, as special thank offerings, added to all the rest. Thus it will be seen that while the Jew is commonly supposed to have given one-tenth of all his income to the Lord, the fact is that he gave every year at least one-fifth, and some years from two to three-fifths of the annual income to the purposes of religion; and that the tithe represents not the most, but the least, of their gifts.

Now, what did they do with all this?

The atonement tax was used to build the temple and keep it in repair. The first tithe was used to support the Levites from their cradle to their grave. The second tithe went for the support of everything pertaining to the temple service, feasts and festivals. The poor tithe, every third year, was applied to the relief of the destitute; so that there was no Hebrew that need suffer from abject want. The first fruits were special offerings of thanksgiving unto the Lord; and the free-will offerings, though presented to the Lord, were actually eaten, part by the priests and part by the offerers themselves, in the presence of the Lord, their gifts returning to their own bosom.

Now, suppose that we should take this as the measure and standard of our gifts unto the Lord. The fifteen hundred members of Bethany church would yield an atonement tax of four hundred and fifty dollars to begin with.

The average income of the five hundred families composing our congregation would be say five hundred dollars, which is moderate.

These five hundred families, at $500 yearly income, would yield an aggregate of $250,000 per year for the congregation; one-tenth of that sum is $25,000, and please observe that this is only *one* tithe.

For the sake of not discouraging you at the beginning, we will not say anything about the other two-tenths; nor will we say anything about the offering of the first fruits, etc.

But it may be reasonably supposed that these five hundred families will, in the course of a year, each have some special occasion of thanksgiving, and be disposed to make a free-will offering unto the Lord. Let us suppose this free-will offering averages five dollars for each family; this gives us twenty-five hundred dollars more; so that we have this startling sum:

1. Atonement taxes (1,500 people at 30 cents each).....	$450 00
2. One-tenth of the income ($250,000, 500 families, at $500 each)	25,000 00
3. Free-will offerings (500 families at $5.00 each).....	2,500 00
Which makes a grand total for the year.....	$27,950 00

This gives us each year a total sum of nearly $28,000, an average of $18.63 for each member, or the trifling sum of five cents a day.

Just think of it—at so small a cost of self-denial, and by individual giving, we are sure of a large enough sum each year to pay all our necessary expenses, which amount to about $10,000, and have nearly $18,000 besides, to pay off all the debt or apply to outside benevolent work.

We claim to be under the Christian dispensation, and free from the yoke of the law; but the question is: How much advance have we made in our Christian modes of giving? The simple fact is, that we are giving nothing in comparison to the Jew, and that it would be a blessed thing if we should take upon ourselves as Christ's yoke, the Jewish law of giving.

Take a small, poor church; let every disciple pay his half shekel; add to that at least one-tenth of his yearly income; add to both these whatever free-will offering a faithful heart may prompt, and the poorest church will have more money than is needed to pay all necessary expenses, and carry on all work of enlargement and benevolence.

I verily believe that any church that would be bold enough and self-sacrificing enough to adopt this Bible standard of giving, would help to usher in the very dawn of the millennium.—*Rev. Dr. Pierson in The Christian Giver.*

My people find it difficult to raise money; and yet they do it more easily than they did last year. One little fellow of seven summers, hearing of the effort that was being made to sustain the work, and gather in funds for the new sanctuary, asked one of the solicitors if "they would accept a cent from a little boy."—*Michigan.*

HOW DID WE COME TO SELF-SUPPORT?

BRIEFLY these are the points. Feb. 1st, 1885, we numbered fifty-one members, "poor but honest." To provide for the year's current expenses we found it necessary to secure $1,000 aid. A friend gave $200, the American Home Missionary Society the remaining $800.

Then we began drying our powder and trusting in the Lord—*i. e.*, OBEYING HIS WORD with zeal. We saw that the Church of Christ was not an invalid in the hospital of the world, to be petted, coddled, patronized or supported by the world, but a vigorous, active, *independent* force, *above* the world in its mission and supplies. Therefore we dropped all fairs, festivals, sacred (?) concerts, lotteries, and pious trickery generally, as a means of revenue for God. A sanctified tax upon the sins and pleasures of the world, to provide means for their removal is without justification in the Scriptures.

We also determined to ask *no un*converted person for a contribution, to put *no un*converted person forward in the Lord's work; and to rent no pews. The church have regarded with commendable, though not unfailing, faithfulness the first two, and with exact care the last one of the above principles.

We adopted the envelope or "weekly" system, insisting that *every member of the church* should be a pledged and systematic giver "according as the Lord had prospered them," and NOT ACCORDING TO THEIR NOTION OF OUR IMMEDIATE NEEDS. Of course we received all that came from any source, but solicited only of the saints. The "tenth" plan of proportionate giving was carefully explained, and has been adopted by some with the happiest results. Money has not been made the theme or end of our work. The gospel is our theme, the glory of God our end. The motto of the pulpit is, "To the law and to the testimony; if they speak not according to *this Word*, it is because there is no light in them," Is. viii: 20; while the confidence of the pews is in II Tim. iii: 16, 17, and their attitude is fast becoming that of Acts xvii: 11.

What are the results? Attendance increased from thirty-five to one hundred and fifty. Receipts increased from $15 to $35 per week. Fifty-two new members added. New carpet, new paper, and new paint for the inside, and new paint with new tin roof for the outside of our house of worship. Every Monday morning is our pay day. No debt, no division, and nearly four thousand dollars pledged toward the purchase of our lot and building; while we enter the second year without the aid of the $1,000 assistance, without which last year we could not have drawn one breath.

Who is "to blame" for all this? Not the minister! The whole secret is—this little people have been WALKING WITH GOD; and most delightful has been the way he has led us. Verily our hearts burn within us as we recall the truth he has taught us; and we joyfully say, "Lord, if we may, we'll walk another day."—*H. B. H.*

"OUT WEST."

"Out West" has come to be an ambiguous expression. A Chicago friend who accompanied us on our first western trip spoke of the class he represented as "we western people." But in Montana, Chicago is East. A little travel, like a little knowledge, is a dangerous thing. We couldn't help smiling at the conceit of an old college friend who visited Iowa, and on his return East wrote us that he had seen all phases of western life. Why, Montana and Dakota are not quite antipodes in character and climate, but they are very different from each other.

Back in the East the value of a church cannot be known as it is here. The power of evil *will* come, and therefore the church *must* come. One of the frontier writers on the Montana *Vigilantes* in his abrupt way remarks: "If the professed servants of God would only work for their master with the same energy and persistent devotion as the servants of the devil use for their employer, there would be no need of a heaven above; for the earth itself would be a paradise." Perhaps some eastern people think the Home Missionary Society enters a field too soon. Such a thing is impossible. Complaint is sometimes made that a church should not be established until it can assume a part of its own support. All the time spent in waiting for this would be used by the saloon interest in entrenching itself. The writer knows where the experiment has been tried. The place is less than three years old; but the rum element dominates, and the church has a bare chance there.—*R. B. T., in The Old Colonist.*

Citizens sometimes forget that there is no way to show love for country so well as to love Christ, and help plant his kingdom all over our land. This is truest patriotism.—*Rev. W. W Jordan.*

SHORT HOME MISSIONARY SERMON.

Text, Mark xii: 42: Jesus sat over against the treasury, and beheld how the multitude cast the money into the treasury.

In the old hall of representatives in the capitol at Washington a piece of statuary, with head inclined, and ear turned toward the center of the hall, with writing-tablet and stylus in hand ready to record every word and vote of each representative of the people, symbolizes history, —written for the ages to come.

An old Roman general endeavored to make the impression upon each

soldier in his army that he fought under the immediate eye of his general.

Jesus sitting over against the treasury saw an ever-changing scene, as rich and poor, proud and humble, ostentatious and retiring, hypocritical and sincere ones cast offerings into the money chest and passed on into the temple to worship. Saw the flourish of rich men, the rings and bracelets and graceful movements of well-attired ladies, and the faded shawl, the skinny fingers and shrinking air of the poor widow; heard the thump and rattle of the heavy coin, and the tiny tinkle of the two mites. He saw more; he saw the heart of each. So now, our Lord sees:

1st. *Who* casts money into his treasury.

2d. How *often* each donor makes a deposit.

3d. With what regularity and system.

4th. How *much* each one casts in.

5th. What *proportion* it bears *to the ability* of the donor.

6th. With what *spirit* and *motive* each gives. We show "what manner of spirit we are of" by our choice of objects among the number presented to us for the expenditure of money.

7th. With how much of *self-denial* each gives; who feels a pang that he cannot give more. Let such take heart and comfort. "If there be first a willing mind, it is accepted according to what a man hath. The "two mites" and the fervent prayer of the pious widow will not escape the notice of him who sits over against the treasury.—*From the Minnesota "Pilgrim."*

Thank God, we have become a self-sustaining church. Brother Murphy has been authorized to return to you his commission, and you may now have our $400, to appropriate where more needed. It affords us great pleasure to be able to do this. We wish to thank the Society for its generosity in the past, and hope before many years to pay back, with interest, all we have received. The credit of our present prosperity should be given to Bro. A. A. Murphy, who came here only sixty days ago, finding us very weak and almost discouraged. By his prayers and efforts and zeal and energy and Christian precepts and example, he has so built us up that we feel strong and able to stand alone.—*A lawyer, Huron, Dak.*

"I WISH I WAS RICH."

So said a person in the hearing of the writer. Nor is he himself wholly a stranger to such a wish. It has not infrequently been cherished by him, and never more strongly than at the present time. And

yet he does not regard himself as much given to covetousness; he is not greatly "greedy of filthy lucre." The longer he lives, as it seems to him, the less does he care for the world and the things of the world. He regards a treasure in Heaven as infinitely more desirable. And yet there are times when he wishes that the wealth of a Vanderbilt were his. When he looks abroad over the world, and sees how many millions of his fellow-men, at this late day, are living in all the darkness and degradation and misery of heathenism, without any correct knowledge of the living God, and having no knowledge of the Son of God, who came to seek and to save that which was lost; when he listens to the urgent appeals of our benevolent societies, that are hampered for the want of means to carry forward their noble endeavors; and when he contemplates the heathen of his own beloved land, he often wishes that he possessed the means by which he could supply all these needs. He wishes that it were in his power to meet every call for aid in sending abroad the blessed gospel, and in building up the kingdom of Christ in all the earth.

But, as he is not rich, as the wealth of a Vanderbilt is not his, his most earnest wish and prayer is, that the Lord, who opened the heart of Lydia, and in whose hand all hearts are, to turn them whithersoever he will, would open the hearts of those that are rich, and dispose them to cast liberally of their substance into his treasury. There are not a few, even among his own people, that are the possessors of large wealth, but a small fractional portion of which finds its way into the channels of benevolence. But a small portion of it do they consecrate to the service of him who loved them and gave himself for them. We would that their eyes might be opened to see their duty and their privilege in this regard. Oh! that in the day of favored opportunities they would nobly respond to the appeals that meet them, and come up to the help of the Lord against the mighty.—*Clericus.*

A DEDICATION ON THE FRONTIER.

BY REV. JOHN L. MAILE, SUPERINTENDENT.

Keith County, in Western Nebraska, is a magnificent section of country, including an area of 2,000 square miles, intersected by the North and South Platte Rivers and the Union Pacific Railroad. Ogalalla, its county seat, with a population of 600, is located on the Union Pacific Railroad, 342 miles west of Omaha, and 131 miles east of the Wyoming boundary.

Until quite recently this was the great cattle distributing point for the West. Between three and four hundred thousand head were annually gathered here for dispersion to the great ranges North and West. Immense herds were driven from Texas, New Mexico and Indian Territory to the pastures of northwestern Nebraska and Wyoming.

With the herds came their mounted guardians, that unique class of frontiersmen—the typical cow-boy. Although inured to solitude and privation, and in many instances possessed of vigorous and educated minds, yet, when assembled in large numbers at Ogalalla, their craving for diversion frequently found expression in lawless intimidations, riotous carousing, and reckless gambling. Any person refusing compliance with their arbitrary whims was likely to be confronted with a revolver, by way of persuasion. But these characteristics do not properly belong to the cow-boy, unless frenzied by whisky. To profit by his weaknesses, a gang of gambling desperadoes established themselves at Ogalalla, and by their diabolical allurements soon plundered the cow-boy of his hard-earned wages. A destructive conflagration purged away these iniquities, and the closing drama of midnight revelry was carried on in the street by the light of the burning buildings. This order of things has now passed away. The advancing army of settlers has greatly diminished the area of ranges, and caused cattle movements to center in Wyoming.

The characteristics of Ogalalla have assumed a different and permanent form. Intelligent and enterprising citizens, with well-ordered homes, now occupy the town, with scarcely an exception. Law and order are as completely enthroned as in any community in the land; indeed, the standard is exceptionally high. The flourishing public school employs two teachers, with a course of study ranging from the primer to the Latin reader. The Principal, Rev. L. E. Brown, is also a leader in Christian work. A prosperous Sunday-school has been gathered. A church of ten members is organized, and a weekly prayer-meeting sustained, with preaching on the Sabbath.

A house of worship has been built, which will easily seat two hundred persons. For its erection and the purchase of two lots $1,300 has been raised by the people, and a citizen promises a fine bell. A Ladies' Aid Society is in active operation. On Jan. 24th the sanctuary was dedicated, free of debt, the people pledging $570, and the Church Building Society appropriating $500 for the last bills. *This is the only church in this large county.* A week of meetings followed, which were well attended, and demonstrate the existence of a strong Christian sentiment. Mr. Brown continues his work with the public school, and will heartily co operate with the coming pastor, whom we hope soon to send to this attractive field. A larger school building will be erected during the coming season, and many families will locate in the town and vicinity. Settlers who live fifty miles away come here for supplies.

With several important railroad enterprises now begun, Nebraska will, during the present year, call for our occupancy of important centers of population. The good work being done at Ogalalla may be elsewhere repeated, if needed missionary funds can be at our disposal.

The Faulkton church have put about $50 worth of improvements upon the parsonage. When they could not hire laborers to do the work, the young men of the congregation lathed, hauled sand, mixed mortar, and carried the hod for plastering. They were young lawyers, merchants and clerks, and wholly unaccustomed to that kind of work.—*Rev. C. Douglas, Faulkton, Dak.*

A CASE OF SUSPENDED ANIMATION.

The people had become thoroughly discouraged. Further effort seemed hopeless, and a prevailing apathy was the result. Their repeated failures to develop a vigorous church life were owing to their inability to fuse a variety of conflicting elements into one healthy organization.

I saw from the first the necessity of some church polity as a common basis of union and church fellowship. With this they would present a solid front to the foe, and become a manifest answer to Christ's prayer, that his people might be one, as he and the Father are one. Spiritual and organic unity was the burden of my message. The congregation continued to increase until over half were unable to gain admission. A committee of five, representing as many denominations, was elected by the congregation to report on organization at our next service. They met, and I was present with them by invitation. They recommended Dr. Roy's manual for adoption, and voted to organize a Congregationalist church. This action was accepted by the congregation without a dissenting vote. From that time until now, Christians have been blessed and sinners have been awakened and converted to God. The pastor and church have had their trials; but the whole "region about us" have been deeply impressed with the wisdom and scripturalness of our polity, and the spirit and power of the gospel.

The first revival that has ever visited this part of the country came this winter to this church and people. Fourteen have thus far been added to the church on confession, and there are others to follow who are waiting for immersion. When the candidates are all received the church will number fifty. This devoted and earnest people sustain two vigorous weekly prayer meetings, and recently held a church social (for the pastor) which netted ten dollars.—*Rev. W. F. Eastman, Richmond, Neb.*

We have had no fairs, bazaars, or frauds of any kind to dishonor Christ and poultice our covetousness. Yet we have a new carpet, new roof, new paint outside and in, new paper on the walls, new seats in the infant room; and all paid for.—*A Home Missionary.*

IN THE BEGINNING.

All day long the carpenter's hammer and saw had been heard, buildings were moving from the old town four and a half miles away, railroad trains were coming and going, companies of cow-boys came in, went the rounds of the saloons, and rode away, to be followed by others.

Just at sunset a little company of worshipers gathered on Main Street, in the shadow of a building partly completed, and held the first service in Chadron. Since then services have been held every Sabbath, our service being the only one, with the exception of one Sabbath when a Methodist brother preached in the morning and a Baptist in the evening.

At length a queer building was found, half pine slabs and half canvas, and as the merchant was about to move his goods into a more permanent building, the missionary asked, looking at the nameless structure, "What'll you take for that?" The merchant said it had cost him considerable money in the old town, but if it would answer for a place of meeting we could have it for $40. A man was found to buy the slabs for a small sum, a carpenter hired at thirty cents an hour, a team procured, and the missionary took off his coat and went to work. A Christian young man was found to assist. The old building was torn down, and the frame and canvas moved upon a vacant lot, the use of which had been secured, and the first service held in it. There was only the frame, and the canvas stretched over it. A collection was taken to buy boards with which to side it up; another Sabbath a collection for lamps; in two or three Sabbaths the tent was too small, and another collection was taken up for boards to make an addition. The missionary said each time, "Now we want about so much money for this," and the money always came within a few cents of the desired amount.

The young man named above painted a conspicuous sign and placed it over the entrance, "Gospel Tent. Sunday-school, 3 P.M. Preaching, 4." The time of service was changed, a little later, to 11 A.M. and 7:30 P.M.

The frame of our church building is now up, and the house, a neat structure 28x45, with belfry and vestibule, will soon be completed. Our gospel tent (or tabernacle) is filled every Sabbath evening; on Thursday evening, prayer-meeting numbers from twelve to nineteen, and the Sabbath-school about sixty.—*H. B., in the Nebraska "News."*

We look upon the prayer-meeting as the spinal column of our mission, and as a sure indication of coming good. Some more hard work, continued faith in God and trust in his providence, coupled with the aid of the Holy Spirit, and we will be able to stand alone. May the Master hasten the day!—*Rev. W. Scurr, Minden City, Mich.*

"BUT—THOUGH A FOOL."

At the close of a service held at the hospital for the insane, a poor boy, who since his birth has been under a cloud, and whom men call a fool, stepped up to me, and as he shook my hand said, "Pray night, Father in heaven, go bed." Into his dark mind was shining the light of truth, and he was rejoicing in hope as a child of God. Around him were men once gifted with brilliant talents and strong intellects, now raving maniacs, because of their own sins, while near at hand, in our penitentiary were strong men behind iron bars, mourning for "lives misspent, for comforts lost, for fair occasions gone forever by." The lesson came home to me with a power which I never shall forget. Better be a child or a fool, rejoicing in hope of a glorious immortality, than be gifted with all knowledge, all talent and power, and, betraying the trust, become a fiend of hell.

We have, in this region, many spiritualists, many of them very active in upholding their delusion and in seeking to spread it to others. I called upon one of them, the other day, a man past middle life, who lay very sick, perhaps sick unto death. During his day of health he had been a regular attendant upon our services, and I had held many conversations with him upon religious themes; but, though an upright man, and apparently candid, he seemed strongly intrenched in his delusion. Therefore, when I called, I merely spoke to him words of sympathy, as neighbor might to neighbor. After I left the house I heard some one calling me. I turned and saw a friend's wife standing upon the porch beckoning me. Returning, I found that the man had asked for prayer, and, with full heart, entering his chamber, I knelt by his side to pray. It seemed that God had indeed touched his heart. Verily it is written, "Their Rock is not as our Rock, our enemies themselves being judges."—*Rev. C. E. Newberry, Steilacoom, Wash. Ter.*

"THE DEAD LINE."

BY REV. C. C. CREEGAN, SECRETARY.

We hear much in these days of the "dead line" for ministers, which is usually placed at fifty. No one thinks of fixing a "dead line" for the judge, physician or statesman short of seventy or even eighty, unless he is unfitted for service by impaired faculties. Who has any right to fix a ministerial "dead line" so long as the minister can do successful work for the churches? Rev. Wm. Jenkins, one of our missionaries in East Pennsylvania, kept on preaching acceptably to the Welsh Church, at Jermyn, until he had almost reached eighty-five, when, last autumn, he was taken to his reward. Rev. Otis Holmes, of New Village—who has brought his church to self-support during the year, by making up from his own income the sum which the society would otherwise be obliged

to give—is eighty-three years of age, and has been preaching to this people for eighteen years. Let me read an extract from a letter received from this good man only a few days ago:

"I am not now in commission. I am living on the $200 which the people give me, and the rest of the salary is from my own income. I have yielded to the request of the church to continue another year, Providence allowing. This will be the eighteenth year since coming to the place. My life spared this year will bring me near the close of my eighty-third year. The Lord be praised for so long a time of service for so glorious a cause. In my last will I donate to the American Home Missionary Society $500. Dear Brother, please pray for me, that a few more years be given me to preach Christ to dying men.

"Fraternally yours, "OTIS HOLMES."

Read an extract from the letter of another of our octogenarian missionaries:

"I have preached regularly at Parkville and Windsor Terrace during the year. The field in both places is much affected by the fact that it is on the outskirts of a great city, and the increase of wealth and numbers is slow. It is believed, however, that a system of rapid transit is in the near future, and the church in Parkville will become an important center of influence for coming ages. Though the field is a difficult one, and needs strong faith, yet I enjoy the privilege of preaching the glorious gospel of Jesus Christ, and hope to continue it till I am called up. Wesley continued to preach two or three times every day, up to the time of his death, at the age of eighty-eight. I have not reached that mark, but so long as I live, I ask no higher privilege or honor than to preach Christ. I agree with you in your desire to extend the time of ministerial usefulness. The Psalmist of old said, 'O God, thou has taught me from my youth, and hitherto I have declared thy wondrous works. Now, also, when I am old and gray-headed, forsake me not until I have showed thy strength unto this generation, and thy power unto every one that is to come.' If the churches would offer this prayer in faith, for their pastors in advancing years, I think God would be well pleased, and hear and inspire. I am yours in Christ, "EDWARD BEECHER."

Such men by their living example do more toward wiping out the "dead line of fifty," than any number of philippics hurled at the churches. As we witness these fathers, cheerfully toiling in the vineyard, keeping abreast of the times by reading the latest books, and writing new sermons, and discovering new methods for Christian workers, one is almost driven to the conclusion that there is no "dead line" for live men.

WE have just started, but are sure that now is the time to strike. We worship in a hall up-stairs. The only way to it is a long outside flight

of narrow stairs; and an Odd Fellows' hall, with its pictures, is not just the best place. We use their organ. We have neither a communion set nor anything else. We wish that some church having the Songs of the Sanctury, and tired of them, would remember us. Our congregations are very interesting and, in many respects, very encouraging. With God's blessing, we hope to build up. We have some who are deeply interested.—*Rev. J. M. LaBach, Newton, Kan.*

FIVE DEDUCTIONS.

Our general missionary in Kansas sends the following deductions from his observations in the five fields under his care: 1. Those churches flourish best who own and solely occupy their house of worship. 2. Difficulties among church-members are often most successfully attacked by prayer and Bible readings, before which they melt away. 3. The western quarter of Kansas now affords some excellent opportunities for vigorous work at strategic points, led by pastors of tact and power. 4. The marked power of the right man as pastor, to overcome great obstacles and resurrect a dead church, making a fine field for evangelism. 5. The great wisdom of hearty union of all denominations in a judicious revival movement in any one of the churches, in order to move a very worldly community.

CHRISTIAN GROWTH IN A MINING CAMP.

Two years ago I was sent here to engage in mission work. I had never lived in a mining camp before, and I found much to astonish me in this, the largest mining camp in the Northwest.

Saloons, gambling-houses, and houses of ill-fame are open day and night. Many of the citizens have become so accustomed to this order of things that they are in a state of lethargy and have come to believe that these evils have a right to be.

There are good Christian people here who are looking hopefully forward to a change, and work is being done which will, by and by, overcome much of the evil now so powerful. There are seven denominations represented in Butte, of which six have church buildings. The denominational lines are not so closely drawn here as in the East, and there is a spirit of hearty co-operation among the churches. The transient character of the population is against us, but the people are energetic and wide-awake, and when they do put their hands to the plow, they work with a will, and the results are very apparent.

When I came to Butte our people had a cozy little church and a membership of twelve, including only one family. The first Sunday I

preached, the congregation numbered twenty-two in the morning and twenty-five in the evening. The attendance was very fluctuating for a long time, and often I was greatly discouraged, but kept at the work with much prayer until it began to prosper beyond my expectation. We have now over fifty families who look to our church as their home, and our membership of twelve has increased to fifty-seven. This advance may seem small to those who cannot appreciate our surroundings. A debt of four hundred dollars on the church has been paid, a parsonage costing thirteen hundred dollars has been built and paid for, excepting a loan of four hundred dollars from the American Congregational Union. The church has recently bought three hundred dollars worth of furniture for its pastor.

The Sunday-school has grown from an average attendance of twenty-four to sixty-six, and the prayer-meeting from three to twenty-five and thirty. A flourishing and interesting young people's meeting has been established and is well attended. An efficient Ladies' Society meets each week. Altogether, the Lord has prospered us greatly; and to his name be all the praise.—*Rev. C. L. Diven, Butte City, Mon.*

A LESSON IN FAITH.

There is sometimes a touch of romance in the frontier experiences of a Home Missionary as well as in the career of a soldier or a mariner. Twenty-five years ago, my church, like others of the "New School" wing of Presbyterianism, made its contributions through the American Home Missionary Society and the American Board of Foreign Missions. Both, since the Reunion in 1870, are now Congregationalist. At that time one of my family wrote to the Secretary to ascertain who of all the frontier missionaries was in sorest need of a little extra help. The Secretary designated a Rev. Mr. H—— then laboring in Sauk County, Minnesota, and who was having so hard a pull of it that he had to pick cranberries for market in order to eke out his scanty subsistence. He lived in a log-cabin without glass windows, and when the storm beat in from one side of the house through the chinks, he moved his sick wife over on the dry side of the cabin; when the wind shifted, he changed sides (like the Vicar of Bray). The nearest doctor was thirty miles off.

This statement was enough to entitle Mr. H——, as the most needy man on the roll, to the little donation, and it was sent. The reply was so heart-touching that I read it at our monthly concert, and for two years I used to read his unique letters at the meetings in order to fire up the zeal of my people for Home Missions. In 1882 I passed through the scene of his pioneer labors, and found that his log-cabin had grown into a thriving country-town with several churches; but Mr. H—— had long before removed to another field. Now for the sequel. To-day I re-

ceived a letter from my Congregationalist brother, dated at F—— in Nebraska. He says: "You and your good old mother have probably forgotten me. But I owe to you both a lesson in faith which has always been to me a great source of spiritual strength. When I was at that outpost of civilization in Minnesota, my poor wife was sick and down-hearted. I had broken my arm, and before it healed I had to help build a log house. I moved our few household goods with an ox-team, and returned for my sick wife. She said to me 'Charlie, what are we to do? We have no money, we are going among strangers, and into the sorest privations of pioneer life.' With a troubled heart I went off to the post-office, and there I found that kind letter from your mother, with that most unexpected enclosure of money. That letter with its contents has been worth thousands of dollars to the cause of Christ. It gave me a new view of God's Providence, and taught me that if we are in a path of duty *God stands behind us.* Since that time I have built sixteen new churches, and have been at the front about all the while. God has given me hundreds of souls for my hire. Many a time I have looked over a new field, and first found out if God wanted a church built there, and often have begun with the gift of a lot without one dollar. In every instance the money has been forthcoming, and no church has been left with a debt on it. God has been good to me in giving me a missionary-body to keep up with a missionary spirit. You are right when you say that 'no throne was ever built which comes within ten leagues of a pulpit.' This mighty West, with its thousands surging past us, draws out a man's soul as nothing else can. Give your mother my grateful remembrance."

I make no apologies for transcribing so largely from a letter which reads as if it came from old George Muller himself. It shows what sort of stuff Home Missionaries are made of, and also what splendid "dividends" result from money planted in frontier missions. If our great rich church "goes back" on our heroic pioneers, the Almighty Head of the Church will go back on us.—*Rev. Theodore L. Cuyler, in the N. Y. Evangelist.*

WOMAN'S DEPARTMENT.

OUR COUNTRY.

Suppose we were carrying on missions in Europe, covering the countries of Great Britain, France, Germany, Austria, Italy, Spain, Portugal, Switzerland, Denmark, and Greece; and an equal amount of territory in Asia, and in Africa. Suppose these countries not to be densely populated as they are, but possessed by settlers, and rapidly filling up at the

rate of one million a year. Would not our mission work be considered as not second to any other benevolent enterprise in the world? Would not the very fact that these countries were *not now filled* with a dense population, *but filling*, give to our work a more important, because a more hopeful aspect?

This is a true picture of the field of the American Home Missionary Society. Instead of battling with time-honored and time-established false religions, our wisest effort is to plant the cross, with the story of redeeming love, in every settlement through these vast regions, before the false religions and the atheisms, coming to us with the foreign population, have time to take root and strengthen. Pre-empt the soil with Christian institutions, and we may expect to hold our country loyal to those principles of religious liberty, justice, and truth, for the possession of which our forefathers came here. What surer way to retain and increase our power in the evangelization of foreign heathen lands than to see to it that we keep the home fountain of influence pure and evangelical?

Applications to our Society for home missionary families in need of aid in the way of clothing, bedding, etc., come mostly in the fall and early winter. Naturally, as a result of this, winter clothing is mainly thought of and provided, whereas the need is often quite as much of summer clothing, particularly in families where there are a number of small children, who require so many changes during the long summer months.

To Sympathizer, Pequabuck: Your recipe for "Easy Washing" has been forwarded to the missionary in Croton, Mich.

ONE WAY TO HELP.

Could you put me into communication with some Ladies' Aid Society which would be so kind as to assist me in my spring sewing? With three little ones, and no help, I find it very difficult to do my sewing and get out any among our people.

We received a box last fall which contained many very useful articles, but nearly all for winter use.—*Nebraska.*

Our Ladies' Missionary Society is accomplishing a good work. The gentlemen are allowed all the privileges of the society except that of holding office. The children are also admitted into the membership, and are assigned parts on the programme of the monthly meetings. All the children have missionary-boxes, while the older persons have pledge-cards. The amount of money raised is divided between the home and foreign work.—*Rev. F. G. Appleton, Mitchell, Dak.*

THE ARMENIAN COLONY AT FRESNO, CAL.

Mrs. Peabody, the Home Missionary among the Armenians in Fresno, was formerly a missionary of the American Board in Turkey, and is familiar with the language of that people, and is doing a good work among them. This Armenian colony consists of from one hundred and ten to one hundred and twenty members, who have most of them been located in Fresno over two years. They are from the region of Ararat and the Black Sea, and to escape the rapacity and injustice of the Turk they were induced to sever the ties of kindred and flee to this far-famed land of equity and religion. Since their arrival they have passed through trials which they little anticipated. As a Christian people they desired the advantages of our public schools for their children which are held out to all. An effort was made to eject them, much to their surprise. but they stood their ground and carried the day. The children are highly spoken of and rank as remarkably bright and intelligent. But they had a still more remarkable experience to undergo in connection with the Congregational Church there. It seems that these Armenians have been connected with the Congregational Mission under the American Board of Commissioners for Foreign Missions in Turkey. They were many of them members of the Congregational churches there, and associated themselves with the church when they arrived in Fresno. As there is but a handful of Congregationalists in Fresno others worshiped in the church, to whom these people were not acceptable. They could not sit in the same seats or drink from the Lord's cup with these foreigners. The disaffected persons withdrew, preferring to worship in a school-room. Upon this the Armenians withdrew in disgust, and the most commodious church in Fresno was left almost vacant.

Such was the state of affairs when Mrs. Peabody arrived among them. The Armenians received her cordially, and most of them have returned to the church and Sunday-school. She has a class of from two to four pews full of Armenian men and women who study in their own language. A class of twenty-five young men is conducted by Miss Peabody in English. Many of these young men have been in the mission schools in Turkey, and speak English more or less. They are educated and compare quite favorably with the young men there.

The Armenian girls and children mix with the other English classes. Last Sabbath there were about seventy of them, men, women and children in the congregation. These Armenians are a temperance colony.

During the last winter they found it difficult to obtain work; the only people eager to employ them at good wages were the saloon-keepers. They don't like this temperance colony in their midst, and with their usual shrewdness they offer them good wages, board and free drinks, expecting that in the near future they and their children will add to

those that swing the doors of the forty-six saloons in the town of Fresno.

They have thus far withstood the temptations and will probably remain a temperance colony. In religion these people are Congregationalists—the offspring of consecrated life-labor and funds on the part of Christians at the East. They are also alive to the fact that not only is it a simple question of religious welfare with them here, but also of the cause in Turkey, and many are fearing lest through our neglect a tide of infidelity may roll back on Turkey that will mar the noble work that has been done among the Armenians, through the instrumentality of the Congregational churches of America.—*From the San Francisco "Bulletin."*

Mrs. Peabody writes: "These Armenians are a religious people who have come to this country with the expectation of finding here the highest type of Christianity.

"You ask, What are our principal difficulties in this work?

"In reply, I am pained to say, it is not the outside world upon which they are likely to wreck their faith. The saloons have no attractions for them; they are a temperance people, and are correct in all their moral habits; but the Christian element in this country is their great stumbling-block. The moral and religious type of Christianity here is creating an infidel turn of mind in some. But I need not enlarge.

"The late flood here has been very disastrous to the religious, as well as the secular condition of affairs among us. The Armenian Colony has suffered very much. The embankment broke in the night, and they were obliged to flee from their houses, up to their waists in water. Some of them have not yet been able to return to their homes. The Congregational church was surrounded by water, obliging us to discontinue services for a time.

"The Armenians have had much to contend with here, but it is pleasant to know that they appreciate our efforts for them. In the Sunday-school I mentioned your kind expressions of interest in their behalf, and asked for some message in reply. They said, 'We only ask her prayers.'"

Mr. Meserve, the pastor, writes: "Our Christmas festival, not noted in my former report, was something remarkable. It was conceded on all sides to be wonderfully good, showing beyond a cavil the elevated character of these Armenians. Their singing, recitations, and deportment were in every way excellent; they vie successfully, in all such matters, with any nationality.

"The class in English was maintained until stopped by special meetings, then by the flood, and now by the advanced season when the young men are employed as laborers mainly in the colonies. We have held meetings even when our church was only approachable by boat."

TWO EASTER ROUNDELS.

I.

AN EASTER ANGEL.

An Easter angel, pure and white,
Shone forth to my astonished sight.
"Whence art thou," low I said,
"To meet me where I sought the dead,
With all the radiance of thy dazzling light,
O Easter angel?"

"God called me from the gloom of death and night
That shrouds the patient earth, o'er her to shed
Glory instead,—
An Easter angel!"

"I am the Snow-drop, by life's silent might
Risen from wintry frosts to beauty bright,
By Spring's glad fountains fed,
All resurrection in my coming pledged,
Token that death and darkness take their flight;
An Easter angel!"

II.

O LIGHTED TOMB.

O lighted tomb, where is thy boasted Dead?
Folded the napkin wrapped about His head,
Empty the radiant room
Where angels through the gloom
Their dazzling light have shed.

"Where have ye laid Him?" Mary said;
Then to the Master sped,
Who vanquished death's dark doom,
O lighted tomb!

So wakes the earth by Easter beams o'erspread,
To resurrection led.
Each barren clod shall bloom,
Death's empty house be filled with life's perfume,
Earth's lighted tomb!

Louisa Parsons Hopkins.

"THOSE WOMEN."

Paul knew them. They "labored" with him "in the Gospel." The Pauline spirit in the work of missions finds them yet. They will not pass from sight and service till mission work itself ends.

Fifty years ago, in Western Massachusetts, thirty-six of them formed a Ladies' Sewing Circle. The favorite fling about "busy tongues" does

not apply to them. If it does, their tongues have been busy to some purpose. And other members have wrought with the tongues. In these years they have raised and donated six thousand eight hundred and seventy-five dollars and ninety-two cents ($6,875.92).

They have sent West sixty-nine barrels and boxes, and, for several of the later years, each barrel or box has received five dollars worth of books from the Sunday-school. Of three hundred members since 1836, one hundred and twenty-five have died. Nine of the original members yet live.

Recently the anniversary was held—a happy jubilee. The good time was closed, and the beneficence of the half-century crowned, with a gift of fifty dollars—blessed representative coin, golden dollars of golden years—to the Massachusetts Home Missionary Society, and the oldest living of the original band—Mrs. Gardner Cloyse—was made a life member of the Society. A day or two later ten dollars more came in to constitute at the same time one of the younger workers a life member, and remind them of the oneness of the work, and the continued demand for life members. The blessing of service cannot all be had on the frontier.

Still Another.—A Friend of Missions, who gives no other name, sends a ring of medium size (a cluster of four small diamonds) to the treasurer of the Massachusetts Home Missionary Society, to be sold to some one who is willing to give its full value. It is accompanied with tender words and the desire to promote the cause of home missions on the part of one who hath done what she could. The treasurer, at Room 22, Congregational House, Boston, will be happy to answer inquiries.—*Rev. E. B. Palmer, Boston, Mass.*

HOW WE BEGIN WITH THE UNINTERESTED.

We commenced work in September by holding a ladies' prayer-meeting Friday afternoons. At the close of these meetings I talked about missionary work, and found that others were interested. (Coming down from the mount of Communion with our Savior is a good time for commencing some work for his name and his kingdom.—Ed.) In a few weeks it seemed wise to organize a Missionary Society.

After various meetings, we adopted a simple constitution and elected our officers. We have a very broad platform, including all kinds of work. Any lady may become a member by signing the constitution and taking a mite box. The boxes are called in at stated times by the president, and the donor can indicate where she would like to have her money go. The unappropriated funds are designated by vote of the society. The first three months we had twelve mite boxes out, and collected about eleven dollars. The number has since increased to twenty.

As our church is only about fourteen months old, and we are not very well acquainted with each other, and strangers are constantly coming into our community, we feel the need of social meetings once in two or three months. At these we talk informally of our mission work, and extend invitations to those who have not yet attended the meetings. Although they usually declare their lack of faith in missions, we get them interested, so that they want to come, and want to contribute, too.

The leaflets you sent were very acceptable. We read them at the meetings. We have some willing workers, and it is pleasing to see how those that have taken hold of this work have grown in the Christian life. The ladies of Iowa are considering the subject of forming a State Woman's Home Missionary Society. They are anxious to do what is best, and are praying for wisdom.—*Des Moines, Iowa.*

THE GRACE OF PERSISTENCE.

Our Sunday-school and prayer-meeting are never suspended for any cause. When the weather is too severe for a meeting in the tent, we light and warm our own house for religious services. My wife superintends the Sunday-school, and, during her last illness, conducted the school several consecutive Sundays, *propped up in bed.—Rev. C. B. Martin, Weatherford, Tex.*

NECESSARY TO SUCCESS.

A valued worker from Connecticut thus writes: "I had, last, summer, rare opportunities for the interchange of thought with some of the best and most intelligent women of our State, and we are agreed that, next to more love to God as the basis of action, our women need broad and comprehensive, specific and practical, painstaking and continuous information on Home Missions, and that it is only in soil thus fertilized that organizations can successfully be carried forward."

I am a Life Member of the American Home Missionary Society, and did not receive the magazines for February and March this year. Please send them. I am a little girl eleven years old, and am a member of Pilgrim Church, St. Louis. I especially want the March number, because it has an article about Dr. Goodell, and I loved him very much.

WOMAN'S STATE H. M. ORGANIZATIONS.

New Hampshire Female Cent Institution, org. 1805, Miss Annie A. McFarland, Concord, Sec.

Minnesota Woman's Home Missionary Union, org. 1872, Mrs. E. S. Williams, Minneapolis, Pres.

Nebraska Woman's Home Miss. Soc., org. Oct., 1874, Mrs. S. C. Dean, South Bend, Pres.

Maine, Woman's Missionary Auxiliary, org. June, 1880, Mrs. Levi L. Paine, Bangor, Sec.

Michigan, Woman's Home Missionary Society, org. May, 1881, Mrs. Mary B. Green, Olivet, Sec.

Kansas, Woman's Home Missionary Society, org. Oct., 1881, Mrs. S. F. Armstrong, Topeka, Sec.

Ohio, Woman's Home Missionary Society, org. May, 1882, Mrs. Flora K. Regal, Oberlin, Sec.

New York, Woman's Home Missionary Union, org. Oct., 1883, Mrs. C. C. Creegan, Syracuse Sec.

Wisconsin, Woman's Home Missionary Society, org. Oct., 1883, Mrs. C. Matter, Brodhead, Sec.

North Dakota, Woman's Home Missionary Society, org. Nov., 1883, Mrs. Rose A. Davis, Walcott, Sec

South Dakota, Woman's Home Missionary Union, org. Sept., 1884, Mrs. Joseph Ward, Yankton, Sec.

Connecticut, Woman's Home Missionary Union, org. Jan., 1885, Mrs. Wm. H. Moore, Hartford, Sec.

Missouri, Woman's Home Missionary Society, org. May, 1885, Mrs. E. P. Bronson, 3100 Chestnut St., St. Louis, Sec.

Illinois, Woman's Home Missionary Union, org. May, 1885, Mrs. J. H. Dixon, Chebanse, Sec.

PUBLICATIONS OF THE A. H. M. S.

	Price.
Our Country, cloth	40 cents
" " paper	25 "
Wind from the Holy Spirit, paper (portrait)	20 "
Wind from the Holy Spirit, paper, (without portrait)	10 "
Wind from the Holy Spirit, cloth, (portrait)	45 "
Subscription books, paper, for use in churches.	
Collection envelopes, one hundred and fifty	25 "
Dime share cards for the Emergency Fund for Sunday-schools.	

LEAFLETS.

	Price, per hundred.
The Modern Migration of Nations, by Rev. Charles T. Collins	50 cents
Mustard Seed and A Mountain, by Miss Alice M. Eddy, Atlanta, Ga	50 "
Aunty Parson's Story	35 "
Clare's Part, The Story of a Home Missionary Box, by Miss Alice M. Eddy	50 "
Teaching Children to Give, by Mrs. J. L. Scudder	35 "
A Dialogue on Home Missions, by Mrs. C. A. Richardson	5 each.
A Plea for Home Missions in three words, by Rev. H. A. Stimson, D.D	35 cents
The Motive Power in Home Missions, by Rev. James Brand, D.D.	35 "
Three Ways to Increase Benevolent Contributions	35 "
Somebody Is Shirking, by S. B. Capen,	

Esq..... 35 „
Some Unpublished Minutes of the Dakota General Association, by Mrs. M. B. Morton.
Woman's Work in Home Missions, by Rev. H. A. Stimson, D.D..... 35 "

FOR LADIES SOCIETIES.

An Example Worth Imitating, Leaflet.
Ladies' Pledge for Home Missions, Card.
Children's Pledge for Home Missions, Card.
Mite Boxes.
Woman's Work in Home Missions, by Rev. H. A. Stimson, D.D., Leaflet.
The Women and the Financial Problem, by Mrs. C. L. Blake, Fitchburg, Mass. A Leaflet, introducing The Woman's Department to the Churches.
Suggestions for Forming Woman's Societies.
How Shall We Start, and How Conduct a Young Lady's Home Mission Circle?
Work for Young Ladies' Circles.
Three Forms of Constitution for Woman's Societies.
Educational Work in the Indian Territory, by Prof. I. N. Cundall, Leaflet.
Young People and Home Missions, by Mrs. C. C. Cregan, Leaflet.

MISSIONARY BOXES.

For many years the ladies of our churches have helped this Society and cheered the homes of its missionaries with boxes of clothing and other useful articles. The continuance of these favors is earnestly solicited. To secure satisfactory preparation and just distribution, attention is invited to the following suggestions.

1. Apply to the Secretaries to designate a family needing such assistance, and state, if practicable, how soon a box will probably be sent.

2. If a family is selected without applying to the Secretaries, notify them without delay, so as to guard against a duplication of gifts.

3. If several months should elapse before the box is ready to be sent, ascertain from the Secretaries whether the missionary's address remains as previously given.

4. Mark the box plainly and indelibly, fasten it securely, and forward it to the missionary, not by express, but by a Forwarding Company, if practicable; otherwise, as "fast freight," by railroad, taking *two* receipts from the Company.

5. Write to the missionary, inclosing one of these receipts, a list of the articles sent in the box, and the money, $2, $3, or $4, according to weight and distance, for the payment of *freight* (if it cannot be prepaid). Mention, also, the name of the person to whom a letter of acknowledgment should be addressed.

6. Report to the Secretaries the forwarding of the box, its estimated value, and the amount sent for *freight*, in order that the donation may be acknowledged in THE HOME MISSIONARY.

7. If a box has been prepared, not for a specified family, but to be assigned by the Secretaries, put into it a list of its contents, the name of the association or individual from whom it comes, and the address of the person to whom the missionary may send his letter of acknowledgment.

8. Mark the box, "American Home Missionary Society, Bible House, Astor Place, New York," adding *the name of the place from which it comes.*

9. Write to the Secretaries, inclosing money for freight, and stating the time when and the line by which the box was sent, its estimated value, and giving a *list of contents* to guide in the assignment of the box. Be careful to state the *size* of each adult, and the *age and sex* of each child for whom the clothing is intended, as boxes are not opened at the office.

10. *These donations are not deducted from the grants of the Society.* It needs the same amount of money, therefore, in order to fulfill its stipulations with its missionaries, as if no such gifts were provided; and we trust the friends of Home Missions will not withhold or diminish their contributions of money in consequence of their giving other things that are needful.

APPOINTMENTS IN MARCH, 1886.

Not in commission last year.

Rev. Edward T. Hooker, Los Angeles, Cal.
Wong Gee Lee, Teacher, Salt Lake City, Utah.
Rev. G. C. Huntington, Denver, Colo.
Rev. Abel K. Packard, Highland Lake and vicinity, Colo.
Rev. James R. Hulett, Spearfish, Dak.
Rev. Archie A. Murphy, Huron, So. Dak.
Rev. William H. Watson, Valley Springs, Larchwood and Red Rock, So. Dak.
Rev. Henry Bates, Courtland and Pickrell, Neb.
Rev. Albert I. Bradley, Cnase, Kan.
Rev. George H. Chappell, Brownton, Stewart and Sumter, Minn.
Rev. Hiram Q. Ward, Grand Meadow, Minn.
Rev. John Claflin, Williamstown, Mich.
Rev. Joseph Keightley, Mecosta and Rodney, Mich.
Rev. Charles B. Shear, Ada, Mich.
Rev. William R. McElroy, Billings, Mo.
Rev. W. C. Montgomery, work among the Mexicans in New Mex.
Rev. Lewis C. Partridge, South Lake Weir and Conant, Fla.

Re-commissioned.

Rev. Frederick V. Hoyt, Cheney, Wash. Ter.
Rev. Eli R. Loomis, Dayton, Wash. Ter.
Rev. James L. McCollum, Union Flat, Pullman, and Endicott, Wash. Ter.
Rev. Joseph Wolfe, Whatcom, New Whatcom, Rogers' and Bakers' school-house, Wash. Ter.
Rev. George H. Lee, Portland, Or.
Rev. David Hughes, New York Landing, Nortonville and Somerville, Cal.
Rev. Thomas Kirkland, San Andreas, Cal.
Miss Ellen Modin, Teacher, Salt Lake City, Utah.
Jong O'Loy, Teacher, Salt Lake City, Utah.
Rev. Samuel Wood, Butte City, Mon.
Rev. Thomas Marsh, Crested Butte, Colo.
Rev. Henry E. Thayer, Denver, Colo.
Rev. William D. Westervelt, Denver, Col.
Rev. William G. Dickinson, Webster, Dak.
Rev. Andrew J. Drake, Iroquis, Esmond and out stations, So. Dak.
Rev. Isaac G. Gordon, Bristol, So. Dak.
Rev. Lucius Kingsbury, Canton, So. Dak.
Rev. Joseph F. Bacon, Topeka, Kan.
Rev. James Brunker, Garfield and Rush Center, Kan.
Rev. John S. Embleton, Severy and Piedmont, Kan.
Rev. James Howell, Bala, Kan.
Rev. Joseph B. Ives, Nickerson, Kan.
Rev. Harvey Jones, Fowler City, Appleton and Pixley's school-house, Kan.
Rev. Marcus D. Tenney, Neosho Falls, Geneva and Woodson, Kan.
Rev. John S. Anderson, Winona and Southeastern, Minn.
Rev. Samuel V. S. Fisher, Minneapolis, Minn.
Rev. Robert P. Herrick, Montevideo, Minn.
Rev. Charles A. Ruddock, Villard and Glenwood, Minn.
Rev. Benjamin J. Baxter, Mancelona, Mich.
Rev. Edward D. Curtis, Saugatuck, Mich.
Rev. J. Herbert Dole, Nunica and Fruitport, Mich.
Rev. Oakley B. Thurston, Standish, Mich.
Rev. John Van Antwerp, Alma, Mich.
Rev. Richard Vivian, Vestaburg, Mich.
Rev. Alfred T. Waterman, Ovid, Mich.
Rev. John Whalley, Richmond, Mich.
Rev. Robert J. Mathews, Hamilton, Mo.
Rev. Silas L. Smith, St. Louis, Mo.
Rev. James Hayes, Vigo and Mackville, Ind.
Rev. William A. Hyde, Sherman, Tex.
Rev. Stewart C. Wright, El Paso, Tex.
Rev. George M. Sanborne, Little Rock, Ark.
Rev. John A. Ball, New Smyrna and Hawkes Park, Fla.
Rev. Lewis G. Rogers, Buffalo, N. Y.

RECEIPTS IN MARCH, 1886.

The following statement includes the amounts paid directly into the Treasury, together with those reported by Auxiliaries, as expended in their fields during the last Missionary year.

The sums expended by Auxiliaries within their bounds are marked (*).

MAINE—$57.39.

Maine Missionary Society	*$15,965 68
Bucksport, Mrs. E. Buck, special	20 00
Dennysville, Young Ladies' Mission Circle, by Miss Lillie C. Vose	10 00
Gorham, First, by J. S. Leavitt	13 04
Portland, Z. R. Farrington	2 00
A Friend of Missions, by Z. R. Farrington	2 00
Skowhegan, Ladies' Miss. Soc. of Cong. Ch., by Mrs. J. A. Colby	9 00
West Brookville, by C. L. Skinner	1 35

NEW HAMPSHIRE—$274.72; of which Legacy, $243.47.

New Hampshire Missionary Society	*$11,690 67
Brookline, W. J. Rockwood	5 56
East Derry, Mrs. H. J. Sleeper	2 00
Grantham, On account of Legacy of J. K. Kendall, by L. D. Dunbar, Ex	243 47
Hinsdale, by N. E. Pratt	6 69
Troy, Trin. Cong. Ch., by E. Buttrick	5 00
Union, Husband and Wife	10 00
Warner, Mrs. R. W. Sargent	2 00

VERMONT—$23.50.

Vermont Dom. Missionary Society	*$9.447 42
Bennington Center, First Ch., Ladies, freight, by Mrs. S. D. Jennings	3 50
Cornwall, E. R. Robbins	10 00
White River Junction, A. Latham	10 00

MASSACHUSETTS—$8,136.14; of which Legacies, $1,994.15.

Mass. Home Missionary Society	*$49,675 90
Mass. Home Miss. Soc., by Rev. E. B. Palmer, Treas., for Western Work among Foreigners	4,500 00
Ashfield, by Rev. D. Williams	33 14
Beverly, Mrs. S. J. Foster	40
Boston, Woman's Home Miss. Assoc., by Mrs. H. M. Moore, Treas., special, for salary of Miss Ada A. Durham, Vinita, Ind. Ter.	61 11
Chelmsford, Second, by A. H. Sheldon, to const. Miss Maria A. Hamblett a L. M.	$60 00
Cummington, Legacy of Clara K. Porter, by E. F. Morris, Ex	994 15
Easthampton, A Friend	2 40
Marblehead, Legacy of Lucy C. D. Fettyplace, by Sarah B. Fettyplace	500 00
Marlboro, Union Ch., by Rev. A. F. Newton, to const. Mrs. Mary Chamberlain and Mrs. Delia Bucklin L. Ms.	122 27
Pittsfield, Mrs. P. Allen	50 00
A Friend	10 00
Randolph, Miss Abby W. Turner	100 00
Sheffield, by H. Dutcher	5 81
South Amherst, by C. A. Shaw	5 00
Southbridge, Legacy of Manning Leonard, by Mrs. Mary F. Leonard, Ex., to const. Mrs. Mary F. Leonard a L. M.	500 00
South Hadley, Mt. Holyoke Sem. Teachers and Pupils, by Miss S. H. Melvin	55 00
South Hadley Falls, by C. Marsh	15 00
Springfield, A Friend, special	1,100 00
West Boylston, First, by E. R. Rice	14 86
Westminster, Cheerful Givers, by Susie A. Wood	5 00
Worcester, W. J. White	2 00

RHODE ISLAND—$10.00.

Rhode Island Home Miss. Society	*2,614 53
Providence, Academy Avenue Ch., by Rev. A. L. Kelly	10 00

CONNECTICUT—$3,647.22; of which Legacies, $2,539.11.

Missionary Society of Connecticut		*11,440 39
Received by F. T. Jarman:		
New Haven, Mrs. J. A. Dickerman	$100 00	
A Friend	10 00	
Westville, Mrs. M. P. Dickerman	2 00	
Winthrop, by Miss C. Rice	3 00	
		115 00
Berlin, Second, special coll. by H. C. Galpin		10 00
Brooklyn, First Trin. Ch., by M. W. Crosby to const. M. W. Crosby a L. M.		50 00

Cheshire, by A. C. Peck..... $27 50
East Windsor, Mrs. S. L. Wells..... 5 00
Enfield, First, by A. Abbe..... 125 00
Greenwich, "A"..... 100 00
Hartford, Friends, by Mrs. W. H. Moore, special..... 15 00
Higganum, by R. J. Gladwin..... 16 00
Hebron, First, add'l, by E. P. Spafard. 13 75
Lebanon, Goshen Ch. and Soc., by E. Geer..... 42 25
Lisbon, by Rev. J. B. Griswold..... 2 50
Meriden, Center Ch., by Mary A. Wood 25 00
New Haven, Westville Ch., Rev. J. L. Willard..... 16 00
Old Saybrook, Legacy of Mrs. Emeline E. Bailey, by Miss E. R. Whittlesey, Ex..... 2,000 00
Stamford, by E. B. Holt..... 55 81
First Cong. Sunday-school, by E. B. Holt..... 3 59
Stonington, From the Charles P. Williams fund..... 450 00
X..... 5 00
Thompson, by J. W. Dike..... 29 51
Wallingford, Miss J. Beadle..... 40
Waterbury, A Friend..... 80
West Hartford, Legacy of Roxana S. Brace, by T. Sedgwick, Ex..... 539 11

NEW YORK—$10,655.73; of which Legacies, $7,933.48.

Received by Rev. C. C. Creegan:
Columbus, by Rev. J. W. Keeler..... $20 50
Cortland, Rev. H. T. Sell..... 10 00
Morrisville..... 10 80
Norwood, N. Ashley of Cong. Ch..... 100 00
Saugerties..... 13 12
——— 154 42
Albany, Mabel Learned..... 25 00
Brooklyn, Rochester Avenue Ch., by Rev. J. G. Roberts, D.D..... 54 33
South Ch., by J. Crowell..... 50 00
Central Ch. add'l, Independent..... 2 00
Chenango Forks, by Rev. C. H. Crawford..... 8 84
Crary's Mills, by Rev. M. B Morris.... 17 50
East Chester, On account of Legacy of John Jones, by H. A. Riley, Att'y.... 741 46
Fairport, J. E. Howard, to const. Sophia E. Howard, M.D., a L.M..... 50 00
Flatbush, Mrs. P. S. Harris..... 1 20
Homer, Remainder of Legacy of Miss Mary W. Keep, by V. T. Stone, Ex.. 6,992 02
Kiantone, by Rev. G. E. Henshaw..... 6 50
Lockport, Cong. Sunday-school, by E. A. Holt..... 75 00
Napolia, by A. Bliss..... 5 73
New York City, Broadway Tabernacle Ch., by J. E. Fisher, Treas..... 1,578 42
On account of Legacy of John Hancock, by A. S. Walsh for Ex..... 200 00
M. W. Lyon, $25; Realized from four yards of silk, $4; W. Abbatt, $1; A Friend, $1..... 31 00
Northville, by J. H. Downes..... 36 36
North Walton, by W. M. Hoyt..... 8 00
Norwich, by J. Hammond..... 33 56
H. T. Dunham..... 10 00
Oswego, Mrs. Martha C. Dodge..... 2 00
Penn Yan, C. C. Sheppard..... 500 00
Raymondville, Ch. and Sunday-school, by A. S. Hall..... 3 24
Salamanca, by Rev. G. E. Sopher..... 4 00
Sherburne, Cong. Sunday-school, special, by H. G. Newton..... 50 00
Warsaw, by W. A. Walker..... 15 15

NEW JERSEY—$701.28.

Asbury Park, Mrs. R. Tyler..... 60
Bloomfield, A Friend..... 25 00
Grant A. Wheeler..... 10 00
Chatham, Stanley Ch..... 5 50
Irvington, Rev. R. S. Underwood, $35; Mrs. R. S. Underwood, $15, to const. Etta May Underwood a L. M..... $50 00
Jersey City, Waverly Ch., by Rev. N. M. Sherwood..... 6 18
Montclair, First, by F. D. Somers..... 400 00
First Cong. Sunday-school, by T. H. Bouden..... 100 00
Newark, First, by W. I. Decker 25 00
Plainfield, by G. W. Rockfellow. 59 00
Woodbridge, First, by D. S. Voorhees.. 20 00

PENNSYLVANIA—$81.54.

Allegheny, Plymouth Ch., by J. Ablett, through Rev. A. C. Barrows..... 15 04
Canton, H. Sheldon..... 10 00
Clarendon, by Rev. S. Rowland..... 7 50
Delta and West Bangor, by Rev. J. Cadwalader..... 2 00
Ebensburgh, Woman's H. M. Soc. of First Ch., by Rev. G. Hill..... 12 00
Mt. Carmel, by Rev. D. D. Davies..... 15 00
Pittsburgh, First Ch., Welsh Fifth Avenue, by Rev. H. E. Thomas..... 20 00

MARYLAND—$6.00.

Frostburg, by Rev. W. C. Jones..... 6 00

DISTRICT OF COLUMBIA—$200.00.

Washington, First, by S. H. Galpin.... 200 00

WEST VIRGINIA—$22.67.

Huntington, by M. Poore, through Rev. A. C. Barrows..... 22 67

NORTH CAROLINA—$1.00.

Wilmington, Miss A. E. Farrington, for Woman's Dept..... 1 00

FLORIDA—$181.00.

Florida H. M. Soc., by Rev. S. F. Gale. 107 00
Daytona, First, by Rev. C. M. Bingham 10 00
Mt. Dora, by Rev. P. B. Fisk..... 5 00
Norwalk, by Rev. B. T. Stafford..... 2 50
Orange City, by Rev. S. V. McDuffee.. 20 50
Children, by Mrs. G. Parker..... 6 00
Pomona, by Rev. M. C. Welch..... 10 00
Tampa, First, by Miss F. J. Pettingill. 20 00

TEXAS—$60.00.

Groveton, Rev. C. S. Newcomb..... 3 00
Palestine, First, by Rev. E. F. Fales... 34 00
Paris, Main Street Ch., by Rev. C. R. Hyde..... 23 00

ARIZONA—$62.40.

Prescott, by W. E. Hazeltine..... 62 40

OHIO—$9,570.40.

Received by Rev. A. C. Barrows:
Alliance, Welsh Ch., by Rev. J. M. Thomas..... $15 00
Berlin Heights, Ch. $20.58; Sunday-school, $5.12, by Rev. W. Jones..... 25 70
Cincinnati, Central Ch., by H. Stacy..... 344 55
Cleveland, Grace Ch., by Rev. E. A. Hoffman..... 5 25
Mrs. H. P. Hickox, by H. Ford 5 00
Freedom, by Rev. G. J. Powell 16 40
Garrettsville, Ch., $25; Children's Miss. Soc., $5, by Rev. J. R. Nichols..... 30 00
Greenwich, by W. A. Hossler.. 17 25
Ironton, by Rev. R. S. Lindsay 8 48
Lenox..... 3 00
Lorain, Ch. of which $5.25, from Woman's Dept..... 28 25
Mantua, by W. M. Jones..... 6 00
Marysville, by W. P. Anderson 35 00

Newark, Plymouth Ch., by Rev. E. I Jones..... $5 00
Newburg, Plymouth Welsh Ch., by Mrs. A. Doiring..... 12 00
North Ridgefield, by Rev. J. H. Nutting..... 6 44
Palmyra, Welsh Cn., by W. Thomas..... 7 47
Ridgeville, by W. Richardson.. 10 00
Sheffield, by Rev. E. C. Barnard 12 00
Steubenville, by Mary C. Trainer 16 53
Twinsburgh, Mrs. L. S. Buell.. 20 00
Unionville, add'l..... 10
Zanesville, by W. A. Weller... 5 00
——— 634 42

Centre Belpre, by Rev. C. E. Dickinson..... 2 25
Cincinnati, Walnut Hills Ch., special coll. by G. E. Hopkins..... 68 10
Cleveland, Euclid Avenue Ch., by J. Snow..... 7 10
Irving St. Ch., by Rev. F. M. Whitlock..... 25 00
On account of balance due on Legacy of P. M. Weddell..... 5,981 85
Receipts for Miss. work among the Bohemians, within the year ending Mar. 31st, by S. P. Churchill, Treas. 2,128 49
Collinwood, by Rev. C. L. Hamlen..... 12 00
Columbus, First, by F. C. Sessions, in full, to const. Casper Hiatt, Dea. O. A. B. Senter, F. C. Eaton and Dea. E. O. Kannard L. Ms..... 230 16
Cortland and Hartford, by Rev. G. C. Jewell..... 13 75
Fort Recovery, The Pisgah Ch., by Rev. M. W. Diggs..... 4 00
Harmar, by D. Putnam..... 129 00
Hartford and Locke, by Rev. G. Martin 16 25
Lafayette, by Rev. E. F. Baird..... 8 50
Lexington, Ch. $4.85; C. C., $10..... 14 85
Lucas, $8.62; Washington, $5, by Rev. D. S. Jones..... 13 62
Marietta, by A. D. Follett..... 109 72
Montgomery, $4.88; Rollersville, $3.84; West Millgrove, $16.28, by Rev. J. C. Thompson..... 25 00
Ohio, A Friend..... 10 00
Penfield, by Rev. T. C. Walker..... 8 00
Rock Creek, by Rev. S. R. Roseboro... 23 00
Salem, D. A. Allen in full to const. Rev. W. D. Sexton a L. M..... 25 00
Sandusky, First, add'l, by T. O. Whitworth..... 3 50
Miss Hattie Pool, special..... 2 00
Springfield, Ch. and Sunday-school, by Rev. W. H. Warren..... 22 16
Woman's H. M. Soc. of C ng. Ch., by Mrs. W. Clayton, Treas..... 20 00
Toledo, Second, by Rev. A. M. Wheeler..... 5 80
Unionville, by W. P. Soliday..... 4 90
York, by Rev. E. F. Baird..... 22 00

INDIANA—$81.10.

Received by Rev. L. P. Rose:
East Gilead..... $3 09
Fremont..... 3 50
Fort Wayne..... 14 75
Liber..... 3 66
Michigan City, $10; Grains of Land, $3.60..... 13 60
West Chester..... 7 00
——— 45 60

Indianapolis, Mayflower Ch., by Rev. N. A. Hyde, D.D..... 30 00
Vigo and Marksville, by Rev. J. Hayes 5 50

ILLINOIS—$22.88.

Illinois Home Missionary Soc.....* $17,733 39
Batavia, Miss. Soc., by Cassie W. Stephens..... 10 00
Rockford, Ladies' Mis. Union Second Ch., by Mrs. E. F. Williams..... 21 88

MISSOURI—$1,279.05.

Anson and Athens, by Rev. A. W. Wiggins..... $ 80
Breckenridge, by Rev. J. Stevens... 10 00
Hamilton, The Ladies' Miss. Soc., of First Ch., by Rev. R. J. Mathews.... 6 25
Kidder, First, by C. L. Shaw..... 5 15
Lathrop, Plymouth Ch., by Rev. L. Hawkins..... 9 09
St. Louis, Fifth, by L. J. Peck..... 37 85
Olive Branch Cn., by Rev. I. R. Hicks 10 00
The Pilgrim Ch., by G. H. Bradford. 1,000 00
Ladies' H. M. Soc. of Pilgrim Ch., by Mrs. C. H. Bradford..... 200 00

MICHIGAN—$3,037.73.

Received by Rev. L. Warren:
Alamo, Ch., add'l, Memorial offering..... $2 70
Bay City..... 125 00
Bedford..... 10 00
Breckenridge, add'l..... 1 50
Carson City..... 6 00
Charlotte, Memorial offering. 100 00
Clinton, Ch., $21; W. S. Kimball, $5; Sunday-school, $10 36 00
Covert, Sunday-school..... 11 00
Dorr, First..... 10 50
Dorr Village, Ladies' Soc., $6.73; Hillsdale, $6.60..... 13 33
Dowagiac..... 16 30
Flat Rock, Memorial offering. 5 28
Galesburg, Young People's Miss. Soc..... 20 00
P. H. Whitford..... 25 00
Grand Rapids, First..... 100 00
Grass Lake, Young People's Miss. Soc. Memorial offering 20 00
Hamburg..... 2 25
Hancock, Ch., $134.62; Children's Mission Band, $12..... 146 62
Hersey..... 10 00
Homestead, Cong. Sunday-school, Memorial offering.... 2 00
Lake City, George and Fred Moore..... 40 00
Lansing, Weekly offering, add'l 9 28
Lexington, C. S. Nims..... 50 00
Michigan Center..... 13 08
Old Mission..... 12 00
Memorial offering..... 10 00
Potterville..... 7 50
B. Sanders..... 5 00
Somerset..... 31 53
Summit, Sunday-school..... 5 60
Three Oaks..... 37 25
Tyrone, Miss. Soc..... 7 00
Utica..... 15 00
Vermontville, add'l..... 35 00
Wacousta and Delta..... 19 00
Wayne..... 14 50
Wheatland, Ch., $51.06; Sunday-school, $9.29; Ladies' Miss. Soc., $9.65..... 70 00
———1,045 22

Received by Mrs. E. F. Grabill, Treas. Woman's H. M. Soc.:
Greenville, by Mrs. C. C. Ellsworth.....$11 35
First Cong. Sunday-school, special, by Mrs. E. F. Grabill 6 50
Laingsburg, by Mrs. W. Anderson..... 12 00
Middleville, Young girls, Gleaners Soc., by G. Williams..... 75
Union City, W. H. M. S. and A Friend, Memorial offering... 82 50—113 10
Ada, Memorial offering, by Rev. C. B. Shear..... 13 50
Allendale, by Rev. C. Finster..... 12 50
Ann Arbor, J. Austin Scott of First Ch. to const. Sarah P. Scott a L. M..... 500 00
A Friend, to const. R. W. A. Duncan a L. M..... 50 00
Baldwin, Ch., $3.79; Rev. J. D. Porter, for Memorial offering, $25, by Rev. S.

B. Demarest..... $28 79
Bancroft, by Rev. R. Lewis..... 2 50
Banks, $14.03; Eastport, $9.43, and Torch Lake, $2.30, by Rev. P. F. McClelland..... 25 76
Bellaire, by Rev. W. P. Wilcox..... 1 50
Benzonia, $27.33; Homestead, $4.30, by Rev. O. B. Waters..... 31 63
Bridgeport, by Rev. C. Selden..... 20 00
Bridgman, by Rev. J. J. Bunnell..... 15 00
Cadillac, First, by F. Tracy..... 40 14
Calumet, A Friend..... 25 00
Charlevoix, by Rev. C. F. Van Auken.. 2 50
Chippewa Lake, by Rev. T. A. Porter.. 11 00
Coloma, $6.25; Watervliet, $22.28, by Rev. C. Evans..... 28 53
Detroit, First, add'l, $105.29; Harper Avenue Ch., $44, by G. W. Lane..... 149 29
Ladies of the First Ch., special, by Mrs. T. K. Blaikie..... 35 00
Second, by W. F. Baker..... 375 62
Douglas, by Rev. E. Andrus..... 6 00
East Fulton, $4.23; Maple Rapids, $5.32, by Rev. R. S. Stapleton..... 9 55
Eastmanville, Ch. $12; Sunday-school, $2, by Rev. C. Finster..... 14 00
East Saginaw, First, by E. W. Glynn.. 25 28
Edmore, First, by Rev. H. Marsh..... 25 00
Fredonia, First, by Rev. A. N. McConoughey..... 13 25
Genesee, by Rev. F. C. Wood..... 9 10
Grand Blanc, Rev. F. Hurd..... 2 00
Hancock, First Ch., by Rev. F. N. White..... 53 50
Ithaca, Ch., $23.25; Sunday-school, $3.81, by Rev. N. D. Glidden..... 26 06
Kalkaska, $26.50; Excelsior, $8.50, by Rev. W. Sidebotham..... 35 00
Laingsburg, by W. J. Tillitson..... 20 60
Leslie, First, by Rev. W. C. Allen..... 13 86
Maple Rapids, $2.13; Ladies' Aid Soc., $6.57, by Rev. R. Stapleton..... 8 70
Maybee, $10; Raisinville, $3, by Rev. R. Wrench..... 13 00
Mecosta and Rodney, by Rev. J. Keightley..... 10 00
Mungers, by Rev. W. D. King..... 5 00
Nashville, by Rev. O. S. Grinnell..... 2 50
Olive Center and Robinson, by Rev. E. J. Ayer..... 1 00
Onekama, by Rev. E. B. Scott..... 10 00
Pierport and Pleasanton, by Rev. C. S. Delvin..... 8 25
Quincy, A Friend..... 50 00
Rondo and Wolverine, by Rev. G. A. Badcon..... 7 85
Roscommon, First, by Rev. G. C. Dalgliesch..... 7 00
St. Ignace, by Rev. C. E. Taggart..... 15 00
St. Joseph, Ch., add'l, $4; Sunday-school, $7.80, by Rev. J. V. Hickmott 11 80
Ladies' Soc., by Mrs. M. Shepard. 13 00
Add'l on Memorial fund, by Rev. J. V. Hickmott..... 17 50
Salem, First, by M. B. Gelston..... 35 00
Saranac, by Rev. J. A. S. Worden..... 12 25
Saugatuck, by Rev. E. D. Curtis..... 22 20
Sugar Island, by Rev. J. McGregor.... 2 25
Vienna, by Rev. F. C. Wood..... 5 65

WISCONSIN—$2.00.

Wisconsin Home Missionary Society. *9,843 65
Mainland, by Rev. D. Magnus..... 2 00

IOWA—$25.00.

Iowa Home Missionary Society.....$11,615 44
Earlham, Miss O. A Knox..... 5 00
Hopkinton, Miss Sally Weir's Gold beads..... 10 00
Jefferson, Rev. D. B. Eells..... 10 00

MINNESOTA—$296.80.

Received by Rev. J. H. Morley:
Appleton, by C. D. Hastings.... $2 00
Brownton, by G. H. Chappell.. $7 25
Minneapolis, Plymouth Ch., by H. J. Fletcher..... 33 80
Rochester, by T. E. Gording... 19 61
Waseca, by A. H. Ranney..... 16 72

$79 38

Woman's H. M. Soc., by Mrs. J. N. Cross, Treas.:
Elk River, by Mrs. J. H. Williams.....$10 50
Excelsior, by Mrs. A. W. Latham 4 70
Minneapolis, Plymouth, by Mrs. Kingman..... 32 56
Montevideo, Sunday-school class of Mrs. Herrick..... 2 10
Tyler..... 10 00
Sunday-school, by Mrs. Decker 2 17
Villard, by Mrs. True..... 1 50

$63 53 142 91
Alexandria, by E. E. Haughwont..... 11 06
Brainard, Second, by Rev. W. H. Medlar..... 9 00
Duluth, $3; Lake City, $6.30, by Rev. D. Magnus..... 9 30
Cong. Sunday-school, by E. C. Clow. 10 00
Glenwood, by Rev. C. A. Ruddock..... 2 50
Hamilton, by F. A. Northrop..... 14 00
Hutchinson, by Rev. H. L. Chase..... 10 00
Minneapolis, by Rev. G. H. Cate..... 9 00
North Branch, by Rev. F. Cooley..... 7 56
Rushford, by Rev. W. W. Snell..... 15 06
Wabasha, by Rev. N. T. Blakeslee.... 54 46
Wayzata and Groveland, by Rev. S. Stone..... 1 95

KANSAS—$790.55.

Received by J. G. Dougherty, Treas. Kan. H. M. Soc.:
Ellis..... $2 50
Lawrence, Plymouth Ch. Sunday-school..... 30 63
Musacotah, add'l..... 40 00
Neodesha..... 1 50
Olathe..... 12 81
Ottawa, Mrs. M. E. Adair..... 5 00
Springside..... 3 80
Salem..... 5 87
Sterling..... 43 87
Valley Falls..... 16 16
Wellsville..... 6 55
Wichita, First..... 10 00
Wyandotte, First..... 18 70

197 39
Axtell, First, by Rev. C. L. Kloss..... 1 00
Canada, Township and Deerton, by Rev. H. H. Gilchrist..... 3 75
Chase, First, by Rev. A. J. Bradley.... 10 00
Cottonwood Falls, First, by Rev. W. B. Fisher..... 3 00
Douglass, First, by Rev. G. Marsh..... 16 00
Emporia, First, $146.05; from the Estate of Horace Barber, $50, which const. Rev. F. S. Ingalls a L. M., by J. F. Drake..... 196 05
Fort Scott, First, by Rev. H. A. L. King 5 00
Fowler City, First, by Rev. H. Jones... 5 00
Galva, by Rev. B. F. Haskins..... 11 65
Great Bend, by Rev. W. A. Bosworth.. 7 00
Kanwaka, $5; Tonganoxie, $5, by Rev. A. M. Richardson..... 10 00
Lenora, New Almelo and Wakeman, by Rev. L. M. Bonnett..... 5 00
Little River, by Rev. S. Dilley..... 5 00
Manhattan, Cong. Sunday-school, by Mary C. Bowen..... 9 90
Milford, by Rev. R. B. Foster..... 10 60
Neosho Falls and Geneva, by Rev. M. D. Tenney..... 7 21
Oneida, First, by Rev. L. A. Smith..... 1 70
Russell, by Rev. A. M. Pipes..... 22 30
Severy, by Rev. J. S. Embleton..... 3 00
Spring Hill, by Rev. J. Davies..... 5 00
Topeka, First, by Rev. A. Blanchard.. 250 00
Westmoreland, by Rev. O. A. Palmer.. 5 00

NEBRASKA—$139.73.

Received by Rev. J. L. Maile:		
Albion, $4; Norfolk, $10.90	$14 90	
Cloversville	3 25	
West Cedar Valley	2 37	
York, to const. J. Seymour a L. M	50 00	
		70 52
Creighton, First, by Rev. T. Kent		2 50
Cumminsville, by Rev. E. M. Libby		10 20
Doniphan, North Hastings and West Hamilton, by Rev. J. H. Embree		4 00
Lincoln, First, by Rev. L. N. Barber		5 00
Orford, Pleasant Valley and Wheeler, by Rev. H. Griffith		3 60
South Bend, by Rev. S. C. Dean		6 00
Spring Creek, German Ch., by Rev. P. Weidmann		2 50
Steele City, by Rev. E. Cressman		20 00
Syracuse, by Rev. E. H. Ashmun		6 41
Waco, by Rev. A. B. Show		3 50
Waverly, by Rev. G. T. Biscoe		5 50

DAKOTA—$143.80.

Chamberlain, by Rev. W. B. Hubbard	10 00
Clark, by Rev. A. J. Hayner	6 25
Cooperstown, Ch., $6.76; Morning Star Mission Band, $3.15, by Mrs. R. C. Cooper	9 91
Dover, by Rev. J. H. Gurney	3 35
Eldridge, by Rev. D. Wirt	29 59
Fargo, Fargo Gleaners of the First, by Fannie Fuller	10 00
Fort Abercrombie, by Rev. W. Edwards	4 15
Firesteel, by Rev. F. G. Appleton	16 65
Howard City, Union Ch., by Rev. R. E. Lund	4 35
Huron, Ladies' Miss. Soc., by Mrs. F. D. Wilder	3 00
Lead City, by Rev. G. Belsey	11 00
Onida, Union Ch., by Rev. U. W. Small	5 00
Plankinton, by Rev. R. H. Battey	5 85
Pukwana, by Rev. G. R. Owen	4 00
Tulare, by Rev. L. J. C. Geick	1 00
Wahpeton, by Rev. G. B. Ames	8 20
Watertown, by Rev. S. G. Updyke	5 00
Yankton, Ladies' Miss. Soc., by Mrs. F. D. Wilder	6 50

COLORADO—$143.50.

Received by Rev. R. T. Cross:		
Colorado Springs, Sunday-school	$6 50	
West Denver, Ch., $32.47; Sunday-school, $2.53	35 00	
Ladies' H. M. Soc	15 00	
		56 50
Boulder, First, by Rev. G. N. Kellogg		16 00
Colorado Springs, Mrs. F. S. Rouse		10 00
Crested Butte, Ladies' Miss. Soc., by Mrs. V. F. Axtell		6 00
Denver, Ladies' Aid Soc. First Ch., by Miss A. R. Bell		50 00
Red Cliff, by Rev. R. T. Cross		5 00

WYOMING—$2.50.

Cheyenne, A Friend	2 50

MONTANA—$10.00.

Livingston, Holbrook Ch., by Rev. W. C. Fowler	10 00

UTAH—$14.45.

Salt Lake City, by Rev. D. L. Leonard	14 45

CALIFORNIA—$312.70.

Received by S. S. Smith, Financial Agent:		
East Highlands, Cong. Sunday-school	2 80	
San Francisco, First	50 00	
Santa Cruz	20 00	
Schellbourne, Nev., J. Fuller	2 00	
The Lord's Money	$50 00	
		124 80
Clayton, $4.60; Pacheco, $3.80, by Rev. J. H. Strong		8 40
Merrillville and Susanville, by Rev. H. C. Longley		13 75
National City, by Rev. J. T. Ford		40 00
Oakland, G. M. Fisher of First, by G. Burbeck, to const. M. B. Fisher and G. M. Fisher, Jr., L. Ms		100 00
San Andreas, by Rev. T. Kirkland		4 75
San Francisco, Olivet Ch., by Rev. S. Witter		3 50
The Cong. Mission, by Rev. J. F. Tobey		5 00
San Juan, by Rev. A. B. Palmer		12 50

OREGON—$117.85.

Received by J. Steele, Treas. Oregon H. M. Soc.:		
Portland, First	$40 00	
The Dalles, E. P. Roberts and family, by Dr. G. H. Atkinson	20 00	
		60 00
Beaverton, Oregon Ch. and Mt. Zion Ch., Portland, by Rev. A. W. Bowers		10 00
Hillside, by Rev. H. Lyman		10 75
Oregon City, First, by Rev. G. A. Rockwood		21 50
Pendleton, by Rev. O. W. Lucas		7 75
Portland, Plymouth Ch., by Rev. G. H. Lee		7 85

WASHINGTON TERRITORY—$29.50.

Atahnum and North Yakima, by Rev. W. E. Dawson	7 00
Houghton, First, by Rev. S. Greene	16 00
Melbourne and Montesano, by Rev. O. A. Thomas	1 50
Tacoma, by Rev. N. P. Lang	5 00
HOME MISSIONARY	186 17
Expended during the year by the auxiliaries named	140,026 87
Received at this office in March, 1886.	40,326 30
	$180,353 17

Donations of Clothing, etc.

Auburndale, Ladies' Benev. Soc., by E. M. Strong, two barrels	$162 87
Baltimore, Md., Ladies' H. M. Soc. of First Ch., by Mrs. F. S. Brown, package and freight	28 00
Also, a box and freight	62 67—90 67
Bennington Center, Vt., Ladies of First Ch., by Mrs. S. D. Jennings, barrel and freight	113 00
Bridgeport, Ct., Ladies of North Ch., by Mary L. H. Hincks, barrel	100 00
Brooklyn, N. Y., Ladies' Willing Aid Soc. of Puritan Ch., by Mrs. M. R. Diefendoop, package and cash	70 00
Charles City, Iowa, by Mrs. T. O. Douglass, carpet	19 36
Cincinnati, O., Woman's Home Miss. Soc. of Vine Street Ch., by C. C. Walton, two boxes	173 00
Collinsville, Ct., Ladies' Home Miss. Soc., by Mrs. E. H. Sears, box.	
Detroit, Mich., Ladies' Soc. of First Ch., by Mrs. T. R. Blaikie, barrel and cash	124 60
Dubuque, Ia., Children's Miss. Soc., by Mrs. T. O. Douglass	35 00
Falls Church, Va., Ladies, by Carrie B. Pond, barrel and freight	47 81
Glenwood, Ia., Mrs. T. O. Douglass, box	66 95
Grinnell, Ia., Ladies' Benev. Soc., by Mrs. T. O. Douglass	25 00
Ladies' Social, three boxes	90 00
Hartford, Ct., Ladies' Benev. Soc. of Asylum Hill Ch., by Mrs. J. H. Cone, box	367 56
Ladies' Soc. of Pearl St. Ch., by Hattie	

E. Cowles, barrel and freight..... $93 20
Homer, N. Y., Ladies' Soc., by Ellen F. Phillips, three barrels, cash and freight 163 55
Keokuk, Ia., Mrs. T. O. Douglass, box.. 63 35
Middletown, Ct., Ladies' Soc., by C. M. Bacon, barrel..... 52 00
Mittineague, Mass., H. A. Goodman, bundle books.
New Haven, Ct., Ladies' Home Miss. Soc. of College St. Ch., by Mrs. L. H. Fowler, box..... 125 00
Ladies' Home Miss. Soc. of First Ch., by Mary E. Bennett, six boxes..... 1,158 19
Ladies' Aid Soc. of United Ch., by Mrs. M. T. Landfear, box and freight..... 82 00
New York City, Ladies' Home Miss. Soc. of Broadway Tabernacle Ch., by Mrs. W. D. Harper, twenty trunks..... .... 3,390 07
Young Ladies, of Collegiate Ch., by Addie R. Todd, box.
Charities Aid Assoc., three bundles books.
Norfolk, Ct., Ladies' Sew. Soc., by Miss Anna Battell, box..... 200 00
Northwood Center, N. H., Rev. F. L. Small, communion set.
Randolph, Mass., Abby W. Turner, barrel and freight..... 63 00
Sharon, Ct., Ladies' Soc., by Miss J. M. Delevan, barrel..... 75 00
Sioux Falls, Dak., Woman's Miss. Soc., by Mrs. W. R. Kingsbury, barrel and freight..... 58 85
Stonington, Ct., Agreement Hill H. M. Soc. of First Ch., by Miss Emma A. Smith, barrel, box and freight..... 105 00
Stratford, Ct., Ladies' Sew. Soc., by Mrs. R. W. Bunnell, box and freight..... 101 87
Webster City, Ia., Mrs. T. O. Douglass.. 25 00
Gifts from individuals..... 75 00
West Hartford, Ct., Ladies' Sew. Circle, by Mary A. Ellsworth, barrel and freight..... 81 80
South District, by J. L. Faxon, barrel, cash and freight..... 51 66

Receipts of the Massachusetts Home Missionary Society in March, REV. E. B. PALMER, *Treas.*

Abington, First, by Z. N. Whitmarsh.... $33 08
Alford and West Stockbridge Center, by Rev. J. G. Willis..... 3 76
Andover, South, by George Gould..... 150 00
Arlington, Orth. Cong., by R. W. Hilliard 30 00
Atlantic, Memorial, by Rev. F. L. Bristol 3 59
Belmont, Waverly, by Wm. Jewett..... 39 77
Berlin, Germany, Prof. and Mrs. C. M. Mead, by Rev. F. R. Abbe..... 75 00
Boston, A Friend..... 5 00
Anonymous..... 6 25
Dorchester, Estate of Marshall P. Wilder, Jr., by Edward B. Wilder, Admr.. 200 00
G. A. White..... 100 00
Jamaica Plain, Central, by S.B. Capen 200 00
Braintree, by A. B. Keith..... 18 16
Charlton, Thank-offering..... 5 00
Chelsea, First, by J. P. Lovett..... 58 00
Third, by John Bell..... 45 71
Dana, Cong. Soc., by N. L. Johnson..... 2 50
East Douglas, by Rev. W. T. Briggs, to const. Herbert L. Stiles L. M. of A. H. M. S 56 83
Everett, W. H. Johnson. 5 00
Fitchburg, Calv. Cong., by Wm. K. Bailey..... 35 00
Franklin, First, by Rev. G. E. Lovejoy.. 19 48
Hadley, First, by Rodney Smith..... 20 00
Haile, Sabroma Walker, Fund. Income of 60 00
Hampden Benevolent Assoc., by Chas. Marsh, Tr.:
Agawam, Feeding Hills.....$13 25
Palmer, First..... 4 21
Springfield, Hope..... 24 82
Memorial..... .....194 00
Olivet Sunday-school..... 22 91
Sandford St..... 2 50
West Granville.....$10 00
West Springfield, First..... ..... 20 00
Park St..... 39 05
——— 330 74
Holbrook, Winthrop, by Elisha Holbrook 59 43
Rev. O. S. Deane..... 100 00
Holland, by Mrs. M. P. Bixby..... 23 60
Hubbardston, by Alden Pollard, Special Coll..... 13 60
Ipswich, South, by Rev. T. F. Waters... 40 00
Lawrence, South, by Dea. J. Y. Buzzell. 20 02
Lexington, Hancock, by Rev. E. G. Porter..... 7 00
Littleton, by J. F. Houghton..... 21 00
Marblehead, by N. P. Sanborn, to const. Lizzie Thompson, Carrie E. Merritt and Carrie L. Hamelin L. Ms..... 90 00
Maynard, William H. Grtteridge, by Rev. Edwin Smith..... ..... 150 00
Medway, Village, by Rev. R. K. Harlon, add'l..... 5 00
New Bedford, North, by J. W. Hervey... 80 63
Newburyport, North, by J. B. Creasey.. 26 66
North Reading, Mrs. R. P. Holt, by Rev. G. E. Allen..... 5 00
Peabody, South, by Geo. F. Osborne, to const. Rev. Geo. A. Hall L. M. of M. H. M. S. and A. H. M. S..... 107 00
Prescott, Cong. Sunday-school, by W. F. Wendermuth..... 5 74
Quincy Point, Washington St., by Rev. Geo. Benedict..... 13 00
Reading, by S. G. B. Pearson..... 23 09
Rockland, by R. J. Lane..... 65 45
Rutland, by W. C. Temple..... 2 40
Shelburne, by Z. D. Bardwell..... 50 00
Somerville, Prospect Hill, W. H. Miss. Soc., by Miss A. C. Sawyer, Special, to Rev. R. B. Tobey, Carrington, Dak.... 10 00
Southboro, Moses A. Emery..... 5 00
South Braintree, South, by Rev. E. O. Dyer..... 21 82
South Orange, New Jersey, "F."..... 5 00
Sturbridge, Bullock Fund, Income o.... 20 00
First, by Melvin Haynes..... 39 18
Taunton, Union, by H. B. Palmer..... 22 10
Templeton, by John Whittemore..... 20 41
Tolland, by Rev. T. O. Rice..... 8 50
Topsfield, by Rev. L. S. Crawford..... 51 60
Walpole, by Fred Guild..... 42 37
Ware, East, by Hon. Wm. Hyde, to const. Arthur Bond, William B. Yale, Susie Dwight, Esther Fuller, and Emma Gould L. Ms..... 390 40
Westboro, Evang. Ladies' Sewing Circle, Golden Anniversary Gift, to const. Mrs. Gardner Cloyse and Mrs. Harriet Hodgden L. Ms..... 60 00
West Boxford, by Rev. Chas. L. Hubbard 11 03
West Granville, T. O. Rice..... 11 50
West Somerville, by J. Warren Bailey.. 9 17
Wilmington, by H. L. Bancroft..... 22 10
Windsor, by Rev. J. R. Flint..... 6 50
Worcester, First, by Geo. T. Whitherby, to const. Dea. Geo. M. Pierce L. M.... 44 00
——— $3,212 08
Home Missionary..... 3 60
——— $3,215 68

Donations of Clothing, etc., received at the office of the Mass. Home Miss. Soc., in March.

Everett, Ladies' Miss. Soc., by Mrs. C. M. Merriam, barrel and freight..... $71 68
Hyde Park, Woman's Home Miss. Union, by Mrs. C. L. Greene, barrel and freight 100 00
Newton, Eliot, Ladies' Sewing Soc., by Mrs. W. H. Partridge, barrel and freight..... 64 74
Northampton, First, Dorcas Soc., by Mrs. J. H. Searle, box of clothing..... 100 00
Northfield, Ladies' Miss. Soc., by Mary T. Dutton, barrel and freight..... 27 75
Pittsfield, First, Ladies' Benev. Soc., by

Sarah B. Adams, box of supplies and freight	$1:4 51
Ladies' Free Will Soc., by Mrs. Mary B. Davis, barrel and freight	88 55
Randolph, Ladies' Benev. Soc., by Mrs. Wm. Porter, barrel and freight	65 50
	$662 13

Receipts of the Missionary Society of Connecticut for the month of March, WARD W. JACOBS, *Treas.*

Ashford, Westford, by Dea. C. W. Brett	$3 00
Bridgeport, Park Street, by F. W. Storrs	22 31
Canterbury, First, by L. B. Morgan, Trustee, One-sixth of Income of bequest of Miss Emblem L. Williams	10 28
East Haven, by F. T. Jarman	23 20
East Windsor, by Dea. J. F. Fitts	15 00
Broad Brook, by S. B. Adams	6 64
Enfield, by Albert Abbe	25 00
Farmington, Unionville, by J. P. Chamberlin	39 41
Greenwich, Stanwich, by Alex. Lockwood, monthly concert	10 38
Hamden, Mt. Carmel, by F. T. Jarman	12 93
Litchfield, Milton, by Rev. Geo. J. Harrison	10 38
Oxford, by R. B. Limburner	27 91
Putnam, First, by Thos. J. Thurber	2 50
Ridgefield, by C. H. Kendall	13 29
Roxbury, by A. W. Fenn	8 55
Stafford, West, by Rev. D. Breed	5 20
Suffield, by Jas. W. Spellman	12 28
Thomaston, by P. Darrow	31 60
Trumbull, by Rev. N. T. Merwin	18 00
Watertown, Est. of Mrs. Elizabeth C. H. Smith, from B. P. Hall, Ex., by H. R. Coit	50 00
West Hartford, Anson Chappell (personal)	10 00
	357 86

Boxes.

Woman's Cong. Home Missionary Union, Stamford, a box, value	37 00

Boxes from the "Woman's Cong. H. M. Union of Conn.," in the year 1885, not heretofore acknowledged.

Canton Center, to Rev. Richard T. Marlen, Verdalia, Missouri	$42 79
East Hartford, Rev. R. H. Read, Eureka Springs, Arkansas	75 87
Greenwich, North, Rev. C. B. Martin, Weathersford, Texas	25 00
Hartford, First Ch., Rev. Benjamin A. Dear, Meriden, N. Hampshire	89 45
Rev. William Suess, McCook, Nebraska, two bbl's, two packages, including money	200 53
Rev. S. Sheldon, Dakota	91 68
Second Ch., Rev. R. S. Pierce, Urbana, Nebraska	212 54
Old Lyme, Rev. J. B. Gilbert, Springfield, Nebraska	106 00
Old Saybrook, Rev. W. S. Hill, Talmage, Nebraska	140 00
Plainville, Rev. Lucius Kingsbury, Center Dakota	122 42
Redding, Rev. Griffith Roberts, Plymouth, Missouri	38 61
	1,144 89
Since Jan. 1st, 1886	
Lyme, to Rev. R. C. Nolton, Aurora, Dakota, box	78 00
Stonington, "Agreement Hill H. M. Union," J. A. Milligan, Ainsworth, Nebraska, box	60 00
Books to Rev. John Nicoll, Chase, Mich.	40 00
	$1,322 89

ERRATUM.—A box from Glastonbury reported to New York, value $112.63, should have been credited to the Woman's Cong. Union, Conn.

Receipts of the Illinois Home Missionary Society in March, AARON B. MEAD, *Treas.*

Amboy	$125 00
Atkinson, Rev. George L. Dickinson	5 00
Mrs. McConoughey	5 00
Aurora, New England	23 72
Bartlett	22 00
Brighton	1 10
Bunker Hill, Ladies' Soc.	21 00
(Special)	51 00
Byron	22 08
Canton	88 35
Champaign, Prof. I. O. Baker	10 00
A Friend	15 00
Coral Workers	25 00
Chenoa, W. H. M. Union	5 00
Chebanse, W. H. M. Union	1 00
Chicago, First	150 00
W. F. Howe and wife	15 00
Plymouth	90 07
New England	32 52
Wm. H. Bradley	100 00
Lincoln Park, W. H. M. Union	30 00
South	1 08
DeKalb	20 60
Elgin (special)	125 00
W. Miss. Soc	22 00
Englewood, Woman's Miss. Soc	30 00
Galesburg, First, W. H. M. Soc	25 00
Mrs. C. A. Tillson (special)	5 00
J. S. Chambers (special)	5 00
First Church of Christ	157 70
Galva	62 30
Gap Grove	11 40
Geneseo, Zenana	10 00
Granville	13 18
W. M. Soc	11 10
J. P. Blake	1 00
Gridley, Y. P. M. Soc	12 50
Hamilton (special)	23 50
Huntley	11 00
Illini	25 20
Jacksonville (special)	137 93
W. B. Home Missions	7 00
La Harpe (special)	44 50
La Moille	9 25
La Salle	9 25
Loda	10 50
Lyonsville	5 00
Marseilles	80 00
Mattoon	15 95
L. M. Soc	14 00
Maywood	1 00
McLean (special)	1 00
Mendon, Mrs. J. Fowler	1 00
Oak Park	325 48
A Friend	75 00
W. H. M. Union	45 83
Oneida	36 05
Ontario	5 00
Providence, B. G. Dexter	10 00
Rock Falls	29 70
Ladies' Miss. Soc	10 00
Rockford, Second, W. H. M. Unions	29 20
Rockton	16 00
Roodhouse, E. S. Nichols	5 60
Sandoval, Rev. R. M. Sargent	3 75
Seward, Samuel Jones	5 00
Sheffield	125 00
South Danville	12 50
St. Charles, Miss Sara W. Gillette	1 00
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Wythe	10 00
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Average of congregation.
Denomination and size of contiguous congregations.
Names and distances of the nearest Congregational churches.
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Has he any other calling than that of the ministry?
Of what local church is he a member?
Of what Ministerial Association?
The number of persons composing his family.
Total amount of salary proposed.
Amount pledged by the people and how secured.
Has he, also, the use of a parsonage?
Is aid expected from any other source?
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The amount received from this Society last year.
Will less probably be needed next year?
Amount contributed to this Society last year. How raised
Amount contributed to other benevolent societies.
Additional statements concerning the condition, prospects, and wants of the field.
Date of the desired commission.

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If the ecclesiastical body, within whose limits the congregation is found, has a "Committee of Missions," the members of that committee should certify these statements, the standing of the minister, his prospects of usefulness there, and indorse the application. If no such "Committee of Missions" exists, the application should be indorsed by two or more neighboring clergymen acquainted with the facts. If no church or congregation is yet gathered, applicants will follow the same course, as far as practicable.

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THE

HOME MISSIONARY.

JUNE, 1886.

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Vol. LIX. No. 2.

NEW YORK:

AMERICAN HOME MISSIONARY SOCIETY

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of the
AMERICAN
HOME MISSIONARY
SOCIETY.

THE HOME MISSIONARY.

Go.....Preach the Gospel.....*Mark* xvi. 15.
How shall they preach except they be sent?..*Rom.* x. 15.

VOL. LIX. JUNE, 1886. No. 2.

THE SARATOGA MEETING.

Every sign, so far, gives promise that the Sixtieth Annual Meeting, June 1–3, will equal, if it does not exceed in interest those which have already been held in this most attractive gathering place of the country.

To the announcements made in the May number of *The Home Missionary*, we are now able to add a few particulars as to railroad fares to and from the meeting. Those coming from the West and South, by taking advantage of the reduced "summer excursion" rates which will then be in operation, may reach New York City at much less than the usual expense. Beyond these summer rates further concessions may, perhaps, be secured. If so, notice will be given in the religious and secular papers.

Those paying full fare from New York to Saratoga, by either the New York Central and Hudson River, or the West Shore road, on receiving certificates of that fact at the Meeting, will be returned for one-third fare. So will all local passengers paying more than forty cents, over the Delaware and Hudson Canal road from Albany to Saratoga.

Tickets to Saratoga good from May 25th to June 2d, and for returning from June 3d to June 10th. With the Massachusetts roads the arrangement for round trip tickets sold from May 20th to June 2d, and good till June 12th, is as follows:

Fitchburg Railroad, Boston, $7; Concord, Mass., $6.50; Worcester, $6; Fitchburg, $6; Miller's Falls, $5; Greenfield, $4.50; South Framingham, $6.50; Palmer, $5.50; Springfield, $5; Westfield, $5.

Other concessions, if gained, will be announced in the religious and secular papers.

OUR COUNTRY.

The demand for this "wonderful book" is still rapidly increasing. The first edition of 5,000 has been exhausted, and a new issue of 5,000 more is now going out by every day's mails in response to calls from

the North, South, East and West. The price is still held at the cost of manufacture, with postage added: forty cents in cloth, and twenty-five cents in paper covers. Our friends will confer an added favor by sending the money with their orders, thus saving the time and expense of keeping petty accounts, and of extra correspondence. Every day's mails, too, are bringing the most lavish praises of the work from as intelligent a class of readers as a book ever had in this land. And, best of all, these commendations are well deserved. The facts given are of supreme importance; were collected with great labor, and verified with the utmost care. Its arguments are sound. No true lover of his country's institutions, especially in these times of fresh assault and peril, can afford to be ignorant of them; and no true man will be indifferent to them after reading this book.

A few comments of the press and of individuals are appended to the new edition. From the many received later we make room for this, from Rev. Dr. I. W. Joyce, of Trinity (M. E.) Church, Cincinnati, Ohio. "'Our Country,' by Rev. Josiah Strong, is a remarkable production. Its facts are a revelation, and constitute in themselves an argument that is unanswerable in behalf of the evangelization of the people of the United States. It will exert a great influence upon the thinking people of this land. There is no other volume on the subject that can compare with it. It should be circulated by thousands in every State in this Union. Mr. Strong deserves the thanks of the people of the United States for producing a book of such wonderful compass of facts and sweep of intellectual and spiritual power. Any one chapter is worth more than the price of the book; but the chapter on 'Money and the Kingdom' is worth more than ten times the price of the volume. Every minister in the land ought to read the book, and then persistently urge all his people to buy, read, and circulate, until hundreds of thousands of copies are in the hands of American citizens."

Pertinent to this closing suggestion come these words from a pastor in Michigan, received to-day: "I took a marked copy into my pulpit and read selected passages, stringing them together on a thread of my own. I was able to give such a small portion of it that I felt rather mortified over my failure either to make a point myself or to let the book make one. What was my surprise, therefore, to have my congregation, without my suggesting it, make application for sixteen copies of the book. I believe it is destined, if put into many hands, to do much for the cause." A word to the wise, [pastor or layman] is sufficient.

PRESSING ON!

THE significant facts which may be found upon pages 63-4 of this issue will be read with deep interest by our many friends. During the year ending April 1st, 1886 SIXTY-SIX HOME MISSIONARY CHURCHES have

bravely left the comfortable parent-nest to assume the responsibilities of homes of their own. By this noble act they give an anxious mother Society an opportunity to take in new nestlings who are clamoring vigorously for admission, and also to make better provision for those who, with all the help she can give them, are to-day engaged in a hard struggle for life. May these who go out from us, continually renew their strength; may they mount up with wings as eagles; may they run and not be weary; may they walk and not faint; and may they verify the promise of our God, who giveth power to the faint, and to him that hath no might increaseth strength.

PERIODICALS FOR DISTRIBUTION.

Since the publication of the editorial notice in the April *Home Missionary* concerning periodicals "which have been read," we have received requests for the same from missionaries in Minnesota, Michigan, Dakota, Kansas, Missouri and Nebraska. They have asked for the *Congregationalist*, *Advance*, *Independent*, *Christian Union*, *Christian at Work*, *New York Observer*, *Bibliotheca Sacra*, *Andover Review*, *Pulpit Treasury*, *Pulpit of To-day*, and *Littell's Living Age*. The *Century Magazine* or *Harper's Monthly* would be a rare luxury in many missionary families. We will continue to send missionary addresses for the above publications to any who ask for them.

GRATEFUL RECOGNITION.

Will you permit me through *The Home Missionary* to thank some one—I know not whom—for valuable and highly appreciated books and tracts sent me by express during the past month. I want to give public expression of my grateful thanks for so great a favor. I had long wanted some of these books, but did not feel able to purchase them. The desire clung to me until it assumed the form of a prayer, and the receipt of the books comes to me in the form of an answer. The books were, C. H. Mackintosh's "Notes on the First Five Books of the Bible"; "The Wonders of Prayer," revised by D. W. Whittle; "Heroes of the Reformation," by Rev. Richard Newton; "The School of Life," by Otto Funcke; "How to Get On," by Benjamine B. Comegys; and "The Tobacco Problem," by Meta Lander.

May the blessings of heaven rest upon the donor, and may the sacred volumes be the instruments in God's hands of leading me and mine to a higher and holier life, and enable me to more clearly point the sinner to the Lamb of God who taketh away the sin of the world.—*Chas. B. Martin, Weatherford, Texas.*

THE offer in *The Home Missionary* for February, 1886, to send Mr. Powell's church revenue outfits *by mail*, was made before we knew the package was too heavy to go under the four pound rate of the postal service. The outfits will be sent hereafter *by express*, the transportation to be paid by the purchaser. The regular price of the outfit is seven dollars. The offer to furnish it at five dollars gives our friends the benefit of wholesale rates.

AN IMPORTANT CONFERENCE.

REV. G. E. ALBRECHT, Superintendent of German missionary work, overwhelmed by the desperate need of German ministers to take charge of the many hopeful church enterprises within his vast district, requested the attendance of the following persons at an informal conference to be held at Crete, Neb.:

Prof. S. I. Curtiss, of Chicago; Pres. Perry, of Crete; Rev. Messrs. Sherrill, of Omaha, Hopkins, of Kansas City, Bennett, of Crete, and Merrill, of St. Louis; together with the following German brethren: Rev. Messrs. Suess, Schaerer, Scheuerle, and Messrs. J. H. Miller and Herman Von Busch.

A two-days conference was held, and after careful and prayerful deliberation, the following results were reached, as contained in the appended declarations:

1. While in some quarters among us, the problem of reaching and helping, in Christian ways, our German population, has received consideration, the average number of our churches has not, as yet, given any thought to this most vital question before our American Zion.

2. It is becoming every day more evident that our polity, and the spirit of our order, are peculiarly adapted to meet the religious needs of our German friends and fellow-citizens.

3. That, in the attempt to gain the best results,—in fact, any satisfactory result—in establishing churches of our order, there is an unspeakably imperative need of a trained German-American Ministry.

4. In securing this training, it must always be borne in mind, that, while the German minister should be kept loyal to the heart of his fatherland, he should be fitted by his instruction to lead his people toward the type of Christian thinking and living of the land of his adoption.

5. As an important instrument to secure this end, we indorse most heartily the German Seminary, at Crete, Neb., an institution planned to furnish men for the German Department of Chicago Theological Seminary. Here we find the beginning of better things for our churches in this vastly important work. This institution, a "Theological Academy," poor beyond expression, weak as have been its efforts, has none the less

already made manifest its ability to accomplish the work committed to it. A most worthy contribution from this school has been received by the Theological Seminary, the first fruits of much larger results, confidently expected in the near future. This undertaking, dear to the heart of a constituency of self-sacrificing German churches, which have hitherto sustained it, appeals, not without hope, to the generosity, patriotism and piety of our American Christians for greatly needed funds, and for intelligent sympathy and prayers.

6. While this Seminary ought not to be regarded a finality, and in the not distant future some one of our Western colleges may do for our German emigrants that which Carlton College is doing for the Swedes, for the present, however, all efforts should be concentrated to equip the Institution, which, in the cordial relations existing between it and Doane College, and Chicago Theological Seminary, can have abundant facilities to meet the pressing demands of the crisis upon us.

7. The American College and Education Society has, in connection with this movement, an opportunity to put itself into line with the phases of church life and work of the days in which we are living.

8. The State Associations of the Interior should be requested to take into consideration the absolute necessities of the case before us, and each memorialize the approaching National Council to give due prominence to this question: How shall we secure most speedily a trained German-American Ministry?

9. On the whole, each patriotic Christian Minister—both of our German and American Ministry—ought to search among his acquaintances for promising young Germans to be educated for this work, and all College and Seminary Faculties should spare no effort in the same direction, to the end that our churches may, in the future, as they have done in the past, be found second to none in their readiness to do their part in advancing the welfare of our Republic and the kingdom of our Lord.

FEAST OF SAN JOSE.

"'T is true 't is pity,
And pity 't is 't is true."

One afternoon in January, at a Mexican village about one mile north of the old town of Albuquerque, N. M., occurred the Feast of San Jose. This feast should properly have been celebrated in the month of March; but, owing to the fact that at that season a large majority of the male portion of the native population will be engaged in the arduous task of repairing the *acequias*, and putting them in shape to irrigate their spring crops, it was determined that it would be to the advantage of all concerned to engage in this popular feast before the necessity of toiling thus should demand their time and attention.

Going north on the old Bernalillo road, at the point above specified, a narrow road turns directly west. The first house on the right of this road contains a characteristic Mexican grocery and saloon—principally saloon. In front of this building was gathered a great crowd of men, some of whom had already begun to imbibe quite freely. Arranged along the adobe wall, near the saloon, were three devices for gambling. They resembled somewhat large wash-tubs, with the bottom of each inclining to an opening in the center. They were painted in gay colors and were being patronized liberally by Mexicans and Indians. A little farther west, and still on the right hand side of the road, was an old adobe church into which the priest entered; for what reason I could not say, unless, perhaps, he surmised that out of so vast a crowd he might be able to secure a congregation. Opposite the church were some low adobe dwelling-houses.

Although the road was in a frightful condition, being one vast mud-hole from beginning to end, the crowd—consisting of Mexicans, men, women and children, Indians with their families, together with a few curiosity-seeking Americans, who had ventured through all this mud and slush for the purpose of witnessing the interesting spectacle to be presented—continued to surge west and around to the rear of said dwelling-houses. Every style and description of vehicle known to the human race seemed to be represented. People rode on horseback, in old-fashioned ambulances, in ox carts, in lumber wagons drawn by mules, etc., etc.

In the rear of one dwelling-house, and up against the wall thereof, was erected a rude stage, made of logs and covered with earth. In front of it were cedar trees, with bows of red tape tied in the branches; and at the back of the stage, partitioned off with canvas, was a dressing-room, where the actors arrayed themselves for the performance, and the musicians were seated. The entertainment was what the Mexicans call *Una Comedia*, a comedy, and represented our first parents in the Garden of Eden, their temptation and fall.

Soon after our arrival the musicians began to discourse sweet (?) music upon the accordion, mouth organ, etc.; and by the time the curtain was ready to rise a vast assembly had congregated in the open space in front of the stage. There must have been fully three hundred vehicles crowded together, and at least two thousand persons, of all ages, sizes, colors and conditions, from the screaming infant up to the gray-haired granddame. I noticed one aged woman, with a baby in her arms, who, while the orchestra was in full blast, between the acts, was dancing around as nimbly as a young damsel of sixteen. Besides those on the ground, a large number were enjoying the scene from the adjoining house-top.

The characters represented were God, Adam and Eve, the Devil, Appetite, Sin, the Angel and Mercy.

While Eve gazed longingly at one of the trees, Appetite urged her to take the apple, taste it, smell it, and feel of it, while the Devil assured her that it would be all right for her to do so. She took, ate, handed it to Adam, and immediately Sin entered upon the stage.

Perhaps a description of Eve would not be amiss here. She was attired in white and wore a small white apron. Upon her head was a wreath of artificial flowers, composed principally of small sun-flowers, but with an abundant sprinkling of "make-believe" blossoms of every other imaginable hue. She also had on her head a long white veil, while her hair was decorated with various colored ribbons. She recited her parts of the programme in Mexican, of course, and in a high, monotonous voice. The Devil's head was made of buffalo skin, with mouth wide open, and huge, hideous teeth projecting therefrom. The rest of his body was also covered with buffalo skin. He had the usual appendages—horns and a tail—and an uglier Devil it would be difficult to imagine. Sin wore a black cap over his head, reaching down to his nose; over his mouth was spread an immense ox-tail. Appetite had his face painted with red and white stripes.

After Sin had entered the garden, God arose behind the curtain. He was dressed in white, and wore a crown of red and white. In his hand he carried a wand, resembling a barber's pole on a small scale. He called "Adam! Adam!" about a dozen times, in a loud, stentorian voice; but Adam failed to appear. Then God came forward into the garden, and, finding Adam and Eve, handed Adam a hoe, and drove them both out.

An Angel, a boy about twelve years old, then appeared upon the stage. He was arrayed in a pink dress, with pink, fringed wings pinned on his back. I do not see how any one could "want to be an angel, and with the angels stand" if he imagined them looking anything like this boy. His dress came about to his knees; protruding below it were white drawers; and his own pantaloons were stuck in his big top boots. He appeared to be attempting to reconcile God and man; for shortly after he made his speech, which was done with many and violent gestures, God, Adam and Eve, the Angel and Devil, together with Mercy, entered and held a council. Mercy interceded with God for Man, and snatched the head from the Devil, and everything seemed to be all right again.

This was the end of the comedy, and the people commenced to disperse to their homes, having apparently enjoyed most heartily the performance. A great many remained to the horse races, etc., but we concluded to go home. As we passed the saloon we came upon a drunken fight. This was probably the order of proceedings for the rest of the evening and night, and I have serious doubts whether the priest succeeded in getting a congregation together; and, even if he did, whether they were in a condition to appreciate the service.—*A Missionary in New Mexico.*

DR. GOODELL'S PREMONITION.

In a private letter from a parishioner of Dr. Goodell, it is stated that the beloved pastor had a premonition of his departure at least two months before it occurred. In preaching a sermon about that time, he left his manuscript and entered into a strain of unwritten remark at considerable length, the substance of which was that his ministry was near its close. His hearers were confounded, and knew not what to think. The next Sabbath, in answer to questions that had been asked him during the week, he gave an explanation, and said that on the Saturday night before the Sabbath on which he made the remarks, he had a most remarkable vision; apparently a waking one, in which the Lord Jesus Christ seemed suddenly to be standing by his side in human form, transcendently glorious, and lovely beyond all the power of the imagination to conceive, and he felt irresistibly attracted to him. In this strain of remark the preacher continued for some minutes, and the explanation left his hearers more astonished than before. Dr. Goodell interpreted the vision to mean that his ministry was near its close, and so confident was he that this was its meaning that he so announced it to his people the very next day. He continued to be of the same mind about it; for only a week before his death he prayed fervently in his pulpit for the man who should succeed him as pastor of his church.

Why did he put this meaning upon the vision? Perhaps he thought of the verse "I will come again and receive you unto myself." Both Paul and Peter seem to have had intimations of their approaching departure; but did either of them have a more glorious vision than this?—a more transporting view of the Being into whose presence he was so soon to be ushered? It was a vision fitted to banish all dread of death from the subject of it, and to put him in a strait between the desire to go on with the work which was so dear to him on earth, and the desire to depart and be with the Saviour, whose glory and loveliness had so attracted him. Such a vision is fitted to confirm weak faith, and every true-hearted and whole-souled disciple of the Lord Jesus may confidently look for the time when a similar vision of transporting glory and loveliness will break upon him, and he will hear the words "Come, thou blessed of my Father!"—*Rev. D. L. Furber, D.D., Newton Center, Mass.*

A CAMPAIGN WEEK IN DAKOTA.

That was what we called it, for it was a week in which some of the Master's outposts were strengthened, and new impetus given to the warfare against sin and ignorance.

Forty-four miles east of the Missouri River, on the Iowa and Dakota

line of the Chicago, Milwaukee and St. Paul R. R., is the thriving little town of Plankinton. Right in the heart of one of South Dakota's rich farming counties, it has enjoyed a rapid and substantial growth since its founding in 1881. When the writer passed through there in the fall of 1881, there were but four or five rude buildings to be seen. Now there are stores and shops and dwellings enough to accommodate the more than one thousand people who have come to make their home there. The people, as in all these Dakota towns, are wide-awake and enterprising. The two churches, Congregational and Methodist, with their substantial meeting houses and fine congregations, witness to the value placed upon religious institutions.

The newest enterprise here is the Plankinton Academy, under the leadership of Rev. R. H. Battey, pastor of the Congregational church. This school was opened last fall, with Mr. W. B. Pinkerton, a graduate of Grinnell College, as Principal. Although the winter has been a hard one, the enterprise has proved so far successful as to warrant an advance, looking toward permanency. Accordingly, on the 9th of March, in response to a call issued by the acting Board of Trustees, there gathered representatives of three or four neighboring churches, with members of the Plankinton church and community, for the purpose of organizing an Academy Association, a necessary step in Dakota, toward incorporation. The Association formed, the old Board of Trustees was declared elected, and they will at once perfect the incorporation, and the youngest of academies will be fully equipped for legally doing business. Steps are being taken toward building and raising an endowment.

On Wednesday morning, in spite of zero weather and strong south wind, four loads of ministers and delegates were headed to the northwest, taking what advantage they could of the wind as helping them on toward the Cole school-house, fifteen miles away, whither they had been summoned by letters missive. The Council was called to advise concerning the organization of a church, and, if deemed advisable, to assist in the organization, and to recognize it as a Congregational church. The school-house is in a purely farming region, fifteen miles from any post-office. So many were the Christian people here that they have sustained almost from the beginning of settlement, one, and some of the time two, Sunday-schools. For a few weeks previous to the meeting of the Council the people had been greatly revived, and there had been a number of conversions under the ministries of Rev. I. G. Gordon. And now they desired to have a church home and the administration of the ordinances in their own midst. The Council organized with Rev. R. H. Battey, of Plankinton, as moderator. The examination into the plans and spirit of the proposed church proved highly satisfactory to the Council, and they proceeded to the formal services of organization and recognition.

Rev. Stewart Sheldon preached the sermon, Rev. R. H. Battey made the consecrating prayer, and Supt. Sheldon gave the right hand of fellowship. Sixteen united, three or four of them only by letter, and ten more were to have united who were kept away either by the severe weather, or by sickness. It was very delightful fellowship that we had with this youngest of the churches as we broke bread with them in the ever old and yet ever new memorial meal.

But the campaign did not end here. After a night spent among these hospitable farmers, there was a northwest wind to face as these representatives of the churches urged on their way to another outpost. Soon after noon Templeton was reached. This place consists of a large cobble-stone house, 34x50 feet, two stories high, in which lives Mr. J. N. Cross, the post-master and hotel-keeper, and hither the families come up to worship. The nearest house is about eighty rods distant, and the next about a mile away. Yet, to our surprise, there were gathered here in the neighborhood of one hundred and fifty people to witness and participate in the ordination services for which the Council had been called together. In response to urgent requests from people living in this vicinity, the Home Missionary Society sent a student to labor during his vacation in the summer of 1884, among this people. Following upon his labors there was a church of twenty-four members organized.

Among the original members of this church there was a man of middle age whose life had been mainly that of a teacher; but he had always been a Christian worker. A throat difficulty which had its beginning in the war was at last so aggravated by work in the school-room that he was obliged to lay aside, as he thought, for a time, that work. Following the advice of friends, he came to Dakota, seeking one of Uncle Sam's homesteads and health. He at once identified himself with Christian work, and when the church was organized, satisfied as to the catholicity of Congregationalism, although himself a Baptist, consented to its being a Congregational church, and became a member. It was very soon apparent that it would be difficult to find a minister such as would be edifying to the College graduates and other cultured people of this region who would be willing to seclude himself in the middle of a country unpenetrated by railroads.

So, in historic Congregational style, they laid hands on this one of their own number, Mr. S. F. Huntley, and persuaded him to break to them the bread of life. Doubtfully he took up the work, still in connection with his farming. So acceptable did his labors prove that the church have been urging him for some time to become their pastor. At last he yielded to their importunity, and consented to do what seemed to be the will of the Lord. The Council organized by electing Rev. W. B. Hubbard, of Chamberlain, as moderator, and Rev. F. G. Appleton, of the Firesteel church, scribe. The examination of the candidate proved

highly satisfactory, evincing as it did, not merely his soundness in doctrine but his firm grasp on the essential truths of the gospel, and the ability to state clearly what he did hold. One fact concerning his ministry, which the Council was permitted to see for itself, is the perfect love and trust of the whole community for him. He has endeared himself to the people as few ministers would do under similar circumstances. Moreover, it came to the notice of the Council that the labors of Brother Huntley had been greatly blessed, and that when those who are now ready to join with the church shall have been received, there will be over sixty members.

Superintendent Sheldon preached the sermon, Rev. R. H. Battey made the ordaining and installing prayer, the moderator gave the charge to the pastor, Rev. F. G. Appleton extended the right hand of fellowship, Bro. Battey charged the people, Rev. W. H. Brearley, of Lyonville, made the closing prayer, and the pastor pronounced the benediction, thus closing a service which had lasted from 2 o'clock until 6:45, with a half hour's recess while the Council was by itself. Not satisfied with even so long a service, quite a congregation gathered again in the evening and listened to an inspiriting sermon by Brother Battey.

Thus closed the campaign, which had been at the same time a feast of good things from beginning to end; so good indeed that the blizzard which followed us homeward could not make us repent of the part we had been permitted to take in making history in this rapidly developing region.— *W. B. H.*

FOREIGN WORK AT HOME.

[The American Home Missionary Society has under commission ninety-six foreign missionaries at work among the foreign population in our own country, who preach the gospel to the people in a language which they can understand. These missionaries often beg our "Christian forbearance" with their efforts to tell the story of the work, because "of their imperfect knowledge of the English language." The following extracts from the latest quarterly reports will give our readers some idea of the simple faith and earnest sincerity of these devoted men who minister to their own countrymen in a strange land.]

Welch Missionary, Dak.—When I came here to my countrymen I find very soon, the members were not in good feeling with each other. I was disappointed at this, but I thought "the Lord has something for me in this matter. He sent me," and my text the first Sunday was John xiii, 34. The theme was that the great love of Christ for us is the great reason for Christians to love one another. My conviction is that the Lord blessed these words to unite those brethren in a closer fellowship with each other. The next thing I did was to make some special rules, based upon God's word, to be applied to those members who neglect their own church. There were lots of excuses, but we got them back to

the church, and things seem peaceable now. The next thing was to divide the field up between the brethren. We divided it into North, South, East, and West districts, and appoint a member to each district. His office was to see about those members in his district who were absent from church on the Sabbath, and bring his account every month to the church. Our field is very wide. We have members North, seven miles, South, four miles, East, five miles, and West, twelve miles. When the missionary starts on his new field, on this eternal prairie, he will find very often that his eyes have made a several mistake, by guiding him away from his home, and back there again, when he wants to go to some other place. This is a noble work; the highest in the world, but my heart bleeds over my people, they are so destitute. The times are hard for them. I went to the house where was a little boy eleven years old, lying a corpse on a rough board. He was killed by a cow, and the parents were too poor to bury their child. The friends dug the grave for nothing. Sympathy is a great element of comfort out here. I am glad to remember that "Jesus wept."

German Missionary, Neb.—You may have heard that our work for this winter been pretty heavy one. The traveling so hard for the people, we had sometimes an unregular appointed meeting. But I thought "this is not my meeting. It is the Lord's time. He preach very loud in the cold, the storm, the snow and the suffering." I have had hard time to tell the good story all around, and have had to feel much experience myself, but the worst is now over. I found often a good chance to speak to the people who have lost so many cattles, about the treasury of heavenly goods, and to trust more in it, and build up God's Kingdom. May God help!

Norwegian Missionary, Iowa.—My work consists largely in talking with persons and families about the free salvation in Christ Jesus, and about his free Church. A good many questions are asked and answered about our Congregational polity and doctrine. Our people (the Norwegians) are generally ignorant about it, and misled by their priests to entertain false notions of Congregationalism. So I have to show them that our system is that of the New Testament. This I do in private conversations, but not in public sermons. The people are glad to have the word of life preached to them, and I can say to the glory of God, it is not preached in vain. A man who has led a miserable life of drunkenness for many years is now a happy Christian, a new convert. One day he met an old associate who tried to persuade him to take a drink as in old times. Our brother said, "No sir! I have made up my mind to quit that business entirely. By the Lord's help I shall never take it up again." The drunkard grew angry and commenced to scorn. Our brother finished the dispute with these words, uttered in great earnest:

"He who drinks will surely fall; but he who drinks not, shall stand at length." The drunkard went on his way, and in that very hour fell down a stairway, nearly killing himself, and is still lying in a helpless condition. This awful event has been a strong warning to the neighborhood. May the Lord help us to lead poor sinners to the fountain of life and salvation.

Scandinavian Missionary, Minn.—One evening a young woman stood by the door, where we had a meeting, and when asked if she was a Christian, she said: "I don't know the way." We prayed with her, and let her read about the way, how plain and near it was. Christ gave her peace, and she now rejoices in him. To-night another stood up in the meeting and said: "I know now that I am a child of God." Others praised God for this testimony. We want five more students for Scandinavian work from Chicago. There are large fields ready, and anxiously waiting for them. A parish seventy miles from here is now open for the gospel. Could you send me a horse, to help carry the gospel to those who ask for it?

Swedish Missionary, Mo.—The weather has been very cold, the streets bad, and our church could not be heated up for such a time. The people are too poor to furnish themselves with clothing warm enough for this cold season. These reasons have kept many from church through the winter. In the prayer week we had meetings every night, but the weather was colder and rougher than ever; but we kept them up the next week, and had a glorious time. We have since kept up cottage meetings. We feel a very great loss in the departure of our very dear brother, Rev. Dr. Goodell. He took such an interest in our work here. He sustained us in every way, and was always ready to give us useful advice. But what can we say. God found pleasure in giving him rest from his earthly toil, and we must patiently wait until God shall take us up yonder, where we will meet our beloved brother, and our questioning "Wherefores?" shall be changed to "Therefores." May God help us so to live that our Christianity be not an outward appearance only.

German Missionary, Neb.—One sad incident we have at present, in our church. One of the deacons, a born Lutheran, has withdrawn from us. He withdrew because he cannot agree in doctrine with us. He holds that baptism is the new birth, and lays the main stress on the words "born out of the water and spirit," especially on the word water. He says that if the gospel is to be so preached, that all men and women must repent, and be converted, he cannot go along with us any more. He is a fine man, but he knows not what it means to be a poor sinner. I begin a catechetical class of boys and girls at my home next week, and

will have them four or five days every week for four weeks. I cannot say now how many of them will join the church.

German Missionary, Neb.—My field is a new and hard one. When I began to call upon the people to invite them to gospel services I often had the pleasure (?) to see the door shut on me, instead of inviting me to come in and call again. I generally left my card of invitation behind me, telling the hours of service and Sunday-school, and also a tract or two. In a week I went again to the same places, taking my wife with me. I hoped they would not shut the door on her; but found only a few who did not. Some braced themselves in the door and listened to the inviting words; then remarked: "If we find time, we may come once." The next time I went I took my wife and my daughter. I went every two or three weeks. Now, thank God, there is a great change. The doors are open to us, and we can have a Christian conversation, and sometimes even reading the Word of God and prayer. I opened the Sunday-school in a fire engine hall, which I fixed up with a stand, seats, chairs, stove, etc., also books for the service, at my own expense. I began with three children and six teachers. The teachers were my wife, three sons and two daughters, the youngest being fifteen years old. In a short time we had twenty-seven scholars, and three visitors, and from that time continual growth. We have now sixty-eight scholars and the same six teachers. What we need the most is God's rich spiritual blessing, his people's fervent prayers, and their helping hand.

German Missionary, Mo.—The good seed sown in the hearts of these people will bring sometime good fruit. I trust the Lord's promises. It looks as if the gulf between the church and German Sangerverein would become more and more a fixed thing; either I have to give up my principles, or the members of that Society have to give up their bad habits. We are not unfriendly, but each party knows now what the other requires. I try to be always near them for Christian help in times of personal need, and work earnestly to gain their children for our Sunday-school. A wealthy German says he will join our church if we will call it "The Free Evangelical Church," but he interprets the name as a free-thinking institution. This family were offended because I told them that if they had no other gain by helping to support the Gospel, it would be yet safer for them, when the masses are Christianized; for in time of a social revolution they would be the first ones to lose their goods in a general outbreak by this poor infidel class of people. But they are blind to their danger. They live near a volcano which they help to build up by their own indifference and atheism, and feel safe even when their own countrymen speak of property as robbery. May they learn to know the things which belong to their peace.

Spanish Missionary, New Mex.—I find the best way to reach my

countrymen, the Mexicans, is to get them into a school, where I can teach them the way to Christ. I do my missionary work in this way. In the morning, the first thing we do in the school is to say the Lord's Prayer. Then we sing Gospel hymns, in Spanish and English. I have been using the Gospel of St. John in both languages. The first day I took the books to the school I said: "Boys and girls, I have a very nice kind of books for you. They have very nice reading. They are like a dictionary, because they are in English and Spanish. I want you to know how to read them. Now take them to your parents and ask them to buy them for you." The next day they brought the books back. Some had the money to pay for them, and some were too poor. To these poor I gave the books and said, "Now I am going to lend these to you, but if you sell them, then you must pay me the price"; and all of them did agree with this proposal. We all enjoy these Gospels very much. They read them very nicely now. They will learn how to go to Christ for forgiveness of their sins. There are many who think that if the priest does not forgive them God cannot do it. After the school I visit from house to house among the parents. I feel deeply for these people whose treasure is all on earth, and whose hopes are all on this side of the grave. May God help us to show them where the real treasure is to be found.

Chinese Missionary, Utah.—I feel that I am not so wise, or so good as I ought to be to try to bring my countrymen to Christ; but I am very glad to do what I can. I love my people, and I want them to become Christian men. I leave Miss Chapman, my dear teacher over four years, and so kind and good and meek like a mother, to tell whether I am worth anything to the work. She be my judgment.

Another: I thank your Society for your confidence in allowing me to do mission work among my own countrymen. I am sorry that I am not better fitted for the work, but hope to improve. My heart tells me that I ought to give up my whole life to teach my people about Christ. The persecution of my people in the West makes it more difficult for Christ's people to influence them. We have a few boys who want to unite with the church, but we do not wish them to do so until they understand just what they are doing, and have knowledge of the way to remain faithful. This we try to teach them. We are giving more time to the study of the Bible in our evening school than ever before. It encourages us much to think our work worthy the assistance of the American Home Missionary Society.

Indian Missionary, Ind. Ter.—My time since last October has been used to strengthen my young flock spiritually. We are cut off from the railroad and large towns. The hard times prevent us from doing all we lay out. We have a set of house-logs on the ground for a

church building. The Sunday-school grows, and there is more interest among the old heads. With the help of God we get along pretty well, spiritually, but are very poor. With God's help and the help of your Society we shall continue.

African Missionary, Ind. Ter.—Through him who has promised to be with his church through flood and flame my labors here have prospered beyond my greatest hope. We have been much persecuted, but my little flock and I have humbly beseeched God to bless our enemies, and us, and bring peace and harmony out of confusion. Our God has manifested himself unto us as he does not unto the world, and the people are growing in grace. There has not been during the year *one* charge from within or without detrimental to the Christian character of any member of this church. The young lady who was suspended for dancing, has returned to the church, and has given clear evidence all the year of her true repentance. Owing to the hard times some members have been scattered to different parts of the Territory. These absentese have been reminded of their fellowship with us by a monthly letter to each from the church.

French Missionary, New Eng. — Our work among the French Canadians is difficult and slow, but we have reason to thank God and take courage. Thousands of them have heard the preaching of God, and a large number have left the errors of Romanism. Recently, a man who was touched by the grace of God in one of our meetings, returned home, brought his wife and daughter to hear the truth, bought a Bible, and to day they enjoy the pure religion of Jesus Christ. The work is hopeful. I find Catholics every day among these people, who like to talk about religion. I have sold many Bibles and given many tracts to Romanists.

ONE BACKWARD LOOK.

[Among our older readers and friends there are few who did not know and love, for his own and his work's sake, Rev. Dr. THERON BALDWIN, of the original "Illinois Band," and later the Secretary—and we may well say, the soul—of the "Western College Society." Not many men have done more to forward Home Missions in the West than this consecrated worker was permitted to do. These pages are usually filled with the present work in hand, and hints of that which should be at once undertaken. But these elder brethren will be interested in reading, just for once, a few words from one of their own number; one whose great heart, busy hands, and fervent prayers contributed so greatly to the grand results that have made her husband's name illustrious in the Christian's roll of honor.—ED.]

"DEAR HOME MISSIONARY:

"Do you realize how many of the old friends have lately been passing over to the other and better country where they will take their

crowns and sing their songs of victory? It affects me with a somewhat depressing sense of loneliness. I hardly get used to the thought of one as absent, before the departure of another is reported. It was Father Turner, of Iowa, who led the way. Mrs. Sturtevant, of Jacksonville, and her husband, President Sturtevant, soon followed. Then it was Drs. Wolcott and Goodell, followed by Mrs. John F. Brooks, of Springfield, Ill.; and lastly, Rev. Mason Grosvenor, not Grover, as the *Congregationalist* has it. He was the originator of mission bands, and a member of the Illinois band. There was a fitness in laying his remains to rest in the land selected by himself and his associates as their field of labor when Illinois was a frontier state in 1828—9.

"Of the first division of the Illinois band there remains now only one man, Rev. J. F. Brooks, of Springfield. Of the women, I am the only survivor. Of the second division there are yet two—Rev. Albert Dale, of Springfield, who, I am told, is comfortable in bodily health. The other is Rev. Flavel Bascom, of Hinsdale, Ill. Whether there are two or more of the women still living, I do not know.

"The little book 'Our Country' I sent out immediately on its mission through the neighborhood. Hoping you will have a glorious time at Saratoga next June, I am yours in Christ."—*Mrs. C. W. Baldwin.*

ANOTHER BATTLE AT COLE CAMP.

God has most signally blessed the little Home Missionary church at Cole Camp, Missouri, proving that its organization was no vain experiment. While men have predicted failure, we have simply progressed. We organized with twenty members in Brother McCall's house, January 26th, 1885. At first preaching services were held in an old dance hall, with improvised seats and a boot-box for a pulpit. We worked on until we got into our own house of worship. This church is under many obligations to the Church Building Society for its timely aid. We certainly occupy a very important place in this town, being the only English speaking and truly evangelical church here.

I began a series of meetings in December, which continued five weeks. The visible results were sixteen conversions and twenty-eight accessions to the church. This is the first revival meeting ever attempted in this town. I have known the place for twenty-nine years, being raised in this country. This is the place where the Cole Camp battle was fought during the war. This town has been under a German influence for a long time, opposed to true evangelical spirituality. On this line we have much opposition. The people are hard to move, and the Germans are given over to beer drinking, saloons, and masquerade balls. When a person takes a stand against such, he is almost excluded from fellowship, and sinks "below par." But amidst all the opposition against us, we

have prospered beyond our most sanguine expectations. Truly this little Home Missionary church is to this country a light in a dark place, an oasis in a desert, and as clouds of refreshing in a dry and thirsty land. Yet the work is not done; the usefulness and success of a church are not always to be determined by the number of members or the amount of dollars controlled. We have good spiritual and interesting prayer-meetings, good Sabbath congregations, a good Sunday-school superintended by Dr. Biddle. The members of our Sunday-school are just now in a "*flurry.*" This has always been what is called a union school; but its officers and teachers are all members of the Congregational church. We have become tired of supporting Mr. D. C. Cook's enterprise, and think it a shame and a disgrace to receive aid from the American Home Missionary Society, and from the American Congregational Union, and then send every nickel we can raise to an independent concern, instead of patronizing our own Publishing Society. My motto is, patronize your home markets and your own church literature. We propose to change names and have a full fledged Congregational Sunday-school. Some will leave; but then they will come back again.

Our church has a great work to do. It will require time and much patience, added to honest effort and prayer, to moralize this community, to move the people and lift them out of the old "ruts" of habits, forms, customs and education in which they have been running for years.

We are moving the temperance work along in this town and township; the first temperance effort ever attempted here. We have an excellent band of women in this church, who are endeavoring to aid in paying off the debt on the church furniture. They are making a carpet and bed quilt to be sold at their entertainment this spring. They raised seventy-five dollars last year, and paid for the plastering of the house, and for the church stoves. *We need a bell badly.* I wish some one in the East would assist a struggling Home Missionary church to one. Most of my members are financially poor, and these hard times are pressing them closely. Many of them are day laborers; wages are low, and work scarce; but they are doing the best they can.—*D. L. Fordney, Cole Camp, Mo.*

"YOU DO NOT PRAY FOR US!"

An overworked missionary was resting for a short time among friends in Massachusetts. While attending church on the Sabbath he heard, with genuine pleasure, the following notice. "*The usual monthly concert of prayer for missions will be held this evening.*" His thoughts went back to many occasions, when, encompassed with difficulties, his faith was strengthened and his zeal quickened by the thought of this monthly con-

cert of prayer. If the thought had been an inspiration, what must the reality be! He determined to be present and meet these Christian friends who were wont to pray for the cause so dear to his own heart.

The meeting was opened by the pastor in the usual manner, with devotional exercises which might, or might not, have reference to missionary work. After a few statistics concerning the missionary field, he said, "the meeting is now open for remarks and prayer." After a long and dispiriting pause, a brother was moved to make a few remarks upon the morning sermon. Another pause, and a despondent brother spoke of the downward tendencies of the age in which we live. The hour from which the tired missionary had hoped so much, was rapidly passing, when one of the deacons suddenly remembered that "Missions" was the subject for the evening. He immediately rose and offered prayer. He prayed that the gospel might be preached to every creature, and that the heathen might be brought to a saving knowledge of Christ. After many general petitions which included not only his own town and parish, but also the whole creation, the deacon sat down. After another pause, the pastor arose, and said that, if there was nothing further to add, he would close the meeting by singing "From Greenland's Icy Mountains."

In an instant the missionary brother was on his feet. "My friends," said he, with an agitation which he could not conceal, "I came here to-night to get strength and spiritual help. I have been obliged through ill health to give up my work, for a time, until I can regain the necessary vigor to take it up again. I came here to night to get courage. But in this meeting I have had a revelation. I understand now why I have broken down. *Friends, you do not pray for us!* You do not think of us as *individuals*, in actual warfare with the evil one who scatters the seeds of death faster than we can proclaim the words of life. You do not realize our need of your earnest, fervent, believing prayers—prayers that prevail with God. Oh! how we lean upon you here at home for strength, for inspiration, and for the means with which to claim these sin stricken communities for Christ. Do try and remember, when you pray, that we are men like yourselves, who have gone out from among you to confront ignorance, degradation, infidelity, and evil of every type, in a hand to-hand conflict for Christ."—*W. C.*

FROM A VETERAN.

I AM an old missionary, and have a great many friends. They say I am sure to visit them when I want money for churches. There is truth in what they say. I have been here six months, and I expect by the end of the year to have two churches completed without any help from the "Building Society," having collected $1,050 this quarter. I have thought myself too old to undertake a field of labor like this;

but our State Supt., Rev. Leroy Warren, has a kind of General Grant make-up. In missionary work he is just as merciless to his old missionaries as he is to himself, frequently sending his oldest veterans to the most hopeless fields.—*Michigan.*

AN "INVESTIGATOR."

I have been holding service at the railway station on Sabbath mornings for some time, and have carried firewood and a broom with me to clean and prepare the place for service. Alas, they consume much lager beer at this point; but the empty kegs have been rolled into the place of meeting for seats. I went, one Sabbath morning, to the lumber-yard and borrowed boards, making it more comfortable for us all. There is much drinking and gambling. The Sabbath is desecrated by continuous trading. Men are hard to reach. They will talk and listen, but sin on. No man can work out here without feeling the need of God, the Holy Spirit, moving men to forsake sin and cleave unto righteousness. Men resolve, but fail. It takes God to hold a man in the right place.

Some time ago I called upon a man who proclaimed himself an "Investigator." The Bible, he said, was not old enough. Science, science and only science, was the thing. "One of your kind," said he, "came round here and asked me how my soul was, and I told him it was all right, and asked him about his own soul; he went away and never came back again." He told me of a good old man who was his father, of home restraints, of how he left home, married and came West. He was a great believer in merit; he required nothing from any one that he did not "merit." I did not know what to do in this case, at the time. Finally I went to his machine shop and talked with him, but not about religion. He had "seen so much inconsistency in religion that he had lost all regard for it." So I talked about mechanical powers. I went away only to return and talk upon the same thing again. Then he talked about law; so I told him that I was an "investigator," and wanted to know if there could be such a thing as a law without a lawgiver. Things began to get clouded; so I invited my friend to go with me to meeting. To simply ask him, might miss; so I called for him; he came. He said: "Your church is very liberal." I told him it could be no other, because God was liberal. I quoted John iii, 16. He continued coming. He said the singing was very poor. I found out that he could sing, and told him to make it better. He has been singing ever since that time. His daughter sings. The whole family of six come to meeting, and I assure you that I can preach with greater power, after that "investigator" has sung with the congregation, "Just as I am, without one plea," or "All hail the power of Jesus' name," or that old hymn "Rock of Ages." God

grant that he may find a firm and solid confidence in that "Rock" Christ Jesus!

One day a team stopped at my door, and a Swede and his wife came into the house. He wanted his little baby boy to be baptized. They had driven ten miles across the open prairie, in a biting wind, that they might meet with the minister and dedicate their offspring to God.

A young man died in consumption four miles out on the prairie. He was of Catholic parentage, but I ascertained that a brother of his had died, some time back, and refused to have a priest. It was a very cold day, but I felt that I should go to that funeral; as a neighbor, not as a minister. There were fifty teams laden with French and German "Catholics"; but there were also five teams belonging to Protestants. I jumped on to the end of a farm wagon, and rode three miles to meet the procession. We went to the cemetery and found that there was no priest. I sent word to the mourners by a friend: "If you want the consolations of the gospel you can have them as they are taught by my church and the Scriptures of Truth." At the grave they laid the casket down, while one man with a screw removed the nickel cross upon it. Then a brother of the deceased came and said: "Please Sir, give us a sermon." Then I bared my head to the blast and conducted the service. Not one left; all staid, and it was a wonderful sight to me; for this was the first instance in which I had seen all the Romanists remain to a Christian service as conducted by the children of God and of the Reformation.

The weather has been very severe. We have just had a terrible blizzard, and my parsonage has been very cold. The water has frozen beside the stove, while the fire was in full blast. No sooner had I stopped the crevices in one place than another place came to view. My children have cried with the intense cold. My wife has, in her weakness, struggled to be brave. There is no other house vacant. But if our bodies have been chilled by the cold, our hearts have been warmed by Christian kindness. It has been our joy to feel that, although in this day the controversy waxes strong against missions, home and foreign, God has his faithful servants in the churches who have not lost faith in the power of missions to civilize the world. So from the Church of Genesee, Ill., has come a barrel laden with gifts of love, among which was a new overcoat, made of woolen cloth, for my own use—a great boon. In that barrel was the work of some ladies sixty and eighty years of age; and other ladies also worked to comfort us. They remind me of the women who journeyed to heaven with Greatheart, about whom Bunyan has fitly written.

Then from the church of Morrisville, Vt., came another barrel. Besides useful articles for ourselves and the children, there were books from a "fellow-laborer" (O how acceptable!) and a Communion set of

eight pieces which my people and I used last Sabbath for the first time to remember the love of him who said, "By this shall all men know that ye are my disciples, if ye have love one toward another."

I am preaching Christ the Savior, as an Example and Eternal Life for men. Some of my hearers are halting; some are careless; but I believe there is a time not far distant, when out on this broad prairie there will be a refreshing from the Lord.—*Rev. W. Edwards, Ft. Abercrombie, Dak.*

A HARD PULL.

I go from house to house among those who are not Christians, and try to lead them to Christ. Our work is growing upon us. We are trying to raise the needed $2,700 to pay for our lots, that upon them we may put our little church building. It is a hard pull; but we see light through the darkness and, with God's blessing, we shall succeed. When once in our own church home, we shall grow. We have many discouragements and many cheering things. God gives us the night and the day. He is as near us and more precious, when obstacles block our way; but, like the women who would know about the stone at the door of the sepulchre of Jesus, we too find, when we get to it, that God is near to remove it for us.

I have often wished our churches East might see our fields, and know more of our work. Oh! how their hearts and purses would open! They love to do for Christ; but if we would save the world for Christ we must save our country, and especially the West. Only the saving power of Christ can help us. Pray for us in our work. We would feel that in the East, among the old churches, we have the availing prayers of our brethren and sisters in Christ.—*Rev. J. M. La Bach, Newton, Kas.*

This church has had a glorious revival. I have received ninety-eight on confession of faith, and there are several others to follow at our next Communion.

We have just completed and dedicated our new and most beautiful house of worship, and this glorious work of grace has enabled us to provide for the entire cost. The Lord has been with the people and the church, and especially has he aided his servant, preaching almost incessantly for five weeks. This church is largely made up of new converts, and will require the most patient care and feeding. We need most pressingly a good number of Hymnals, and also a (second-hand) library for the Sunday-school. Do you not know of some church that has on hand such articles, with whom we could correspond? We must be supplied with these things in order to feed these new-born souls. Will you please remember these urgent needs?—*Rev. W. C. Calland, St. Louis, Mich.*

WOMAN'S DEPARTMENT.

THE WOMAN'S MEETING AT SARATOGA.

THE Woman's meeting in connection with the Annual Meeting will be held on Wednesday, June 2d, at 3 P.M., in the Methodist Church, Washington Street. The Secretary of the Woman's Department will present a condensed report from all the States. Addresses will be given by missionaries from the field, and others. Opportunity for a Question Drawer will be given. It is hoped that there will be a free interchange of helpful thoughts and methods of work.

AUXILIARY RELATIONSHIPS.

THERE seems to be a difficulty in the minds of many ladies about becoming Auxiliary to the Woman's State Societies. A preference is often expressed for becoming, or rather remaining, Auxiliary directly to the parent Society, and a fear that the treasury of the parent Society will not receive the full amount they raise, if they pass it through the treasury of the State Society. We wish to make this point clear to the minds of all. Our Woman's State Societies, or "Home Missionary Unions," as they are generally called, are, most of them, organized on the broad basis of helping all six branches of our Congregational home missionary work. Therefore, if any Auxiliary sends its home missionary contribution to the treasury of the State Society, without specification as to which branch of work it wishes the contribution appropriated to, it goes into the general fund of the State Society, to be voted upon at the annual meeting, and perhaps divided among the six societies. But if the Auxiliary will plainly indicate, at the time the contribution is sent in, whether it is to be sent to the American Home Missionary Society, or to the American Missionary Association, or to the New West Education Commission, or to any other, the contribution *in its entirety* will be faithfully sent to the Society indicated.

We do feel that, for the sake of order and uniformity, and to enable us to get correct reports of what the women of our churches are doing for Home Missions, it is very desirable that every local Society should become auxiliary to the Woman's State Society of its own State, and pass its contributions through the treasurer of the State Society, always being careful to specify where the money is to go. It is seen by this that the duties of the local Society treasurer are such as require care and exactness in keeping distinct the contributions designed for the different branches of home missionary work.

We want all minds quite disabused of the idea that if they become auxiliary to the Woman's Home Missionary Union of their own State, their money will not go exactly as they wish it to go. It certainly will, if the object is specified when the money is remitted.

However our Treasury may enlarge—and we thank God that it is enlarging—we cannot meet the demands which come thick and fast from the enlarging field. While our country continues to grow, while emigrants from all quarters of the globe continue to pour in upon us, while the sons and daughters of the Eastern and Middle States continue to migrate to the boundless West, so long will the work of the American Home Missionary Society expand and enlarge till all the States and Territories are thickly settled, and till a church of Christ is planted in every settlement.

THAT LOAD OF WOOD.

Every Saturday, through all the winter, as regularly as he ate his breakfast, the missionary went to his own fast-diminishing pile of dry wood, and from that precious store carried enough over to the church to keep us comfortable through the Sabbath services. On a certain Lord's Day in January, the heart of the missionary's wife sank within her for a moment, as she heard her good husband appoint meetings for every evening of the coming week! "Where in the world is the dry wood coming from?" thought she; for their own wood pile now numbered only a few sticks.

Immediately after the benediction she hastened down the aisle, to a tall, strong youth standing by the stove. "Charley, what *shall* we do for church wood during this week of meetings?" Charley B. was a member of the Sunday-school, and also of this little home missionary church in Dakota. "Well," said he, "I've been thinking about that, myself. I heard yesterday that there *is* dry wood down at Santee, for $2.50 a cord; and if Charley S. will go with me, and I can get a team, I'll go down and see what I can do."

Thanking the manly youth, she went next to Mr. X. and begged the use of his team. He gave an indefinite answer about wanting to use it himself, "very likely." A man standing near didn't "believe the Indians would sell the wood anyhow." Finding that she could no nothing more then and there, the brave but weary woman went home.

No light dawned upon the wood problem through the Sabbath. Monday morning came, bright and crisp. Before the parson's folks had

eaten breakfast the door-bell rang with a hearty peal. Hastening to answer it the missionary's wife was confronted by Charley B. and a pair of sorrel ponies. "I managed to get this team to-day, and now I'm after the wood-rack and your Charley." "Well, well," shouted our Charley, "the wood mists are clearing away, papa!" "Perhaps they are," said the minister. "But where's your money? You can't get your wood for nothing." "Sure enough, that's so!" said the little group, in various tones of dismay. Here was the pinch after all. Suddenly the wife and mother remembered a promise made long ago, by a merchant, that, if there was ever any way of getting a cord of dry wood for the church, he would pay for it. A quickly-penciled note to the merchant, a prompt and favorable response, and away went the boys on their good mission.

Arriving at Santee, they learned that the wood pile was six miles further down the Missouri. Nothing daunted, they pushed on down the river, on the ice, until they reached a point opposite Bon Homme, and there they found the coveted treasure.

A cord of it was soon on its way up the river, and finally up the bank to the minister's door; but not to stop there. The boys warmed themselves a few moments, while all the "goodies" that the missionary-pantry could produce were placed before them—and on they went to the church.

Oh! how cozy that pile of wood looked in the little space by the church door, and how it snapped and crackled in the box-stove that evening! It sent out lots of heat, if Mr. X. *did* say, as he stood by the stove: "We used to think, back in Wisconsin, that bass wood was dreadful poor stuff." But the minister's face looked bright, and his wife's was just beaming. How that load of wood, all paid for, helped us out!

But, alas! Charley B.'s tall, straight form lies in the graveyard to-night, and the silent stars look down tenderly upon the new mound. He had begun his summer's work for a farmer, but went home to help his mother care for the rest of the children, who were sick with scarlet fever. On the first Sabbath of March he sat with us at the table of our Lord; on the sixteenth day we laid him away. The last work he did was to go with Willie H., a wild youth of his own age (eighteen years), to get a load of brush for his mother. During the day he labored most earnestly with Willie to get him to join the Temperance Society. Willie is trying to do right now, "for Charley's sake," he says. Charley had persuaded a man, who had fallen into the habit of staying at home on the Sabbath, to go to church; and that there might be no mistake about it, *he always went that way*, to walk along with the man. Oh, the scarcity of Christian workers! How we shall miss our good, faithful, willing Charley Benedict.—*Dakota.*

SHE WANTS AN "UPPER ROOM."

These Spanish children are very bright and affectionate. If I had *a place*, even an "upper room," for this Spanish work, I could begin a Sabbath school, and a class in English, at once. The time is at hand, I believe, for such a move. The confidence that many of these people place in me often surprises me. I am entrusted with commissions of all kinds, from the purchase of a ten cent doll to a ten thousand dollar house! A few of these people seem to have entered upon a new life. I believe they are true Christians, living near the Master, trusting, with simple faith beautiful to see, that God will open some way by which many of their relatives and friends may be reached by the Gospel.

Do we realize how many of this race have already come to our country? Americans who understand the Spanish language, estimate the whole number within our borders at 90,000. Shall these people be won for Christ, or left to become agents of evil? Spanish gentlemen of intelligence estimate the number in New York and Brooklyn at 13,000. Understanding them as I do, through speaking their language and being admitted to their homes, I see rare possibilities for Gospel work, were the means for such work generously provided.—*Miss C. M. Strong.*

LITTLE MAY'S LETTER.

My father is a Home Missionary. When he told me he was going to move out here, I was real glad. I thought it would be so nice to travel on the steamboat and in the cars, and to see New York, and the Great Lakes, and the Mississippi River, and the Rocky Mountains. But now I sometimes wish I was back again. Sundays, John and I get real homesick. Papa has no church to preach in, and no place but an old dirty hall. I tell John it isn't as good a place as our barn chamber was, in the town where we used to live, and have such fun stormy days. The floor isn't half as clean, and has great stains of tobacco juice. We have Sunday-school in one of the houses. Last Sunday I had to sit near the stove and was most roasted, while John had to sit by the door and almost froze. The room was packed full, and some couldn't get in. I wish the boys and girls in the nice Sunday-school rooms East could just see us next Sunday. I'm sure they would send some of their holiday money to Papa to help build a church, and then we could have a nice Sunday-school room. I am going to ask Papa to write to some of the Sunday-schools about it, and hope they will save their money for our church. Perhaps some of the children will be willing to go without candy, and save the money to help finish our Sunday-school room We don't have any candy now; but we don't miss it half so much as the nice Sunday-school room, and the library books, and the dear teachers and

scholars. I feel just like crying when I think of all we left when we came out here. I pray every night that the dear Lord will put it into the hearts of his people in the East to help us build a Sunday-school chapel, and then John and I won't be homesick any more.—*The Hartford Herald.*

HIS CALL.

STILL to His secret call responsive
My heart would be;
Saying, "Lord, here am I; O teach me
To work for Thee!"

For Thee, Redeemer, working, living
At home, afar,
Thy gift unspeakable still giving
Where'er we are.

—*Louisa Parsons Hopkins.*

WOMAN'S STATE H. M. ORGANIZATIONS.

New Hampshire Female Cent Institution, org. 1805, Miss Annie A. McFarland, Concord, Sec.
Minnesota Woman's Home Missionary Union, org. 1872, Mrs. E. S. Williams, Minneapolis, Pres.
Nebraska Woman's Home Miss. Soc., org. Oct., 1874, Mrs. S. C. Dean, South Bend, Pres.
Maine, Woman's Missionary Auxiliary, org. June, 1880, Mrs. Levi L. Paine, Bangor, Sec.
Michigan, Woman's Home Missionary Society, org. May, 1881, Mrs. Mary B. Green, Olivet, Sec.
Kansas, Woman's Home Missionary Society, org. Oct., 1881, Mrs. S. F. Armstrong, Topeka, Sec.
Ohio, Woman's Home Missionary Society, org. May, 1882, Mrs. Flora K. Regal, Oberlin, Sec.
New York, Woman's Home Missionary Union, org. Oct., 1883, Mrs. C. C. Creegan, Syracuse Sec.
Wisconsin, Woman's Home Missionary Society, org. Oct., 1883, Mrs. C. Matter, Brodhead, Sec.
North Dakota, Woman's Home Missionary Society, org. Nov., 1883, Mrs. Rose A. Davis, Walcott, Sec
South Dakota, Woman's Home Missionary Union, org. Sept., 1884. Mrs. Joseph Ward, Yankton, Sec.
Connecticut, Woman's Home Missionary Union, org. Jan., 1885, Mrs. Wm. H. Moore, Hartford, Sec.
Missouri, Woman's Home Missionary Society, org. May, 1885, Mrs. E. P. Bronson, 3100 Chestnut St., St. Louis, Sec.
Illinois, Woman's Home Missionary Union, org. May, 1885, Mrs. J. H. Dixon, Chebanse, Sec.

ROLL OF HONOR.

Year ending April 1st, 1886.

Sixty-six Churches have *resolved to try* and support themselves without further aid from the Society. The Pastors whose names are given were with the Churches at the time of attaining to self-support.

Org.				*Self-support.*
	NEW YORK.			
1857	West Brook	Rev. L. F. Burgess		July 1, 1885
1855	Friendship	Rev. Mathew Gaffney		Oct. 1, 1885
1882	Brooklyn (Lewis Ave.)	" H. B. Hudson		Feb. 1, 1886
	FLORIDA.			
1884	Winter Park	Rev. E. P. Hooker, D.D.		June 21, 1885
	MISSOURI.			
1877	Bonne Terre	Rev. T. W. Spanswick		Apr. 1, 1885
1877	Joplin	" J. W. Johnson		Jan. 1, 1886
	MICHIGAN.			
1882	Douglas	Rev. B. T. Baxter		Apr. 1, 1885
1882	Cadillac	" C. H. Beale		June 1, "
1872	Reed City	" L. J. Thomas		July 1, "
1847	Rockford	" C. C. Wood		July 5, "
1878	Frankfort	" E. D. Curtis		Aug. 22 "
1884	Lake Linden	" J. W. Savage		Sept. 21, "
1851	Vernon	" James Verney		Oct. 1, "
1865	Vicksburg	" D. H. Reiter		Oct. 21, "

Org.			*Self support.*
	MICHIGAN.		
1858	Grand Haven	Rev. C. H. Keays	Dec. 1, 1885
1862) 1852)	Wacousta and Delta	" J. H. Ashby	Dec. 1, "
	MINNESOTA.		
1883	St. Paul (Park Ch.)	Rev. A. H. Pearson	May 1, 1885
1870	Mankato	" H. A. Bushnell	Nov. 1, "
1882	Minneapolis (Como Ave.)	" H. W. Gleason	Jan. 1, 1886
	KANSAS.		
1879	Anthony	Rev. M. M. Tracy	June 1, 1885
1870) 1875)	St. Mary's and Maple Hill	" W. S. Crouch	Oct. 1, "
1874	Kinsley	" S. E. Busser	Oct. 15, "
1869	Centralia	" A. S. Bush	Apr. 1, 1886
1872	Great Bend	" W. A. Bosworth	" "
1883	Haven	" Lyman Hull	" "
1866	Seneca	" G. C. Lockridge	" "
	NEBRASKA.		
1878	Clark's	Rev. G. S. Biscoe	May 10, 1885
1871	Syracuse	" E. H. Ashmun	July 1, "
1877) 1882)	Riverton and Moline	" F. W. Barber	Dec. 1, "
1883	Omaha (St. Mary's Ave.)	" Willard Scott	Feb. 1, 1886
1870	Blair	" A. M. Case	Apr. 1, "
	DAKOTA.		
1884) 1870)	Vermillion and Mecking	Rev. G. S. Bascom	Aug. 15, 1885
1881	Fargo (First Ch.)	" R. A. Beard	Sept. 1, "
1884	Huron	" A. A. Murphy	Jan. 1, 1886
	CALIFORNIA.		
1879	Alameda	Rev. O. G. May	July 15, 1885
187?) 1878)	Lodi and Galt	" N. W. Lane	Oct. 1, "
1884	Vacaville	" H. W. Jones	Feb. 22, 1886
1867	San Bernardino (First Ch.)	" J. D. Foster	Apr. 1, "
1872	Saratoga	" W. H. Cross	" "
	AUXILIARY STATES.		
	MAINE.		
1869	Greenville	Rev. Charles Davison	June 1, 1885
	MASSACHUSETTS.		
1872	West Medford	Rev. E. C. Hood	Jan. 1, 1886
1874	West Somerville	" H. C. Hitchcock	" "
	CONNECTICUT.		
1723	Voluntown (Ekonk)	Rev. John Elderkin	Jan. 1, 1886
	ILLINOIS.		
1856	Bowensburg	Rev. Aquila Warner	Dec. 1, 1885
	WISCONSIN.		
1867	Mazomanie	Rev. G. B. Hubbard	Apr. 1, 1885
1879	Clintonville	" A. S. Newcomb	" "
1839	East Troy	" Josiah Beardsley	May 1, 1885
1883	Hayward	" A. A. Safford	" "
1857	Plymouth	" Gilbert Rindell	" "
1884	Necedah	" C. H. McIntosh	Nov. 1, "
	IOWA.		
1872	Humboldt	Rev. E. C. Moulton	Apr. 1, 1885
1870	Logan	" S. H. Martin	July 1, "
1857	Mitchell	" E. W. Butler	" "
1878	Rock Rapids	" C. H. Morse	" "
1847	Bellevue	" Fred. McCartney	Aug. 1, "
1863	Fairfax	" Richard Hassell	" "
1872) 1884)	Sheldon and Carrol	" L. W. Brinsmall	" "
1877) 1878)	Reinbeck and Lincoln	" R. H. Thomas	Dec. 1, "
1853	Salem	" D. D. Tibbetts	Apr. 1, "

MISSIONARY BOXES.

For many years the ladies of our churches have helped this Society and cheered the homes of its missionaries with boxes of clothing and other useful articles. The continuance of these favors is earnestly solicited. To secure satisfactory preparation and just distribution, attention is invited to the following suggestions.

1. Apply to the Secretaries to designate a family needing such assistance, and state, practicable, how soon a box will probably be sent.

2. If a family is selected without applying to the Secretaries, notify them without delay, so as to guard against a duplication of gifts.

3. If several months should elapse before the box is ready to be sent, ascertain from the Secretaries whether the missionary's address remains as previously given.

4. Mark the box plainly and indelibly, fasten it securely, and forward it to the missionary, not by express, but by a Forwarding Company, if practicable; otherwise, as "fast freight," by railroad, taking *two* receipts from the Company.

5. Write to the missionary, inclosing one of these receipts, a list of the articles sent in the box, and the money, $2, $3, or $4, according to weight and distance, for the payment of *freight* (if it cannot be prepaid). Mention, also, the name of the person to whom a letter of acknowledgment should be addressed.

6. Report to the Secretaries the forwarding of the box, its estimated value, and the amount sent for *freight*, in order that the donation may be acknowledged in THE HOME MISSIONARY.

7. If a box has been prepared, not for a specified family, but to be assigned by the Secretaries, put into it a list of its contents, the name of the association or individual from whom it comes, and the address of the person to whom the missionary may send his letter of acknowledgment.

8. Mark the box, "American Home Missionary Society, Bible House, Astor Place, New York," adding *the name of the place from which it comes.*

9. Write to the Secretaries, inclosing money for freight, and stating the time when and the line by which the box was sent, its estimated value, and giving a *list of contents* to guide in the assignment of the box. Be careful to state the *size* of each adult, and the *age and sex* of each child for whom the clothing is intended, as boxes are not opened at the office.

10. *These donations are not deducted from the grants of the Society.* It needs the same amount of money, therefore, in order to fulfill its stipulations with its missionaries, as if no such gifts were provided; and we trust the friends of Home Missions will not withhold or diminish their contributions of money in consequence of their giving other things that are needful.

AMERICAN COLLEGE AND EDUCATION SOCIETY.

REV. JOHN A. HAMILTON, *Secretary.*
10 Congregational House, Boston. JAMES M. GORDON, Esq., *Treasurer.*

[Money may be sent to JAMES M. GORDON, Esq, Treasurer, No. 10 Congregational House, Boston; or to Rev. ALEXANDER H. CLAPP, 34 Bible House, New York.]

THE EDUCATION SOCIETY AND WESTERN COLLEGES.—In view of the pressing and (as some think) overwhelming solicitations in behalf of Western colleges, which are so numerous, and which of late seem to be multiplying, the directors of this society at their meeting, the 14th of April, appointed, after deliberation, the undersigned a committee with power to frame and publish such a statement touching the society's relation to colleges as might seem to them called for in existing circumstances.

In accordance with said instructions, the committee beg leave to say that the churches and benevolent individuals of the East must be gratified in view of the service which the American College and Education Society has rendered in founding and aiding colleges during the forty-two years of its work. It has granted assistance to twenty-nine institutions, of which all but two are colleges. Its policy has been to aid only such as, in the broad sense, seemed needed. As a consequence, it has sometimes felt itself called upon to put forth efforts in the way of *discouraging* colleges; *i. e.*, such as were supernumerary, or for local or other reasons gave little promise of worthy success.

Moreover, it has been the society's design to give assistance to institutions, only so far and so long as should be necessary that they might reach the point of independency of Eastern benevolence.

A new college in the thrifty West may come to this stage surprisingly soon. Indeed, it is probable that the friends of Christian education in our new States are able, earlier than they are aware, to endow their young institutions up to the wants of the times. Such a responsibility should be assumed by Western donors as early as possible, since other colleges are likely to be needed in other and newer fields, and must be aided in the main by the same Eastern givers, who have assisted the older institutions to their present stage of independency.

The American College and Education Society is, by many, presumed to be accountable for all presidents and agents of Western colleges who canvass on Eastern fields. This presumption, however, is entirely without justification, except in case of the following institutions now on the list of the society, viz.: Pacific University, Forest Grove, Or.; Whitman College, Walla Walla, W. T.; Yankton College, Yankton, Dak.; Colorado College, Colorado Springs, Col.; Doane College, Crete, Neb.; and Rollins College, Winter Park, Fla., the last mentioned having been taken on the roll during the past April. These are the only institutions for which the society at present solicits aid; and for these it desires to do what it has attempted to do for other institutions which are now well matured.

While, therefore, this society asserts no right of control over solicitors in behalf of those colleges whose names have passed from its list, it nevertheless urges them to bear considerately in mind the prior claims to benevolent aid of the younger and needier institutions which are still under its care.

So, too, on the other hand, while the society assumes no right to dictate as to the colleges upon which givers shall bestow their benefactions, it yet ventures to suggest that they give only after a careful inspection of the claims presented, and with a prudent discrimination in favor of such institutions as are of undoubted merit and need. Through failing to exercise such discrimination, it is believed that churches and benevolent persons, in the bestowment of their gifts, not infrequently mistake a less worthy for a more worthy cause, and sometimes even one of *doubtful* necessity for one of well-attested and commanding importance.

For the directors,

J. A. Hamilton,
I. N. Tarbox, } *Committee.*

APPOINTMENTS IN APRIL, 1886.

Not in commission last year.

Rev. Frank N. McConaughey, Sprague, Wash. Ter.
Rev. John H. La Grange, De Smet, Dak.
Rev. H. L. Thalberg, Lewiston, Dak.
Rev. E. M. Libby, Cumminsville, Neb.
Rev. J. E. Courter, Ford, Kan.
Rev. Andrew G. Nelson, Anoka and Horn Lake, Minn.
Rev. Stephen O. Bryant, Onondaga, Mich.
Rev. J. F. Crane, Horton's Bay and Hayes, Mich.
Rev. John G. Hodges, Solon, Glen Arbor and Almira, Mich.
Rev. John G. Bailey, Windsor, Mo.
Rev. Julius Neubaner, Kansas City, Mo.
Rev. Zaccheus Wills, Cardonia, Ind.
Rev. Thomas G. Jones, Mineral Ridge and West Austintown, Ohio.
Rev. Howard A. N. Richards, Thompson and Hampden, Ohio.
Mary B. Gaston, Atlanta, Ga.
Rev. Albert Bigelow, Evans, N. Y.
Rev. James E. Rawlins, Brooklyn, N. Y.
Rev. A. E. Smalley, Buffalo, N. Y.

Re-commissioned.

Rev. Stephen H. Cheadle, East Tacoma, Wash. Ter.
Rev. Samuel Greene, Houghton, Wash. Ter.
Rev. Leman N. Barber, Lincoln, Gold Hill, Central, Mt. Pleasant and Mt. Vernon, Cal.
Rev. James B. Clark, Pescadero, Fairview and La Honda, Cal.
Rev. George Morris, Port Costa, Cal.
Rev. Edward D. Weage, National City, Cal.
Rev. Isaac R. Prior, Park City, Utah.
Rev. James E. Smith, Buffalo, Wyo.
Rev. Timothy Thirloway, Green River, Wyo.
Rev. Thomas A. Uzzell, Denver, Colo.
Rev. Horace H. Bement, Colvin, Dak.
Rev. John L. Granger, Milbank and Twin Brooks, Dak.
Rev. John H. Gurney, Dover, Dak.
Rev. James H. Kyle, Ipswich, Dak.
Rev. O. P. Miller, Hope, Dak.
Rev. Danforth B. Nichols, Bon Homme and Loretta, Dak.
Rev. George W. Prescott, Henry, Kampeska and Beatty School-house, Dak.
Rev. George W. Shaw, Ashton, Dak.
Rev. Uriel W. Small, Onida, Dak.
Rev. William D. J. Stevenson, Custer City, Dak.
Rev. Edwin H. Stickney, Harwood and Bethel, Dak.
Rev. Rufus B. Tobey, Carrington, Dak.
Rev. Henry Bates, Cortland and Pickrell, Neb.
Rev. Frederick C. Emerson, Osceola and Salem, Neb.
Rev. Jacob W. Hadden, Freewater, Moline, Macon and Alpine, Neb.
Rev. William S. Hills, Talmage, Delta and Spring Valley, Neb.
Rev. Alfred F. Marsh, Neligh, Neb.
Rev. Jonathan T. Otis, Bertland, Neb.
Rev. Robert S. Pierce, Urbana, Neb.
Rev. George F. Stuecklin, Inland and Harvard, Neb.
Rev. William O. Weeden, Beatrice, Neb.
Rev. Jacob Winslow, Bradshaw, Neb.
Rev. Louis M. Bonnett, Lenora, New Almelo and Wakeman, Kan.
Rev. George E. Paddock, Argentine, Kan.
Rev. Thomas M. Yundt, Wyandotte, Kan.
Rev. Samuel M. Bronson, Dassel, Cokato, Kingston and Collingwood, Minn.
Rev. Herbert W. Gleason, St. Paul, Minn.
Rev. Reuben W. Harlow, Aitkin, Minn.
Rev. Henry F. Tyler, Silver Lake, Minn.
Rev. John Allworth, Oxford, Mich.
Rev. Edwin I. Ayer, Olive Center and Robinson, Mich.
Rev. Arthur H. Claflin, Sheridan, Mich.
Rev. Henry Coare, Dundee, Mich.
Rev. Albert B. Cochran, Bangor, Mich.
Rev. Kendrick H. Crane, Addison, Mich.
Rev. Andrew M. Cross, Chesaning, Mich.
Rev. Joseph W. Holt, Rosedale, White Settlement and Hay Lake, Mich.
Rev. John Jones, West Branch, Mich.
Rev. William McCraken, Hersey, Mich.
Rev. T. Arthur Porter, Chippewa Lake, Mich.
Rev. Walter Radford, Jerome, Mich.
Rev. Harvey P. Robinson, Irving, Mich.
Rev. Edward P. Stone, Chesaning, Mich.
Rev. C. F. Van Anken, Charlevoix, Mich.
Rev. Warren P. Wilcox, Bellaire, Mich.
Rev. William Woodmansee, Hartford and Lawrence, Mich.
Rev. Samuel P. Dunlap, Hannibal, Mo.
Rev. Thomas C. Johnston, Memphis and Honey Creek, Mo.
Rev. Henry C. Scotford, Kansas City, Mo.
Rev. Julius Stevens, Breckenridge, Mo.
Rev. Aaron W. Wiggins, Anson and Athens, Mo.
Rev. Andrew J. Hadley, Brilliant, Ohio.
Rev. John H. Hull, Ashtabula, Ohio.
Rev. D. Sebastian Jones, Lucas and Washington, Ohio.
Rev. Robert Quaife, Toledo, Ohio.
Rev. John S. Whitman, Canfield, Ohio.
Rev. H. Hammond Coie, Tucson, Ariz.
Rev. George H. Brown, McAllister, Ind. Ter.
Rev. Alfred Gross, Doaksville, Ind. Ter.
Miss Emma Music, Vinita, Ind. Ter.
Rev. Evan Evans, Curtis, Ark.
Rev. William H. Lewis, Cherokee City, Ark.
Rev. William C. Jones, Frostburg, Md.
Rev. George W. Black, Closter, N. J.
Rev. Rollin S. Stone, Chatham, N. J.
Rev. Maurice B. Morris, Crary's Mills, N. Y.

RECEIPTS IN APRIL, 1886.

MAINE—$99.27.

Cumberland Mills, Warren Ch., by Rev. E. M. Cousins	$79 27
North Bridgton, by Rev. N. Lincoln	5 00
Saco, Mrs. Mary Jordan, by J. W. Littlefield	10 00
South Paris, Woman's H. M. Soc. of First Ch. for Woman's Dept., by Mrs. C. M. Austin	5 00

NEW HAMPSHIRE—$214.59.

Dover, First, by J. H. Wheeler	68 80
East Derry, First, by F. W. Parker	29 24
Haverhill, Eliza Cross	2 00
Hollis, Mrs. Susan C. Gates	5 00
Mason, L. I. Goodwin, special	$1 00
North Hampton, O. O. O., by E. Gore	20 00
Suncook, Mrs. W. Morse, by Rev. J. E. Odlin	3 25
Wakefield, Daniel Smith	67 10
Wilton, Second, by C. Wilson	18 00

VERMONT—$206.31.

Bennington, Second, by Emily S. Cobb	25 00
Ferrisburgh, Mrs. L. D. Carpenter	4 40
North Pownal, M. Whipple	20 00
St. Johnsbury, Ladies of the South Ch., Special	30 00
Miss S. T. Crossman, through Ladies Benev. Soc. of North Ch., by Mrs. W. P. Smith	6 00

Springfield, Mrs. F. Parks, by Dea. A. Woolson $100 00
Swanton, by Rev. J. H. Babbitt 20 91

MASSACHUSETTS—$2,648.49; of which Legacies, $463.61.

Mass. Home Miss. Soc., by Rev. E. B. Palmer 1,800 00
Amherst, First, by W. Hamlin 55 00
Belchertown, On account of Legacy of Jonathan Webber, by P. Shearer, Ex. 413 61
Boston, Woman's Home Miss. Assoc., by Mrs. H. M. Moore, Treas., special, for salary of Miss Ada A. Durnam, Vinita, Ind. Ter. 61 11
Dalton, by H. A. Barton 54 70
East Bridgewater, Ladies of the Union Ch., by Mrs. E. H. Benson, for Woman's Dept. 7 75
Foxboro, Young People's Mission Band, for Woman's Dept., by Mrs. A. L. Tracy 5 00
Framingham, A Friend 5 00
Hadley, First, by Mrs. Edwin Smith, in full, to const. Mrs. Charles Newton a L.M. 26 00
Legacy of Mrs. G. Dickinson, by W. C. Dickinson, Adm. 50 00
Lowell, R. Stevens, by J. Howard 20 00
Monson, Young Ladies' Working Club, by Mrs. C. F. Orcutt 25 00
Newtonville, Mrs. J. W. Hayes 25 00
Northampton, Edwards Ch. Sunday-school, by F. N. Kneeland 20 71
Oxford, by O. F. Joslin 31 04
South Deerfield, Ch. and Sunday-school, by C. A. Stowell 23 82
Williamstown, First, by C. S. Cowles .. 24 75

RHODE ISLAND—$122.67.

Bristol, Ladies of the First Ch., by Mrs. M. A. Watson 30 00
Kingston, by N. T. Perry 17 67
Pawtucket, by E. R. Bullock 75 00

CONNECTICUT—$1,223.86; of which Legacies, $740,58.

Miss. Soc. of Conn., by W. W. Jacobs, Treas. through Rev. W. H. Moore, Sec. 45 21
Received by F. T. Jarman:
Cheshire, A Friend $25 00
New Haven, J. M. B. Dwigut ... 5 00
30 00
Center Brook, Mrs. E. E. Kelsey 1 40
Enfield, Gleaners' Mission Circle, by Mrs. J. Abbe 20 00
Fair Haven, First Ch., Young Men's Mission Class, "The Helpers," by W. Hemingway 17 00
Guilford, First, by E. W. Leete, to const. Mrs. Mary H. Blatchley a L. M. 50 00
Lakeville, Ladies of the First Ch, by Mrs. W. H. Williams, for Woman's Dept. 44 33
Litchfield, Legacy of Hannah L. Hawley, by J. W. Brooks, Ex. 740 58
New Fairfield, Enoch Knapp 25 00
New Haven, Ladies' H. M. Soc. of the Ch. of the Redeemer, for Woman's Dept. 11 00
Norfolk, by J. N. Cowles 72 00
Oxford, A Friend 2 00
Plainfield, First, by N. P. Bishop 20 30
Salisbury, M. M. Blake 1 50
South Norwalk, A Friend, special 5 00
Stonington, Second, by J. E. Smith 115 00
Wallingford, Ch. Pledge Fund, by G. M. Judd 21 54
Windsor Locks, A Friend 2 00

NEW YORK—$1,981.30; of which Legacies, $1,318.16.

Woman's H. M. Union, Mrs. L. H. Cobb, Treas., Jamestown, Ladies' Miss. Union, special $20 00
Cambria Center, Cong. Sunday-school, by C. A. Comstock 10 00
Central New York, A Friend 50 00
Chenango Forks, by Rev. C. H. Crawford 1 40
Crown Point, Second, by J. A. Penfield 2) 00
East Chester, On account of Legacy of John Jones, by P. A. Riley, Att'y 1,118 16
Eaton, Legacy of Alcy Campbell, by H. B. Coman, Ex. 200 00
Elton, by Rev. D. Davis 8 00
Flushing, J. W. Treadwell 5 00
Gloversville, Ch., of which $100, from Mrs. U. M. Place, by Rev. W. E. Park 252 29
Henrietta, by Rev. J. M. Hare 8 00
Homer, B. W. Payne 10 00
Little Valley, by Rev. J. H. McKee 6 25
Lysander, by J. B. Gillett 13 00
Main Village, Sunday-school, for Sunday-school work, by Rev. C. H. Kilmer 4 00
New York City, Mrs. Christopher R. Robert 100 00
J. B. Putnam, for Sunday-school work 25 00
Norfolk, by Rev. O. C. Barnes 2 00
North Pitcher, by Rev. J. F. Howard ... 14 00
Oswego Falls, by Rev. C. Olmstead 9 30
Poughkeepsie, Mrs. E. M. Orton 1 40
Rochester, Mrs. Lucy M. Beebee 5 00
Miss E. Leavenworth 2 00
Triangle, by Rev. H. W. H. Watkins 2 50
Walton, First, by G. W. Fitch 64 00
West Groton, by Rev. J. Cunningham .. 30 00

NEW JERSEY—$226.24.

Closter, First, by Rev. G. W. Plack 9 25
East Orange, Trinity Ch., by R. D. Week 211 24
Warrenville, by T. Broylin 5 75

PENNSYLVANIA—$77.90.

Bangor, Bethel Welsh Ch., by Rev. J. Williams 5 00
Catasauqua, Bethel Welsh Cong. Sunday-school, by J. Remain 9 90
Drifton, by Rev. J. F. Humphrey 5 00
Exeter, Welsh Ch. and West Pittston Tabernacle Ch., by Rev. J. G. Evans.. 5 00
Fountain Springs, Welsh Ch., by Rev. E. T. Griffith 3 00
Scranton, T. Eynon 50 00

GEORGIA—$47.74.

Received by Rev. C. C. Creegan:
Atlanta, Ch. of Redeemer, Opportunity Club $7 74
Berean Ch. Sunday-school 5 00 12 74
Atlanta, Ch. of the Redeemer, Ladies' Union, by Mrs. Z. Eddy 25 00
Sunday-school of the Ch. of the Redeemer, by A. L. Beck 10 00

MISSISSIPPI—$5.00.

Tougaloo, by Mrs. G. S. Pope 5 00

ARKANSAS—$9.00.

Cherokee City, First, by Rev. W. H. Lewis 1 00
Rogers and Siloam Springs, by Rev. G. W. Rich 8 00

FLORIDA—$62.09.

Allendale, by Rev. D. M. Breckenridge. 7 09
Eau Gallie, by Rev. A. B. Dilley 24 00
Inter Lachen, First, by Rev. J. McKean. 15 00
Lone Park and Tavares, by Rev. R. T. Hall 16 00

TEXAS—$2.10.

Dallas, Pilgrim Ch., by Rev. A. Smith .. 2 10

INDIAN TERRITORY—$3.00.

Doaksville, by Rev. A. Gross 3 00

NEW MEXICO—$14.75.

Cubero, A Friend		$2 00
Georgetown, by Rev. C. B. Sumner		12 75

ARIZONA—$8.60.

Kingman, by Rev. C. B. Sumner		8 60

OHIO—$829.62.

Received by Rev. A. C. Barrows:		
Brighton	$3 00	
Hudson, Sunday-school	3 23	
Jefferson	11 94	
Randolph	3 00	
Ravenna	18 50	
		39 67
Received by S. P. Churchill, Treas. for Bohemian Mission work:		
Allegheny, Penn. Plymouth Ch.	$8 54	
Centerville, Penn. Sunday-school	2 50	
Cleveland, Ladies' Soc. of First Ch	10 00	
Huntington, West Va	1 66	
Johnsonville	2 04	
Lyme Sunday-school	8 60	
Madison, Mrs. H. B. Fraser	5 00	
Thompson	2 50	
Waseon, Sunday-school	5 00	
		45 84
Chagrin Falls, First, by R. W. Walters		17 91
Cincinnati, Mrs. Charlotte Ruggles, by C. B. Ruggles		1 00
Elyria, First Ch., of which H. E., $250; E. W. M., $100; T. L. N., $25; L. C., $25, by H. Ely		517 20
Lodi, A Friend		3 00
Madison Lake, Mrs. H. B. Fraser, by Rev. J. M. Fraser		200 00
Tontogany, Dea. J. Whitehead, by Rev. L. Kelsey		5 00
ERRATUM: Austinburgh, by S. Reed, $13.60. (Erroneously acknowledged in February).		

INDIANA—$57.70.

Received by Rev. L. P. Rose:		
Bremen	$1 65	
Jamestown	6 45	
Kokomo	5 68	
Olive	3 00	
Orland	31 00	
Ridge	6 52	
		54 30
Central, by Rev. J. Trueblood		3 00
Pierceton, Mrs. M. A. Conant		40

ILLINOIS—$15.00.

Bloomington, A Friend		5 00
Pecatonica, R. E. Short		10 00

MISSOURI—$48.75.

Kansas City, Olivet Ch., by Rev. H. C. Scotford		11 25
Ladies' H. M. Soc. of the First Ch., by Mrs. J. S. Hopkins, for Woman's Dept		10 00
La Grange, German Ch., by Rev. J. Reuth		5 50
St. Louis, Young Ladies' Miss. Soc. of the First Ch., by Lottie G. Merrill		12 00
Union Ch., of which from the Youth's Christian Assoc. $5; Sewing School, $5, by Rev. E. T. Colman		10 00
ERRATUM: Cheltenham, by Rev. H. B. Knight, $10.54. (Erroneously acknowledged in January, 1886.)		

MICHIGAN—$747.78.

Received by Rev. L. Warren:		
Alba	$8 00	
Bronson	10 00	
Olivet	4 96	
Onondaga	10 00	
Vermontville, add'l	1 00	
White Cloud	19 60	
Memorial offering:		
Charlotte, Balance	68 02	
Pleasanton, Rev. J. D. Millard	$1 00	
Vicksburg, Sunday-school	11 00	
		133 58
Received by Mrs. E. F. Grabill, Treas. Woman's H. M. Soc. of Mich.:		
Almont, by Mrs. Durham	5 00	
Chelsea, "Workers," by Mrs. J. A. Kaley	5 00	
Coloma, by Mrs. Sarah E. Vincent	5 00	
Cooper	10 00	
Detroit, W. H. M. S. Second Ch., by Mrs. D. Baker	25 00	
Mrs. J. B. Miller, special	25 00	
Douglas, by Mrs. J. H. Plummer	10 00	
Galesburg, by Mrs. M. B. Olmsted	10 00	
Grand Rapids, W. H. M. S. of Second Ch., by Mrs. Utterwick	5 75	
Greenville	2 91	
Highland Station, by Mrs. C. H. Adams	3 90	
Ithaca, by Mrs. G. Richardson	10 47	
Olivet, of which from Mrs. M. E. B. Green, $10	20 00	
Potterville, Mrs. B. Landers	2 00	
Shelby, Ladies' Aid Soc., by Mrs. Parker	5 00	
Somerset, by G. A. Smith	10 00	
St. Clair, A. T. S. Soc., by Miss Jennie C. Solis	20 00	
Three Oaks, by Mrs. J. B. Pomroy	21 00	
Traverse City, Mrs. Frank Hamilton	5 00	
Vernon, L. M. S., by Mrs. G. Garrison	22 85	
West Adrian, L. M. S., by Mrs. R. H. Fisk	10 00	
Memorial offerings:		
Highland Station, by Mrs. C. H. Adams	3 60	
Manistee, by Mrs. E. B. Fairfield:		
Ladies' Mission Circle	25 00	
Children's Miss. Soc	25 00	
Young Ladies' Mission Circle	10 00	
Mrs. R. G. Peters	12 00	
Mrs. J. Canfield	10 00	
Mrs. E. B. Fairfield	5 00	
Mrs. Louis Sands	5 00	
Mrs. E. A. Shores	5 00	
Friends	2 00	
Mrs. A. O. Wheeler	1 00	
Portland, Young Men's Miss. Soc., by W. H. Canfield	5 00	
		342 48
Almira, Glen Arbor and Solon, by Rev. J. S. Hodges		21 65
Ann Arbor, First, by R. Campbell		72 50
Bangor, by Rev. A. B. Cochran		3 00
Bay Mills and Superior, by Rev. J. B. Lillie		3 21
Berryville and Vanderbilt, by Rev. C. F. Tuttle		3 00
Dundee, by Rev. H. Coate		5 12
Filertown, by Rev. W. E. Sillence		9 47
Gaylord, First, by Rev. W. H. Millar		2 73
Highland Station, by Rev. G. E. Lincoln		6 00
Lake Linden, Rev. J. W. Savage		6 00
LeRoy, by H. B. Jemey		13 00
Meriden City and White Rock, First, by Rev. W. Scurr		11 75
Morenci, by Mrs. O. E. Green		21 00
Ransom, by Rev. J. P. Borton		5 00
Romeo, by W. Loud		88 29
ERRATUM: Nashville, First, by Rev. O. L. Grinnell, $22.56. (Erroneously acknowledged in February.)		

MINNESOTA—$832.97.

Received by Rev. J. H. Morley:		
Cottage Grove	$2 45	

Elk River	$5 76	
Glyndon	9 26	
Milford	10 00	
Minneapolis, Plymouth Ch.	92 95	
Pilgrim Ch., by S. W. M.	5 00	
Winona	73 78	
	199 20	
Minn. Woman's Home Miss. Soc., by Mrs. J. N. Cross, Treas:		
Fairmont	10 00	
Marshall	6 50	
Mazeppa	10 00	
Minneapolis, Lyndale	10 00	
Plymouth	81 29	
Pilgrim	17 50	
New Ulm	3 00	
Paynesville	2 00	
Plainview	7 53	
St. Charles	2 25	
St. Cloud	5 00	
Sauk Center	17 81	
Worthington	5 00	
	177 88	377 08
Received by Rev. E. E. Rogers:		
Austin	$32 00	
Hutchinson	11 00	
Lake City	60 00	
Lakeland	5 00	
Little Falls	30 00	
Wabasha	42 45	
	210 25	
Aitkin, by Rev. R. W. Harlow	14 00	
Anoka, Bethel Ch., by Rev. J. Johnson	2 50	
Center Chain and Fairmount, by Rev. J. H. Nason	10 00	
Dassel, by Rev. S. M. Bronson	10 00	
Duluth, Swedish Ch., by Rev. P. E. Miner	1 59	
Hawley, Union Ch., by Rev. O. M. Smith	5 00	
High Forest and Stewartville, by Rev. H. J. Colwell	8 25	
Lyndale, by L. E. Holdridge	6 48	
Minneapolis, The Open Door Ch., by Rev. R. A. Torrey	10 00	
Minneapolis and Silver Lake, by Rev. H. F. Tyler	36 27	
Minnesota, Scandinavian Chs., by Rev. B. Johanson	10 00	
Ortonville, by Rev. J. B. Fairbank	14 00	
Rose Creek, by Rev. J. S. Rounce	1 50	
St. Charles, by Mrs. E. P. Howe	5 00	
St. Paul, Atlantic Ch., by F. A. Davis	25 40	
Pacific Ch., by Rev. E. C. Evans	50 00	
Sherburne and Triangle, by Rev. E. Carter	6 00	
Verndale, $8.38; Wadena, $21.27, by Rev. C. B. Fellows	29 56	

KANSAS—$410.65.

Received by Rev. J. G. Dougherty, Treas. Kan. H. M. Soc.:		
Argentine	$14 50	
Buffalo	5 09	
Center Ridge	3 41	
Leavenworth, First Ch., special	124 62	
Ottawa	50 00	
Scatter Creek	5 10	
Village Creek	8 90	
	211 72	
Alton and Bloomington, by Rev. F. G. McHenry	6 90	
Anthony, by Rev. A. Blanchard	25 50	
Ash Rock, New Harmony and Mt. Ayr, by Rev. R. S. Osborn	13 20	
Axtell, First, by Rev. C. L. Kloss	1 00	
Blue Rapids, by Rev. E. Skinner	8 00	
Buffalo Park and Collyer, by Rev. J. Q. A. Weller	1 25	
Carbondale, $18; Ridgeway, $14.50, by Rev. M. J. Morse	32 50	
Cawker City, by Rev. T. A. Humphrey	15 22	
Dry Creek, Welsh, by Rev. H. Rees	5 00	
Dunlap, by Rev. G. P. Claflin	5 00	
Eskridge and Waushara, by Rev. G. E. Northrup	$10 00	
Garden City, by Rev. H. Thrall	10 00	
Heber, by Rev. C. B. Messer	4 00	
Jetmore, by Rev. J. F. Tooker	1 00	
Longton, by Rev. C. L. McKesson	6 25	
Mound City, by Rev. M. O. Harrington	8 33	
Onaga, by Rev. J. J. Wilson	2 50	
Reading, by Rev. M. H. Smith	8 85	
Reno Center, by Rev. L. H. Platt	5 00	
Udall, by Rev. B. F. Baker	5 83	
Wakefield, by Rev. R. Kerr	8 00	
White City, by Rev. W. D. Webb	15 00	
ERRATUM: Capioma, by Rev. D. S. Hibbard, $5.00. (Erroneously acknowledged in February.)		

NEBRASKA—$154.19.

Received by Rev. J. L. Maile:		
Nebraska H. M. Soc., by Mrs. E. G. Platt	$10 00	
Arborville	7 92	
Doane College	2 00	
Lincoln	10 00	
Norfolk, A Friend, by L. Sessions	2 00	
Omaha, First Ch., Willing Workers	10 00	
Silver Ridge, Miss Lizzie King	1 00	
South Bend	5 00	
	47 92	
Ainsworth, by Rev. J. A. Milligan	8 00	
Arlington, by Rev. W. P. Clancy	15 00	
Avoca, by Rev. J. Morley	6 25	
Bradshaw, by Rev. J. Winslow	5 52	
Milford, by Rev. S. G. Lamb	11 25	
Nebraska Chs., by Rev. W. Suess	26 75	
Neligh, by Rev. A. F. Marsh	23 00	
West Point, by Rev. J. Oakey	10 50	

DAKOTA—$101.33.

Arena and Theodore, by Rev. M. E. Bacon	2 50	
Ashton, First, by Rev. G. W. Shaw	6 00	
Canton, First, by Rev. L. Kingsley	4 50	
Colvin, The Union Ch., by Rev. H. H. Bement	5 00	
Hartland, $10; Lake Henry, $30.75; Willow Lake, $9.25, by Rev. W. B. D. Gray	50 00	
Plankinton, C. L. M. Soc., by Mrs. C. G. Black	13 33	
Ree Heights, by Rev. H. O. Lawrence	5 00	
Sanborn, Mrs. J. W. Donaldson, by Rev. J. W. Donaldson	2 00	
Springfield, by Rev. C. Seccombe	3 00	
Templeton, First, by Rev. S. F. Huntley	10 00	

COLORADO—$19.50.

Leadville, Pickett Memorial Ch., by Rev. J. H. Phillips	19 50	

CALIFORNIA—$164.21.

Clayton, A Sister in Christ, special, by Rev. J. E. Smith	10 00	
Copperopolis, Douglas Flats and Murphy's, by Rev. T. E. Tippett	5 75	
Fresno, by Rev. W. N. Meserve	15 00	
Lorin, by Rev. W. F. Bickford	6 60	
Los Angeles, The Park Ch. and Third Ch., by Rev. E. T. Hooker	5 25	
New York Landing, by Rev. D. Hughes	2 00	
Oceanside and Vista, by Rev. H. M. Daniels	2 10	
Ontario, Bethel Ch., by Rev. W. H. Wolcott	25 00	
Pasadena, by Rev. A. H. Smith	24 21	
San Andreas, by Rev. T. Kirkland	3 50	
San Bernardino, First, by Rev. J. D. Foster	13 00	
San Buenaventura, by Rev. T. D. Murphy	7 75	
San Francisco, Cong. Mission, by Rev. J. F. Tobey	2 00	
San Mateo, by Rev. E. O. Tade	7 20	
Saratoga, by Rev. W. H. Cross	4 60	
Sierra Valley, by Rev. C. E. Philbrook	15 25	
Westminster, by Rev. E. Cash	15 00	

OREGON—$112.19.

Received by Rev. G. H. Atkinson, D.D.:		
Portland, First, by J. Steele, Treas	$10 00	
Columbia Assoc	12 35	
		$22 35
Oregon and Wash. Ter. H. M. Soc., by J. Steele, Treas		39 04
Albany, First, by Rev. J. W. Harris		8 00
Alkali, by Rev. E. R. Beach		12 50
Astoria, First, by Rev. W. S. Hamlin		5 30
East Portland, First, by Rev. D. Staver		25 00

WASHINGTON TERRITORY—$24.28.

Cheney, First, by Rev. F. V. Hoyt	7 00
Endicott and Ritzville, American Ch., $2.50; German Ch., $3.28, by Rev. F. H. Fruiht	5 78
Farmington, by Rev. E. J. Singer	1 50
Natchez, by Rev. E. W. Dixon	5 00
Wenas and West Kittitass, by Rev. R. G. Hawn	5 00

FRANCE—$10.00.

Paris, Miss Caroline Murray, by J. M. Beattie	10 00

TURKEY—$50.00.

Constantinople, Rev. G. Washburn	50 00
HOME MISSIONARY	150 60
	$10,680 88

Donations of Clothing, etc.

Bridgeport, Ct., Ladies' Soc. of South Ch., by M. W. Hawley, barrel	$72 29
Hartford, Ct., Ladies of Asylum Hill Ch., by M. T. Stone, three boxes	762 36
Ladies' Soc. of Pearl Street Ch., by Hattie E. Cowles, barrel and freight	135 18
Middletown, Ct., Ladies' Home Miss. Soc. of First Ch., by Miss C. M. Bacon, barrel	140 00
New Haven, Ct., Ladies' Home Miss. Soc. of Ch. of the Redeemer, box and freight	166 70
North Cornwall, Ct., Ladies' Sew. Soc., by Miss Hattie J. Pratt, box and freight	32 53
Plainfield, N. J., Young People's Soc. of Christian Endeavor, by J. A. Robinson, box and freight	103 80
Rockville, Ct., C. Leavitt, box books.	
St. Johnsbury, Vt., Ladies' Benev. Soc. of North Ch., by Mrs. A. E. Rankin, box and freight	128 43
St. Louis, Mo., Ladies' Home Miss. Soc. of Pilgrim Ch., by Mrs. C. Rowell, six barrels, half barrel and freight	571 40
South Norwalk, Ct., A Friend, Singer's sew. machine.	
Westfield, N. J., J. R. Connoly, bundle books.	

Receipts of the Massachusetts Home Missionary Society in April, REV. E. B. PALMER, *Treas.*

Alford and West Stockbridge Center, by Rev. J. G. Willis	2 33
Blackstone, by Rev. L. M. Pierce	13 50
Boston, Mrs. J. S. Ambrose	5 00
Dorchester, Legacy, Miss Margaret Howe, by Samuel Williams, Executor	100 00
Second, by Miss E. Tolman	103 62
Sunday-school, by Miss E. Tolman	22 59
Mrs. Walter Baker, by Miss E. Tolman	50 00
Jamaica Plain, Legacy of S. W. Swett, on account, by Messrs. Balch and Brewer, Executors	3,000 00
C. A. S.	100 00
Union, Mon. Con. Collection, by A. Gay	14 04
West Roxbury, South Evangelical, by J. H. Guild	$28 5
Boylston, by Rev. I. Ainsworth	10 0
Brockton, Porter Evangelical, by Geo. C. Cary, to const. Richard Holland and Mrs. M. G. Weston L. Ms.	84 10
Brookline, Harvard, by H. B. Eager	76 81
Chatham, by Rev. L. P. Atwood	10 00
Chelmsford, Central, by Rev. J. H. Vincent	20 00
Essex, by Mrs. M. C. Osgood	69 00
Fairhaven, Miss Sarah Pope	5 00
Fall River, Central, by R. B. Borden	93 62
Fall River, Third, by Alex. Lawson	15 04
Falmouth, First, Mon. Con., by Rev. H. K. Craig	15 50
Fitchburg, C. C., C. A. Clark, by Wm. K. Bailey	10 00
C. C., Mrs. E. M. Dickinson, by Wm. K. Bailey	5 00
Globe Village, Free Evang., by B. M. Bugbee	41 90
Gorham, N. H., Rev. G. T. Wright	1 00
Greenfield, Second, by Miss Lucy A. Sparhawk	48 76
Hampden, Benev. Assoc., by Chas. Marsh, Tr.:	
Chicopee, Third	$3 78
Monson	75 13
Springfield, Olivet	27 41
South	132 64
Westfield, First	7 77
	246 73
Hardwick, First, Calvinistic, by C. T. Kendall	6 00
Harwichport, Leonard Robbins, to const. Mrs. Annie Phillips a L. M.	30 00
Housatonic, by S. W. Wright	78 02
Lakeville, by Rev. H. J. Stone	18 71
Lanesville, by Rev. F. H. Reed	2 20
Lawrence, Trinity, by John Hartley	31 09
Leicester, First, by J. C. Watson	255 50
Leominster, Orth., by M. E. McDonnell	29 15
Lynn, Chestnut St., by Rev. J. W. Taft	8 00
Malden, First, by Herbert Porter	80 10
Middleboro, Central, by A. L. Tinkham	57 36
Montague, First, by Sanford Marsh	62 50
Newburyport, Prospect St., by B. G. Gerrish	100 00
Newton, Eliot, by D. E. Snow	120 00
Newton Center, by Chas. H. Bennett	144 98
North Adams, First, by Wm. F. West	35 79
North Leominster, by Rev. N. I. Jones	13 86
North Reading, by Dea. Isaac Flint	14 00
Young People's Mission Circle (personal)	20 00
North Rochester, Rev. H. J. Stone	24 95
Orange, Central Evang., by Henry W. Foster	8 97
Peru, An Aged Lady, by S. S. Bowen	5 00
Cong. S. S. Penny Contribution, by S. S. Bowen	10 50
Quincy, Mon. Con. Collection, by C. W. Carter	14 00
Evangelical, by Rev. E. Norton	82 35
Reading, by S. G. B. Pearson	26 21
Revere, Beachmont, by Rev. J. P. Bixby	4 10
Crescent Beach, by Rev. J. P. Bixby	2 08
First, by Rev. J. P. Bixby	23 35
Sandwich, C. C., by H. H. Heald	21 39
Saxonville, Edwards, by Tristam Goldthwaite	19 50
Somerset, First, Sunday-school (Coll. for 1885), by W. H. Marble	16 27
Somerville, Broadway, by G. W. S. Huse	17 50
Franklin St., by E. D. Conant	187 92
South Abington, by Wm. R. Vining	33 87
Miss C. H. Whitman	75 00
South Braintree, Cong. S.S., by Mrs. Sarah E. Fitch, in part to const. Mrs. Sarah E. Fitch a L. M.	20 00
South Hadley, First, by Miss Clara E. Dickinson	24 00
South Weymouth, Second, by Edward Lewis	44 85
Stoughton, First, by Sanford Gay, through S. Clapp	340 00
S. Clapp, int. on note	77 00

Tewksbury, by Enoch Foster, to const. Rev. F. H. Kasson a L. M. of the A. H. M. S.	$50 00
Upton, First, by Daniel C. Buck	62 14
Mrs. Susan H. Rockwood	1 15
Waltham, Trin., by G. H. Whitford	36 94
Wareham, First, by Dea. H. W. Barrows.	30 00
West Newbury, First, Three Sisters (personal)	5 00
Westport, Pacific Union S. S., by J. C. Macomber	1 65
Whitin, J. C. fund, Income of	362 50
Winchester, D. N. Skillings Est., by C. E. Conant	100 00
Worcester, Piedmont, by A. H. Stone	50 00
So. Conference, by A. Armsby	16 10
Union, by S. Newton, to const. Everett Kimball, Henry Jones Fuller, Edward Cutting Whitney, Edward Warner Vaill, Jr., and Harry Sinclair, L. Ms.	274 70
	$7,343 37
Home Missionary Magazine	6 60
	$7,349 97

Also, "From one who hath done what she could," a diamond ring, value unreportable till sold.

ERRATA: Page 55 (in May number), Column 1st, 9th line from bottom, should read:
Haile Sab*rana*, etc.
Column 2d, after "Medway Village" read Rev. R. K. Harl*ow*.
After "Worcester First" read Geo. T. *With*erby.
Page 36, Second line of Column 1st read 144 51

Donations of Clothing, etc., received at the office of the Mass. Home Miss. Soc., in April.

Cohasset, Second, Ladies' Benev. Soc., by Miss M. O. Stetson, 1 bbl.	$108 00
Newton Center, First, Ladies, by Miss H. S. Cousins, 1 bbl.	84 00
Whitinsville, Ladies' Benev. Soc., by Miss L. S. Whitin, 1 box	59 30
	$251 30

Also clothing from L. F. Crowell, Roxbury, books from Miss E. L. Mann, Braintree, and a large Bible, suitable and desirable for any church desk, from Mrs. Charlotte A. Ballard, of Newton.

Receipts of the New Hampshire Home Missionary Society, from March 1st to April 30th 1886, L. D. STEVENS, Treas.

Amherst	$13 51
Atkinson	23 91
Campton	15 00
Deerfield Centre	18 00
Derry, First	45 87
Epping	34 76
Francistown	20 00
Hampstead	13 00
Kingston	6 12
Milton, Miss. Circle, $13; Ch. and Soc. $7.40	20 40
Milton Mills	6 00
Nashua, First Ch.	39 70
New Ipswich	3 00
North Conway, Estate of Abby K. Wentworth	10 00
North Hampton	16 26
Plymouth	9 02
Portsmouth, North	179 00
Salmon Falls	13 07
Union	6 00
Warner	5 00
New Hampshire Cent Society	509 89
	$1,017 51

Receipts of the Missionary Society of Connecticut for the month of April, WARD W. JACOBS, Treas.

Derby, by Chas. Z. Morse	$24 13
East Lyme, Niantic, by Rev. J. C. Cromach	$25 00
Farmington, by Fred. C. Jones gr'ly $100, being from Dea. Henry D. Hawley to const. Robert McKee of Farmington, Ct., a L. M.	216 84
Norwich, Broadway, by S. B. Bishop	200 00
Redding, "Friends," by Rev. W. J. Jennings	5 00
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Atchison
Leavenworth
Emporia
Lawrence
Jefferson C'y.
St. Louis
Ft. Scott
Wichita
Vinita
Tulsa
Ft. Gibson
Rogers
Talequah
Springfield
Cairo
Quincy
Keokuk
Des Moines
Indianapolis
Springfield
Louisville
Cincinnati
Columbus
Frankfort
Nashville
Knoxville
Memphis
Little Rock
Ft. Smith
Ft. Arbuckle
Caddo
McAllister
Paris
Sherman
Ft. Worth
Dallas
Waco
Palestine
Austin
Houston
Galveston
San Antonio
Jackson
Vicksburg
Mississippi
Baton Rouge
New Orleans
Columbus
Montgomery
Atlanta
Augusta
Charleston
Savannah
Tallahassee
Jacksonville
Pensacola
Wilmington
Beaufort
Hatteras
Lake Champlain
Lake Ontario
Lake Erie
Lake Michigan
Lake Superior
THE FIELD
of the
AMERICAN
HOME MISSIONARY
SOCIETY.

THE HOME MISSIONARY.

Go.....PREACH the GOSPEL.....*Mark* xvi. 15.
How shall they preach except they be SENT?..*Rom.* x. 15.

VOL LIX. JULY, 1886. No. 3.

MINUTES

OF THE

SIXTIETH ANNUAL MEETING

OF THE

AMERICAN HOME MISSIONARY SOCIETY.

THE American Home Missionary Society convened for its sixtieth annual meeting, in the Methodist Episcopal Church, Saratoga Springs, New York, at 7:30 P. M., Tuesday, June 1, 1886.

The President, Rev. JULIUS H. SEELYE, D.D., LL.D., of Massachusetts, called the body to order.

Rev. WILLIAM H. MOORE, of Connecticut, and Rev. WILLIAM H. HOLMAN, of Connecticut, were appointed a Committee on the Roll.

Devotional services were conducted by Rev. Dr. LYMAN WHITING, of Massachusetts. Rev. Dr. JAMES BRAND, of Ohio, preached the Annual Sermon, from I. Chron. xii, 32.

The Lord's Supper was then administered by Rev. Dr. AVERY S. WALKER, of Massachusetts, and Rev. JOSIAH STRONG, of Ohio.

After the benediction, the meeting adjourned till 8:30 A. M., Wednesday.

WEDNESDAY MORNING, June 2d.—At 8:30 the Society spent a half-hour in devotion, led by Rev. H. D. WIARD, of Dakota.

At 9 the President took the chair. Prayer was offered by Rev. PAYSON W. LYMAN, of Massachusetts.

Committees were appointed by the President, as follows:

Local Committee of Arrangements—REV. THOMAS W. JONES, S. A. RICKARD, WILLIAM S. MCRAE, NICHOLAS WAGMAN, MARVIN SNOW, GEORGE F. HARVEY, CALVIN GOODNOW.

On Business.—Hon. James White, of Massachusetts; Rev. Thomas G. Grassie, of Wisconsin; Rev. Dr. Edward S. Atwood, of Massachusetts; William F. Whittemore, of Massachusetts.

On Nominations.—Rev. Josiah Strong, of Ohio; Rev. George S. Dickerman, of Massachusetts; Rev. Russell T. Hall, of Florida; Rev. Charles R. Seymour, of Massachusetts; George H. Whitcomb, of Massachusetts.

On Report of the Executive Committee.—Rev. Bradford M. Fullerton, of Massachusetts; Rev. Dr. Henry L. Hubbell, of New York; Rev. Dr. George R. Leavitt, of Ohio.

On Paper of Secretary Clark.—Rev. Dr. Simeon Gilbert, of Illinois; Rev. Dr. Robert G. Hutchins, of Ohio; Rev. Morton Dexter, of Massachusetts; Hon. Jonathan A. Lane, of Massachusetts; Rev. Eliphalet Whittlesey, of the District of Columbia.

On Paper of Secretary Barrows.—Rev. Dr. William Hayes Ward, of New York; Rev. Dr. George S. F. Savage, of Illinois; Rev. Samuel W. Dike, of Vermont; Rev. Dr. Nelson Millard, of Connecticut; Thomas Todd, of Massachusetts.

Rev. William H. Moore, of Connecticut, was chosen Assistant Recording Secretary.

The President made an opening address. Secretary Clark read a paper, reviewing the work of the Society in its sixtieth year.

After singing, Secretary Barrows presented a paper on Denominational Co-operation.

These papers were referred to their appropriate committees.

Prayer was offered by Rev. Evan H. Martin, of Dakota.

Auxiliary Societies were represented in addresses, as follows: The Rhode Island Home Missionary Society by its Secretary, Rev. Dr. Jeremiah Taylor; The Massachusetts Home Missionary Society by the Rev. Thomas G. A. Cote, in relation to work among the French Canadian population.

Rev. Charles C. Creegan, of New York, read a paper upon the work at the South, which was referred to the following committee: Rev. Josiah Strong, of Ohio, Rev. Russell T. Hall, of Florida, Samuel B. Capen, of Massachusetts, Rev. Dr. Edward Hawes, of Vermont, Rev. William H. Leavell, of Massachusetts.

At 12:30 recess was taken till 3 p. m.

Wednesday Afternoon.—Met at 3, in the lecture room of the church. Prayer was offered by Rev. William H. Hubbard, of Massachusetts. The Minutes of Tuesday evening and Wednesday morning were approved. The Committee on the Roll made a report which was accepted and approved. The Committee were authorized to complete the Roll, which, when completed, was as follows:

Delegates from State Societies

Annual Members.

Connecticut.

Rev. Edward Anderson,
Rev. Erastus Blakeslee,
David N. Camp,
Charles Peck,
Rev. George W. Winch.

Florida.

Rev. Russell T. Hall.

Illinois.

Rev. Warren F. Day,
Rev. Dr. F. W. Fisk,
Rev. Dr. Arthur Little,
Rev. Dr. Geo. S. F. Savage,
Rev. James Tompkins.

New Hampshire.

Rev. John M. Dutton,
Leonard French,
Hervey Kent,
Rev. Smith Norton,
Rev. Moses T. Runnels.

Ohio.

Rev. John G. Fraser,
Rev. George H. Peeke.

Rhode Island.

Rev. George L. Clark,
Rev. Chas. W. Huntington,
Rev. James H. Lyon.

Vermont.

Rev. Dr. C. Cotton Kimball.

Life Members.

California.

Rev. Jas. H. Warren, D.D.

Connecticut.

Rev. Henry P. Bake,
Rev. Loren F. Berry,
Philo Broin,
Rev. Charles H. Bullard,
Mrs. Mary B. Burger,
David N. Camp,
Rev. John Elderkin,
Mrs. George I. Hadsell,
Rev. George J. Harrison,
Jabez H. Hayden,
Rev. William H. Holman,
Mrs. H. C. Hurd,
Rev. Joel S. Ives,
Rev. Dr. James G. Johnson,
Rev. Seneca M. Keeler,
C. H. Kendall,
Rev. S. C. Kendall,
Rowland B. Lacey,
Mrs. Henry Lee,
Rev. Edwin Leonard,
Rev. Henry G. Marshall,
Rev. S. J. M. Merwin,
Rev. William H. Moore,
Rev. Charles A. Northrop,
Rev. Dr. Wm. S. Palmer,
Mrs. Charles Peck,
Rev. Frank C. Potter,
H. L. Reade,
Rev. William T. Reynolds,
Thomas Ritch,
Rev. Edward P. Root,
Rev. Edward A. Smith,
Mrs. M. M. Sunbury,
Edwin Talcott,
Mrs. Edwin Talcott,
Rev. George J. Tillotson,
Mrs. Lucy B. Ward,
Mrs. Sarah L. Wells.

Dakota.

Rev. Evan H. Martin,
Rev. Henry C. Simmons.

District of Columbia.

Rev. Eliphalet Whittlesey.

Illinois.

Rev. Edward D. Eaton.

Maine.

Rev. Hiram Houston.

Massachusetts.

H. E. Abbott,
C. P. Adams,
Mrs. C. P. Adams,
Mrs. A. M. D. Alexander,
Rev. Dr. W. S. Alexander,
Rev. Frank H. Allen,
A. Armsby,
Edwin H. Baker,
Mrs. Edwin H. Baker,
Rev. Smith Baker, D.D.,
Mrs. Ruth P. Braman,
Rev. John T. Blades,
Rev. S. L. Blake, D.D.,
Rev. George M. Boynton,
Mrs. L. A. Bradford,
Mrs. H. T. Burnap,
Samuel Burnap,
Samuel B. Capen,
Miss C. A. Clark,
Rev. Isaac Clark,
Oliver R. Clark,
Rev. Joshua Coit,
S. M. Cook,
Rev. Perez D. Cowan,
Rev. William W. Curtis,
Caroline W. Denny,
Charles A. Denny,
Rev. Morton Dexter,
Rev. George S. Dickerman,
Abram S. Dole,
Herbert H. Dole,
Rev. E. C. Ewing,
Rev. Davis Foster,
Mrs. Henry Fuller, Jr.,
Rev. Bradford M. Fullerton,
Rev. Dan'l L. Furber, D.D.,
G. N. Gage,
Elnathan Graves,
J. D. Gregory,
Rev. B. F. Hamilton,
Rev. S. W. Hanks,
W. G. Harding,
Rev. Timothy A. Hazen,
Rev. Rufus P. Hibbard,
Mrs. Sarah A. Hibbard,
Rev. James L. Hill,
Rev. L. Smith Hobart,
Rev. William A. Houghton,
Frank C. Hoyt,
Althea P. Hubbard,
Wm. H. Hubbard,
Mrs. Mary Johnson,
Mrs. Harriet A. Jones,
G. H. Kendall,
Mrs. G. H. Kendall,
James O. Kendall,
Rev. John D. Kingsbury,
Mrs. Jonathan A. Lane,
Otis Lane,
Mrs. Otis Lane,
Mrs. Charles H. Leavitt,
Rev. Horace H. Leavitt,
Charles A. Lincoln,
Rev. G. E. Lovejoy,

Mrs. G. E. Lovejoy,
John Lowe,
Mrs. John Lowe,
Rev. Payson W. Lyman,
Homer Merriam,
Mrs. Paulina S. Manson,
Mrs. J. T. Murdock,
Mrs. S. A. Niles,
Rev. H. Parker,
Alford B. Penniman,
John N. Pierce,
Sarah S. Pratt,
Mrs. Mary E. Richardson,
Mrs Sarah Richmond,
Mrs. L. B. Ruddock,
Mrs. Caroline Sawin,
Ezra Sawyer,
Rev. Dr. Julius H. Seelye,
Rev. Edward G. Selden,
J. H. Shedd,
Rev. Stewart Sheldon,
Mrs. Abby B. Smith,
Rev. C. M. Southgate,
John Stearns,
Mrs. Ellen A. Stevens,
Edward A. Studley,
Rufus M. Taft,
H. G Talcott,
Mary E. Thurston,
George H. Tilton,
Rev. E. S. Tingley,
Rev. Alfred E. Tracy,
Amelia Y. Upton,
Rev. A. S. Walker, D.D.,
Ebenezer Webster,
David Whitcomb,
G. Henry Whitcomb,
Mrs. G. Henry Whitcomb,
Mrs. Elizabeth White,
James White,
Joseph White,
Mrs. M. A. Wilder,
Rev. W. W. Winchester,
Rev. John Wood,
Lydia H. Wood,
Daniel R. Wright.

Michigan.

Rev. Leroy Warren.

Minnesota.

John E. Bell,
Rev. Dr. M. McG. Dana,
Mrs. A. E. Kingman.

New Hampshire.

Rev. E. H. Greeley, D.D.,
Mrs. Charlotte A. Smith,
Rev. W. G. Sperry,
Elizabeth H. A. Wallace.

New Jersey.

Rev. Frederick B. Pullan,
Rev. Daniel Tenney,
John Wiley.

New York.

Mrs. C. A. Allis,
Marshall Ayres,
L. B. Banks,
Rev. Dr. W. M. Barrows,
Rev. Benj. F. Bradford,
Mrs. G. Brooks,
Rev. Dr. Alex. H. Clapp,
Rev. Dr. Joseph B. Clark,
Rev. L. H. Cobb, D.D.,
Mrs. L. H. Cobb,
Rev. Charles A. Conant,
Rev. Charles C. Creegan,
Julius Davenport,
Rev. R. R. Davies,
Rev. S. Mills Day,
Rev. James Deane,
Herbert M. Dixon,
Rev. Th. Douglas,
Rev. Edward B. Furbish,
Rev. Dr. E. W. Gilman,
Coleman Hitchcock,
Rev. Dr. Henry L. Hubbell,
Rev. Charles C. Johnson,
Rev. Samuel Johnson,
Mrs. Samuel Johnson,
Homer N. Lockwood,
Mrs. Sarah A. Lombard,
Rev. William E. Park,
James Richmond,
Rev. Dr. James G. Roberts,
Rev. William A. Robinson,
Mrs. H. M. Shelton,
Rev. Samuel B. Sherrill,
Rev. Samuel H. Virgin,
Mrs. Samuel H. Virgin,
Rev. Henry Willard.

Ohio.

Rev. James Brand, D.D.,
Rev. R. G. Hutchins, D.D.,
Rev. Henry A. Schauffler,
Rev. Josiah Strong.

Rhode Island.

Rev. Edward O. Bartlett,
Mrs. Edward O. Bartlett,
Rev. Henry A. Blake,
Mrs. E. C. E. Davis,
Rev. A. McGregor,
J. G. Parkhurst,
Rev. Jeremiah Taylor, D.D.

Utah.

Rev. D. L. Leonard.

Vermont.

Samuel Boardman,
Rev. N. F. Carter,
Rev. Charles O. Day,
Rev. William F. English,
Rev. Edward Hawes, D.D.,
Rev. George H. Morss,
Rev. A. C. Reed,
Rev. Walter Rice,
Rev. Charles S. Sargent,
Rev. John L. Sewall,
E. B. Whitney,
Rev. W. D. Williams,
A. Woolson.

Washington Territory.

Rev. Clark C. Otis.

Paris, France.

Rev. J. W. Hough, D.D.

The following amendment of Article VI. in the Constitution was accepted, and proposed for adoption next year:

That Article VI. of the Constitution be amended by inserting after the first sentence the words: "Also any person chosen as President, Vice-President, Recording Secretary, Assistant Recording Secretary,

Auditor, Corresponding Secretary, Treasurer, or member of the Executive Committee, shall be a member during the term of his service."

The report of the Executive Committee was presented, and referred to its appropriate Committee.

The Committee on Comity, failing to report, were discharged.

It was *voted*, That the thanks of the body be expressed to Rev. Dr. James Brand, of Ohio, for his sermon, and that a copy be requested for publication.

The Committee appointed to confer with the Executive Committee as to the place or places of holding the annual meetings of this Society, presented a report which was accepted, and the following resolutions were adopted:

1. *Resolved*, That the Executive Committee be, and is hereby, instructed to take steps for the removal of any existing legal impediments which debar the Society from holding its annual meetings wherever it may choose to direct.

2. *Resolved*, That the next annual meeting of this Society be held in Saratoga, commencing at 7:30 P. M., Tuesday, June 7th, 1887, at a place to be named by the Executive Committee in the call for said meeting.

3. *Resolved*, That it is the sense of this Society that the time has come when a portion of its meetings should be held in the West, whenever this can be legally done.

The Nominating Committee reported officers for the ensuing year, who were elected as follows:

PRESIDENT.

Rev. Julius H. Seelye, D.D., LL.D., of Massachusetts.

VICE-PRESIDENTS.

Rev. James H. Fairchild, D.D., of Ohio.
Hon. Horace Fairbanks, of Vermont.
Hon. Joseph R. Hawley, of Connecticut.
Rev. Edwin B. Webb, D.D., of Massachusetts.
Rev. Andrew L. Stone, D.D., of California.
Rev. Edward P. Goodwin, D.D., of Illinois.
Rev. James G. Merrill, D.D., of Missouri.
Austin Abbott, of New York.
Hon. Charles I. Walker, of Michigan.
Rev. Zachary Eddy, D.D., of Georgia.

RECORDING SECRETARY.

Rev. William H. Holman of Connecticut.

AUDITOR

George S. Coe, of New York.

EXECUTIVE COMMITTEE.

FOR THREE YEARS 1886—9.

Rev. William M. Taylor, D.D., of New York.
William Henry Smith, D.D., of New York.
William Ives Washburn, of New York.
Rev. Adolphus J. F. Behrends, D.D., of New York.
Francis Flint, of Massachusetts.

The following were chosen a committee to report next year in relation to the appointment of a Secretary for the Work in Cities: Rev. Dr. LYMAN ABBOTT, of New York; Rev. Dr. J. G. JOHNSON, of Connecticut; ALFRED S. BARNES, of New York; Rev. Dr. J. G. ROBERTS, of New York, and Rev. JOSIAH STRONG, of Ohio.

At 5 recess was taken till 7:30.

WEDNESDAY EVENING.—Met at 7:30, in the church.

Prayer was offered by Rev. Dr. MALCOLM McG. DANA, of Minnesota, Addresses relating to the Work in Cities and among Immigrant Populations were made by Rev. Dr. JAMES G. ROBERTS, of New York; Rev. EDWIN A. ADAMS, of Illinois; Rev. Dr. J. HALL McILVAINE, of Rhode Island, and Rev. WILLIAM G. PUDDEFOOT, of Michigan. These addresses were interspersed with singing by and under the lead of Mr. IRA. D. SANKEY, who also spoke upon the topic for the evening.

At 9:45 the body adjourned until 8:30 A.M., Thursday, June 3d.

THURSDAY MORNING, June 3d.—At 8:30 the Society spent a half-hour in devotion, led by Rev. RUSSELL T. HALL, of Florida.

The hour from 9 to 10 was occupied by the American Congregational Union, the President, Rev. Dr. WM. M. TAYLOR, of New York, in the chair. After singing, and prayer by Rev. Dr. JEREMIAH TAYLOR, of Rhode Island, addresses were made by Rev. Dr. LEVI H. COBB, of New York, Secretary; Rev. JOSEPH COOK, of Massachusetts, and the President.

At 10, President SEELYE took the chair. After singing, and prayer by Rev. Dr. S. V. LEACH, pastor of the Methodist Episcopal Church in Saratoga, the Committee on the Paper of Secretary CLARK presented a report, which, after addresses by Rev. Dr. SIMEON GILBERT, of Illinois, Rev. Dr. ROBERT G. HUTCHINS, of Ohio, and Rev. MORTON DEXTER, of Massachusetts, was accepted.

After singing, the Committee on the Paper of Secretary BARROWS presented a report with resolutions. After addresses by Rev. Dr. WILLIAM HAYES WARD, of New York; Rev. Dr. GEORGE S. F. SAVAGE, of Illinois; Rev. SAMUEL W. DIKE, of Vermont, and Rev. Dr. NELSON MILLARD, of Connecticut, the report was accepted, and the resolutions adopted, as follows:

Resolved, That the officers of the American Home Missionary Society be requested to complete the statistics bearing on the subject of interference between denominations in our Home Missionary work, as regards the Presbyterian denomination, and, if possible, other denominations, and to present them at our next annual meeting.

Resolved, That the officers of the American Home Missionary Society be requested to memorialize the National Council, asking it to appoint a Committee to confer with the General Assembly, and seek such action from it as shall, with the action taken by this Society, reduce the evil of denominational interference to its smallest limits.

At 12:30 recess was taken till 2 P. M.

THURSDAY AFTERNOON.—The hour from 2 to 3 was occupied by the Congregational Sunday-school and Publishing Society, the President, SAMUEL B. CAPEN, of Massachusetts, in the chair.

After singing, and prayer by Rev. Dr. ARTHUR LITTLE, of Illinois, addresses were made by the President; Rev. SMITH BAKER, of Massachusetts; Rev. GEORGE M. BOYNTON, of Massachusetts; Rev. HENRY A. SCHAUFFLER, of Ohio; and Rev. ALBERT E. DUNNING, of Massachusetts, Secretary.

At 3, President SEELYE took the chair. Prayer was offered by Rev. Dr. EDWARD HAWES, of Vermont, and addresses were made by the following representatives from the field: Rev. LEROY WARREN, of Michigan; Rev. SULLIVAN F. GALE, of Florida; Rev. JOHN H. MORLEY, of Minnesota; Rev. HENRY C. SIMMONS, of Dakota; Rev. DELAVAN L. LEONARD, of Utah; Rev. Dr. JAMES H. WARREN, of California, and Rev. CLARK C. OTIS, of Washington Territory.

The Committee on the Paper of Rev. CHARLES C. CREEGAN, of New York, upon the Work in the South, made a report, which was accepted.

The Committee on the report of the Executive Committee, presented a report, with a resolution. The report was accepted, and the resolution was adopted, as follows:

Resolved. That we gladly recognize the fidelity and wisdom evinced by our Executive Committee in their management of the Society's affairs during the past year; and, with renewed courage, entrust to them for the year to come the direction of the great and growing work we have in hand, pledging to them our hearty sympathy and our energetic co-operation, and for them continual and earnest prayer.

The report of the Executive Committee was accepted and approved.

It was *voted*, That the minutes, and the Report of the Executive Committee, including the papers read by Secretaries BARROWS and CLARK, be printed; and also other papers, addresses and reports, at the discretion of said Committee.

The minutes of Wednesday afternoon and evening, and of Thursday morning and afternoon, were approved, and the Recording Secretary was authorized to complete the minutes at the close of the evening session.

At 5:30 recess was taken till 7:30.

THURSDAY EVENING.—At 7:30, after singing, and prayer by Rev. NEHEMIAH BOYNTON, of Massachusetts, the following resolution was adopted:

Resolved, That we tender our hearty thanks to the REV. DR. SEELYE for the ability and fairness with which he has presided over our deliberations; to the railroad companies which have granted us reduced fares; to the local press for the accuracy and fullness of their reports of the meetings; to the Committee of Arrangements and its capable and indefatigable chairman, Rev. T. W. JONES; to Mrs. T. W. JONES, and to the lady ushers in connection with the Woman's meeting; to

the choirs of the Methodist and Congregational churches for their contributions to the "Service of Song"; to the Century Company for the loan of its excellent hymn book, "Laudes Domini"; to our brother, IRA D. SANKEY, for his very pleasing and helpful assistance at one of our services; to Mr. WAGMAN and Miss POTTER for their contribution to the devotional music of the entire series of meetings; and to the hotel proprietors and other citizens of Saratoga, who have done so much to make this annual meeting a delight and a memorable success.

Addresses were made by Rev. MALCOLM McG. DANA, of Minnesota; Rev. HUGH M. SCOTT, B.D., of Illinois, Rev. Dr. ARTHUR LITTLE, of Illinois, and Rev. Dr. WILLIAM E. MERRIMAN, of Massachusetts.

The President made a closing address, the benediction was pronounced by Rev. Dr. ALEXANDER H. CLAPP, of New York, Treasurer, and at 9:15 the meeting was dissolved.

WILLIAM H. HOLMAN,
Recording Secretary.

WILLIAM H. MOORE,
Assistant Recording Secretary.

MEETING OF THE EXECUTIVE COMMITEE.

The Executive Committee met on Wednesday, June 16th, at the Society's Rooms, Bible House, Astor Place, N. Y., and duly elected the following Executive officers:

HONORARY SECRETARY:

REV. DAVID B. COE, D.D.

SECRETARIES FOR CORRESPONDENCE:

REV. WALTER M. BARROWS, D.D.,
REV. JOSEPH B. CLARK, D.D.

TREASURER:

REV. ALEXANDER H. CLAPP, D.D

SIXTIETH REPORT.

The Executive Committee have not this year, as they had the last, the rare privilege of reporting an entire year's work without the removal by death of one member of their own number, or of the Society's elected officers. Thrice has death come very near to them, each time calling away a faithful, earnest counselor, whose life, according to human view, was most essential to the wise conduct and successful issue of this great undertaking. Rev. Constans L. Goodell, D.D., of St. Louis, Mo., one of the Society's ten Vice-Presidents, died suddenly in that city on the first of February, 1886. For a quarter of a century, as a pastor in the East and the West, he was one of the most devoted and influential advocates and helpers that Home Missions ever had. What his mind and heart devised his hand promptly executed. His example seconding his precept, he bore along with resistless impulse all who saw his joy in the Master's service. He was elected a Director of this Society in 1878, and in 1883 one of its Vice-Presidents. At the annual meeting in 1881 he preached the memorable sermon, "A Million a Year for Home Missions," which it is not invidious to say is one of the most effective pleas ever yet made for the cause, lifting the sense of the duty, privilege and recompense of missionary giving to a plane from which it cannot easily fall back. His last public official service to the Society was rendered as Chairman of the annual meeting of 1885, in Saratoga, where he won all hearts by his genial bearing, and stirred to enthusiasm even the most indifferent. Not Home Missions alone, not Missouri and the Southwest alone, but every good work and this entire land mourn the loss of his pure, loving heart, his bright intelligence, his open hand, his spotless, useful, noble life.

Never before in a single year have this Committee been called to part with two of their own members in active service. Mr. Thomas W. Whittemore died on the 23d of July, and Mr. John B. Hutchinson on the 13th of August, 1887. Mr. Whittemore was a member of the Executive Committee from 1878, was one of the Finance Committee, and had been chosen its Recording Secretary but a few weeks before his death. Mr. Hutchinson had been in the Committee ten years longer, was for years its chairman, and rarely failed to aid the Committee by his presence and wise counsel, until disabled by his final illness. To both of

these eminently faithful men the friends of Home Missions owe a lasting debt of gratitude and honor.

To these we have to add the unusually small number of four missionaries who fell amid their labors in the field: Rev. Messrs. Ozias S. Morris, in Connecticut; Adolph C. Meyer, in Iowa; Henry W. Eldredge, in Colorado; and Charles W. Wiley, in Dakota. Mr. Morris had been permitted to preach for an average lifetime; Messrs. Eldredge and Wiley, for about ten years; Mr. Meyer had but just entered the field. Each had earned a good report among his brethren, as one who had "obtained grace of the Lord to be faithful." They rest from their labors, and their works do follow them.

SUMMARY OF RESULTS.

The number of ministers of the gospel in the service of the Society the last year, whose names are found in the General Table in the full report, together with those engaged in superintending the work, is 1,469. Of these, 1,097 were in commission at the date of the last report, and 372 have since been appointed.

They have been employed in 41 States and Territories, as follows: In Maine, 103; New Hampshire, 64; Vermont, 60; Massachusetts, 97; Rhode Island, 9; Connecticut, 46; New York, 71; New Jersey, 4; Pennsylvania, 23; Maryland, 1; District of Columbia, 1; Virginia, 1; West Virginia, 1; Georgia, 9; Arkansas, 11; Florida, 26; Texas, 15; Indian Territory, 16; Tennessee, 2; Ohio, 43; Indiana, 9; Illinois, 54; Missouri, 54; Michigan, 126; Wisconsin, 46; Iowa, 78; Minnesota, 101; Kansas, 97; Nebraska, 87; Dakota, 110; Colorado, 26; Wyoming, 6; Montana, 8; New Mexico, 9; Utah, 13; Nevada, 1; Idaho, 1; Arizona, 4; California, 62; Oregon, 12; Washington Territory, 32; in all, 1,539. Of these 70, having labored in more than one State, are in this enumeration twice counted. The total number of individual missionaries employed is 1,469.

This distribution, retaining the twice counted, gives to the New England States, 379; Middle States, 100; Southern States, 39; Southwestern States, 109; on the Pacific Coast, 106; Western States and Territories, 806.

Of the whole number in commission, 734 have been pastors or stated supplies of single congregations; 504 have ministered to two or three congregations each; and 231 have extended their labors over still wider fields.

The aggregate of ministerial labor performed is 1,058 years.

The number of congregations and missionary districts which have been fully supplied, or where the gospel has been preached at stated intervals, is 3,005.

Five missionaries have been in commission as pastors or stated supplies of congregations of colored people, and 96 have preached in foreign

languages: 21 to Welsh congregations; 29 to German congregations; 24 to Scandinavian congregations; 6 to Bohemian congregations; 1 to Armenian congregations; 1 to Spanish congregations; 2 to Chinese congregations; 2 to Indian congregations; 7 to French congregations; and 2 to Mexican congregations.

The number of Sunday-school and Bible-class scholars is not far from 120,000. The organization of 296 new schools is reported, and the number under the special care of missionaries is 2,097.

The contributions to benevolent objects, reported by 817 missionaries, amount to $31,139.12.

Two hundred and eighteen missionaries make mention of revivals of religion during the year, some of them reporting 200, 125, 122, 112, 100, 85, 73, 70, 67, 61 and 60 hopeful conversions. In 198 instances the number of reported converts exceeds 10, and the number reported by 662 missionaries is 7,115.

The additions to the churches, as nearly as can be ascertained, have been 9,050—viz.: 5,642 on confession of faith, and 3,408 by letters from other churches.

One hundred and fifty-two churches have been organized, in connection with the labors of the missionaries, within the year, and 66 have assumed the entire support of their own gospel ordinances.

One hundred and eighteen houses of worship have been completed; 181 materially repaired or improved, and the building of many others commenced. Twenty-seven chapels are reported as having been built within the year, and 52 parsonages have been provided. Sixty-nine young men, in connection with the missionary churches, are reported as in different stages of preparation for the gospel ministry.

THE TREASURY.

Resources.—The balance in the Treasury, April 1st, 1885, was $1,410.31. The receipts for the succeeding twelve months have been $524,544.93; making the resources for the year $525,955.24.

Liabilities.—There was due to missionaries, at the close of last year, $4,381.06. There has since become due $498,511.83, making the total liabilities $502,892.89.

Payments.—Of this sum, $498,790.16 have been paid, leaving $4,102.73 still due to the missionaries for labor performed. In addition to these past dues, appropriations already made, and daily becoming due, amount to $40,848.90; making the total of pledges $44,951.63, toward canceling which (deducting, restored to the Swett Reserve Fund, $25,000.00) there was a balance in the Treasury, March 31st, of $2,165.08.

COMPARATIVE RESULTS.

The above named are some of the particulars of a year by far the most prosperous ever yet vouchsafed to the Society. The cash receipts

exceed those of the fifty-ninth year by $72,777.27. The number of men in commission is larger by 22 than last year. The number of years of missionary labor is greater by 41; the number of churches and preaching stations statedly served is greater by 15; 16 more churches have come to self-support; 57 more missionaries make mention of revivals; 1,894 more conversions are reported; 316 more than last year have been added to the churches; 784 more united on confession of faith. Nearly 2,000 more scholars have been gathered into the Sunday-schools and Bible-classes under the missionaries' care. In every important item the year's advance has been most marked, and calls for devout gratitude to him who giveth the increase.

THE WOMAN'S DEPARTMENT.

The growth of interest in this department has been more decided in all helpful particulars than ever before. Fourteen State Societies and hundreds of county, town, church and neighborhood organizations now concentrate the intelligent interest and make effective the zeal of the women in our churches. Besides the usual family supplies, amounting this year to $57,000, the contributions to the Treasury by women, individual and associated, including legacies from women, have been materially increased. While a portion of these gifts has been specially designated by the donors for the salaries of teachers and other objects directly appealing to womanly sympathies, there is shown a growing readiness to contribute for the general purposes of the Society, thus helping the Committee promptly to redeem their pledges to the missionaries. Much help has been rendered, also, by women in increasing the circulation of the Society's leaflets, and of *The Home Missionary*, in which several pages are set apart monthly for matters pertinent to woman's work for Home Missions.

For this year, as before, the Woman's Home Missionary Association (Boston) has paid the entire salary of a lady teacher in Worcester Academy, and has generously signified its purpose to continue this essential aid.

THE SUNDAY-SCHOOLS.

The reported number of new Sunday-schools gathered by the missionaries and specially watched over by them is 296. The entire present number of schools, so far as reported, is 2,097, with a membership of about 120,000—an increase of 12 schools and 2,000 scholars within the year. Every year shows more clearly the wise economy of this system of planting and nourishing Sunday-schools in and around every missionary station, where they can be kept under constant pastoral oversight and loving care. Out of the school so cared for the prayer-meeting is sure to grow; out of the school and prayer-meeting shortly comes the church; and so the faithful worker, in a very few years often, is recompensed by

seeing the moral wilderness rejoice and blossom as the rose. In this important branch of its work, the Society has continued to receive the valued help of the Congregational Sunday-school and Publishing Society. Its agents and missionaries have worked hand to hand and heart to heart with ours, and to the full extent of their ability its managers have gladly responded to the calls of Home Missionaries in all the newer States and Territories for library books, lesson leaves, children's papers, and other helps for attracting and holding the children and youth. And not these alone; for through them have the missionaries reached the hearts of many parents to whom they could hardly have otherwise gained access. Though the Society no longer appeals to the churches for special collections in aid of its Sunday-schools, the Committee earnestly beg the friends of Home Missions prayerfully to bear this most interesting and vital department on their hearts. Pastors, superintendents, teachers, and Christian parents may greatly help the cause, and spiritually bless their youthful charges, meanwhile, by arousing and keeping alive their interest in the less favored children and youth in the mission fields of the West and the South.

PUBLICATIONS.

The Home Missionary, with a circulation of more than 25,500 monthly, has been held true to its name and purpose for another year. Its one reason for being is to keep all pastors, officers and members of our churches and Sunday-schools well informed of the progress, needs, difficulties, and encouragements of the work all over the country. No sane person can expect even the most generous to give to a cause of which they know nothing. They who know little will give little. Only those who keep themselves informed on this great interest will give adequately, or, what is vital to the purpose, pray intelligently, earnestly, and persistently. Surely those who have consecrated themselves to a work so laborious and self-denying, deserve to be followed with intelligent, affectionate interest, to be generously supported, and to be constantly remembered at the throne of grace by those whose burdens they are bravely bearing. With a view to this desirable increase of intelligent co-operation, the editorship of the magazine, heretofore dependent on such time as could be stolen from other pressing duties of one of the executive officers, has been committed to the thoroughly competent hand of Mrs. Harriet S. Caswell, whose devotion for years to missionary work has abundantly qualified her for the position. The result has been apparent to the readers of the Magazine, in the steadily growing improvement of each successive issue.

The Annual Report, with its valuable tables, giving the data for tracing the Society's work and growth from the beginning, is published in pamphlet form for preservation in public libraries, etc., and the same matter for substance is printed annually in *The Home Missionary* for

ul y, copies of which can always be supplied, free, on application. Of "Our Country," by Rev. Josiah Strong, the first edition of 5,000 has been exhausted, a second of 5,000 is selling rapidly (40 cents in cloth, 25 cents in paper). Commendations of the work are universal and hearty, and the prospect is that many thousands more will be needed to meet the demand.

Superintendent Montgomery's book (5,900 copies) on the work among the Scandinavians is still in active and increasing demand. Prices, 45 cents in cloth, with portraits; 20 cents, paper, with portraits; 10 cents, paper, without portraits. Frequent additions are made to the list of leaflets and mission publications in the several departments, the names, prices, etc., of which are given monthly in *The Home Missionary*. The Anniversary Sermons, and papers of the Secretaries presented at the annual meeting, can always be had, without charge, on application. The advantage of the wider and freer distribution of publications lately practiced, is more and more manifest.

FAMILY SUPPLIES.

Notwithstanding the great advance in other lines of woman's home missionary work, the year's numbers of *The Home Missionary* have recorded the sending of 605 packages (forty more than last year) of clothing, household goods, books, etc., with more or less of cash, to about that number of missionary families. The value of 540 of these packages, as estimated by the donors, is $50,876.79. Reckoning at the same rate the value of the sixty-five of which no estimate was given, we have an aggregate of $57,000.44—a gain upon the previous year of $5,400. Evidently there is no lessening of zeal among the mothers and daughters of our churches in this most profitable method of help—not merely, nor chiefly, by the supply of temporal wants, but by those manifestations of practical fellowship which none prize more highly than do missionary households in new, distant, and often uncongenial fields. In no previous year have the boxes been enriched with so many useful books, and never have so many volumes been sent to the Bible House for distribution to applicants, at the discretion of the officers.

GENERAL COMPARATIVE RESULTS.

Society's Year, beginning 1826.	Receipts.	Expenditures	No. of Missionaries.	Not in Commission the preceding year.	No. of Congregations and Missionary Districts.	Years of Labor.	Additions to Churches.	Sunday-schools and Bible-Classes.	Average Expense for a Year's labor.	Average Expense for a Missionary.
1—'26–'27	$18,140 76	$13,984 17	169	68	196	110	n't r'p	not rep.	127	38
2—'27–'28	20,035 78	17,849 22	201	89	244	133	1,000	306	134	89
3—'28–'29	26,997 31	26,814 96	304	169	401	186	1,678	423	144	88
4—'29–'30	33,929 44	42,429 50	392	166	500	274	1,959	572	155	108
5—'30–'31	48,124 73	47,247 60	463	164	577	294	2,523	700	160	102
6—'31–'32	49,422 12	52,808 39	509	158	745	361	6,126	783	146	104
7—'32–'33	68,627 17	66,277 96	606	209	801	417	4,284	1,148	159	109
8—'33–'34	78,911 44	80,015 76	676	200	899	463	2,736	Pupils.	172	118
9—'34–'35	88,863 22	83,394 28	719	204	1,050	490	3,300	52,000	170	116
10—'35–'36	101,565 15	92,188 94	755	249	1,000	545	3,750	65,000	169	122
11—'36–'37	85,701 59	99,529 72	786	232	1,025	554	3,752	80,000	180	123
12—'37–'38	86,522 45	85,056 26	684	123	840	438	3,376	67,000	194	124
13—'38–'39	82,564 63	82,655 64	665	201	794	473	3,920	58,500	175	124
14—'39–'40	78,345 20	78,533 89	680	194	842	486	4,750	60,000	162	115
15—'40–'41	85,413 34	84,864 06	690	178	862	501	4,618	54,100	169	123
16—'41–'42	92,463 64	94,300 14	791	248	987	594	5,514	64,300	159	119
17—'42–'43	99,812 84	98,215 11	848	225	1,047	657	8,223	68,400	149	116
18—'43–'44	101,904 99	104,276 47	907	237	1,245	665	7,693	60,300	157	115
19—'44–'45	121,946 28	118,360 12	943	209	1,285	736	4,929	60,000	160	126
20—'45–'46	125,124 70	126,193 15	971	223	1,453	760	5,311	76,700	166	130
21—'46–'47	116,717 94	119,170 40	972	189	1,470	713	4,400	73,000	167	123
22—'47–'48	140,197 10	139,233 34	1,006	205	1,447	773	5,020	77,000	180	138
23—'48–'49	145,925 91	143,771 67	1,019	192	1,510	808	5,550	83,500	178	141
24—'49–'50	157,160 78	145,456 09	1,032	205	1,575	812	6,682	75,000	179	141
25—'50–'51	150,940 25	153,817 90	1,065	211	1,820	853	6,578	70,000	180	144
26—'51–'52	160,062 25	162,831 14	1,065	204	1,948	862	6,820	66,500	189	153
27—'52–'53	171,734 24	174,439 24	1,087	213	2,160	878	6,079	72,500	199	160
28—'53–'54	191,209 07	184,025 76	1,047	167	2,140	870	6,025	65,400	212	176
29—'54–'55	180,136 69	177,717 34	1,032	180	2,124	815	5,634	64,800	218	171
30—'55–'56	193,548 37	186,611 02	986	187	1,965	775	5,602	60,000	241	189
31—'56–'57	178,060 68	180,550 44	974	201	1,985	780	5,550	62,500	231	185
32—'57–'58	175,971 37	190,735 70	1,012	242	2,034	795	6,784	65,500	240	188
33—'58–'59	188,139 29	187,034 41	1,054	250	2,125	810	8,791	67,300	231	178
34—'59–'60	185,216 17	192,737 69	1,107	260	2,175	868	6,287	72,200	222	174
35—'60–'61	183,761 80	183,762 70	1,062	212	2,025	835	5,600	70,000	220	173
36—'61–'62	163,852 51	158,336 33	863	153	1,668	612	4,207	60,300	259	183
37—'62–'63	164,884 29	133,843 39	734	155	1,455	562	3,108	54,000	240	184
38—'63–'64	195,537 89	149,325 58	756	176	1,518	603	3,902	55,200	248	198
39—'64–'65	186,897 50	189,965 39	802	199	1,575	635	3,820	58,600	299	237
40—'65–'66	221,191 85	208,811 18	818	186	1,594	643	3,924	61,200	325	255
41—'66–'67	212,567 63	227,963 97	846	208	1,645	655	5,959	64,000	348	269
42—'67–'68	217,577 25	254,668 65	908	250	1,710	702	6,214	66,300	364	282
43—'68–'69	244,390 96	274,932 55	972	246	1,956	734	6,470	75,300	374	283
44—'69–'70	283,102 87	270,927 58	944	246	1,836	693	6,404	75,750	390	287
45—'70–'71	246,567 26	263,617 19	940	227	1,957	716	5,833	71,500	368	280
46—'71–'72	294,566 86	281,182 50	961	236	2,011	762	6,358	76,500	369	293
47—'72–'73	267,691 42	278,830 24	951	217	2,145	714	5,725	74,000	391	293
48—'73–'74	290,120 34	287,662 91	969	241	2,195	726	5,421	74,700	395	297
49—'74–'75	308,896 82	296,789 65	952	214	2,223	701	6,361	80,750	423	311
50—'75–'76	310,027 62	309,871 84	979	240	2,274	734	7,836	85,370	422	317
51—'76–'77	293,712 62	310,604 11	996	234	2,196	727	8,065	86,300	442	312
52—'77–'78	284,486 44	284,540 71	996	209	2,237	739	7,578	91,762	385	286
53—'78–'79	273,691 53	260,330 29	946	199	2,126	710	5,232	87,573	367	275
54—'79–'80	266,720 41	259,709 86	1,015	256	2,308	761	5,598	96,724	341	256
55—'80–'81	290,953 72	284,414 22	1,032	255	2,653	783	5,922	99,898	363	276
56—'81–'82	340,778 47	339,795 04	1,070	262	2,568	799	6,032	104,308	425	318
57—'82–'83	370,981 56	354,105 80	1,150	301	2,659	817	6,527	106,638	433	308
58—'83–'84	385,004 10	419,449 45	1,342	401	2,930	962	7,907	116,314	436	312
59—'84–'85	451,767 66	460,722 83	1,447	380	2,990	1,017	8,734	118,000	453	318
60—'85–'86	524,544 93	498,790 16	1,469	372	3,005	1,058	9,050	120,000	471	324

Remarks on the foregoing Table.

1. The total of receipts for sixty years is $11,103,712.60.
2. The total of years of labor is 39,859.
3. The whole number of additions to the churches is 335,942.
4. The average expenditure for a year of missionary labor includes the entire cost to the Society of obtaining the missionary, defraying his expenses to his field, and sustaining him on it, as well as the average proportion of all the expenses in conducting the Institution.

DISTRIBUTION OF MISSIONARIES BY STATES.

Society's year beginning 1826.	South'n States.		Western States and Territories.																	
	Tennessee.	Kentucky	Ohio.	Indiana.	Illinois.	Missouri.	Michigan.	Wisc'nsin	Iowa.	Minn'sota	Kansas.	Nebraska	Dakota.	Colorado.	Wyoming	Montana.	Utah.	Nevada.	Idaho.	California	Oregon.	Washu'tn
1—'26–'27.	2	4	16	3	2	3	4															
2—'27–'28.	2	4	27	9	3	5	5															
3—'28–'29.	3	3	43	12	8	6	5															
4—'29–'30.	7	5	64	18	12	6	10															
5—'30–'31.	5	9	74	23	17	5	12															
6—'31–'32.	7	13	74	24	20	12	16															
7—'32–'33.	11	13	80	26	23	12	20															
8—'33–'34.	10	9	68	29	24	13	16															
9—'34–'35.	13	7	85	26	29	10	16															
10—'35–'36.	12	9	80	24	32	12	17	1	2													
11—'36–'37.	12	7	72	31	31	9	29	1	2													
12—'37–'38.	7	...	64	29	27	14	22	2	1													
13—'38–'39.	6	1	56	26	31	12	22	3	3													
14—'39–'40.	7	...	54	25	39	9	24	6	3													
15—'40–'41.	8	...	53	21	42	5	26	8	6													
16—'41–'42.	8	...	66	24	50	6	36	19	12													
17—'42–'43.	6	1	75	33	65	20	46	28	16													
18—'43–'44.	4	3	91	36	87	21	63	30	29													
19—'44–'45.	3	7	99	46	95	20	65	34	28													
20—'45–'46.	6	6	103	51	98	25	67	36	24													
21—'46–'47.	6	8	95	59	92	21	77	44	29	..	..	..	..	..	..	..	..	..	..	..	2	
22—'47–'48.	7	9	102	52	101	21	80	49	35	..	..	..	..	..	..	..	..	..	..	..	2	
23—'48–'49.	7	7	94	51	110	25	73	58	33	..	..	..	..	..	..	..	..	..	..	2	2	
24—'49–'50.	6	7	97	50	114	33	74	63	37	2	..	..	..	..	..	..	..	..	..	3	2	
25—'50–'51.	6	6	93	59	119	29	80	72	41	4	..	..	..	..	..	..	..	..	..	4	2	
26—'51–'52.	5	6	93	63	117	29	77	84	50	4	..	..	..	..	..	..	..	..	..	2	3	
27—'52–'53.	5	6	96	58	118	30	80	83	55	6	..	..	..	..	..	..	..	..	..	6	4	
28—'53–'54.	3	6	110	43	105	28	76	87	56	8	..	..	..	..	..	..	..	..	..	7	5	
29—'54–'55.	4	1	101	35	102	24	77	100	63	10	3	..	..	..	..	..	..	..	..	12	5	
30—'55–'56.	2	1	80	36	93	21	72	87	73	14	3	1	..	..	..	..	..	..	..	13	8	
31—'56–'57.	1	1	76	33	88	16	68	84	87	24	3	2	..	..	..	..	..	..	..	15	8	
32—'57–'58.	....	1	76	38	82	5	65	93	96	33	12	2	..	..	..	..	..	..	..	10	8	
33—'58–'59.	....	1	77	29	93	....	65	102	102	34	14	4	..	..	..	..	..	..	..	6	7	
34—'59–'60.	....	2	79	29	100	....	68	108	115	41	17	5	..	..	..	..	..	..	..	10	7	
35—'60–'61.	....	3	75	21	89	2	71	100	127	46	16	5	..	..	..	..	..	..	..	12	6	
36—'61–'62.	....	...	54	15	83	2	59	82	103	45	18	4	..	..	..	..	..	..	..	12	4	
37—'62–'63.	....	...	38	5	83	2	62	76	81	34	12	3	..	..	..	..	..	..	..	5	4	
38—'63–'64.	....	...	38	5	94	2	62	73	79	38	15	5	..	1	..	..	..	..	..	8	3	
39—'64–'65.	....	...	37	7	95	4	70	68	98	35	15	7	..	2	..	..	..	..	..	10	3	
40—'65–'66.	2	...	33	7	78	19	67	72	104	35	17	9	..	3	..	..	1	..	..	17	3	
41—'66–'67.	2	...	38	4	78	25	71	71	103	41	19	10	..	4	..	..	1	..	..	18	6	
42—'67–'68.	1	...	43	5	86	31	73	64	110	40	23	12	1	4	..	..	..	..	..	25	4	
43—'68–'69.	1	...	40	7	86	32	85	68	125	41	33	11	2	3	..	..	..	..	..	26	5	
44—'69–'70.	1	...	34	9	72	36	77	76	124	41	39	14	1	1	1	..	..	..	..	26	5	
45—'70–'71.	1	...	30	10	71	42	67	77	112	40	60	18	2	2	1	..	..	..	..	30	6	1
46—'71–'72.	2	...	32	10	63	40	69	77	112	43	62	25	4	2	2	..	..	1	1	36	6	1
47—'72–'73.	1	...	30	9	59	35	78	70	100	48	67	35	5	5	1	..	1	1	1	35	6	..
48—'73–'74.	2	...	37	5	53	35	80	69	100	49	70	44	4	5	1	..	2	2	1	30	4	..
49—'74–'75.	1	...	39	6	51	33	78	67	94	56	69	41	6	6	..	..	1	1	1	31	4	..
50—'75–'76.	1	...	27	10	54	28	76	72	92	60	75	40	9	8	1	..	1	1	..	33	4	4
51—'76–'77.	1	...	21	8	45	30	85	69	83	61	85	67	10	6	1	..	2	1	..	33	4	5
52—'77–'78.	2	...	26	8	44	32	85	66	89	55	91	52	8	6	1	..	2	1	..	27	6	3
53—'78–'79.	2	1	23	7	43	28	75	56	86	55	90	49	12	10	..	..	1	1	..	24	3	3
54—'79–'80.	1	1	25	7	55	21	87	59	85	60	102	52	17	11	..	..	1	1	..	28	4	7
55—'80–'81.	....	1	21	8	48	30	95	54	76	58	107	59	23	15	..	..	2	1	..	29	..	8
56—'81–'82.	....	1	26	8	44	27	93	57	67	70	93	56	37	23	5	2	6	2	..	35	..	12
57—'82–'83.	1	1	33	9	45	36	112	57	62	71	89	61	55	26	3	4	6	1	1	36	10	15
58—'83–'84.	2	...	41	13	51	45	130	51	62	98	102	83	102	25	2	10	7	1	2	45	13	25
59—'84–'85.	2	...	39	13	60	51	135	64	74	87	105	91	110	24	5	6	12	2	1	58	15	28
60—'85–'86.	2	...	43	9	54	54	126	46	78	101	97	87	110	26	6	8	13	1	1	62	12	32

missionary culture. When this Society was formed *Indiana* and *Illinois* were in their infancy. *Michigan* was, at that time and for ten years subsequent, a Territory: in 1825 it had but one Presbyterian or Congregational minister, and he was a missionary. *Wisconsin* remained, eight years after the organization of this Society, the almost undisputed home of the Indian. *Iowa* was not organized as a Territory till 1838. *Oregon* was reached by our first missionary there in the summer of 1848, after a voyage of many months by the way of the Sandwich Islands. Our first missionaries to *California* sailed from New York in December, 1848. Our first missionary to *Minnesota* commenced his labors at St. Paul, in July, 1849.

5. It should be borne in mind that the number of missionaries in these newer States and Territories, as well as those that have been longer cultivated, gives but an imperfect idea of the ground that has been occupied by missionary enterprise. Churches, every year, become independent, and others are taken up in their stead.

DISTRIBUTION OF MISSIONARIES BY STATES.

Society's year beginning 1826.	Eastern States.						Middle States				Southern States.												Indian Ter.	New Mexico	Arizona Ter
	Maine.	N. H.	Verm't.	Mass.	R. Isl'd	Conn.	N. York	N. Jer.	Penn.	Del.	Mar'd.	Dist. C.	Virgin'a	W. Va.	N. Car.	S. Car.	Georgia	Ala.	Miss.	Louis'a	Ark.	Flor'da	Texas.			
1—'26–'27..	.....	..	1	..	..	..	120	1	7	..	..	..	1	..	1	..	..	..	..	1	..	2	..	..	..	..
2—'27–'28..	1	2	2	..	..	..	120	1	9	..	..	..	2	..	3	2	..	1	..	..	..	1	..	..	..	..
3—'28–'29..	40	2	29	1	..	..	117	..	10	..	..	2	3	..	6	2	3	3	..	2	..	2	..	..	..	..
4—'29–'30..	47	29	27	..	3	1	133	1	13	..	..	..	..	..	4	1	2	..	..	3	..	..	..	..	..	..
5—'30–'31..	54	31	35	..	3	21	148	2	10	..	..	..	2	..	3	2	..	2	1	1	..	1	..	..	..	..
6—'31–'32..	62	40	32	1	3	25	157	2	11	..	..	..	2	..	2	1	1	3	1	..	..	..	..	..	..	..
7—'32–'33..	66	50	38	55	4	26	151	3	16	..	..	..	2	..	1	..	..	4	..	1	..	1	..	..	..	..
8—'33–'34..	83	63	42	62	3	34	177	3	20	1	..	..	3	..	2	..	..	6	..	..	..	1	..	..	..	..
9—'34–'35..	87	49	42	68	6	37	185	6	22	3	1	..	4	..	3	..	3	4	2	..	1	..	1	..	..	..
10—'35–'36..	90	59	53	71	6	40	183	5	20	2	1	..	3	..	1	..	1	1	4	..	2	..	..	..	..	..
11—'36–'37..	107	63	50	74	..	37	186	6	34	1	1	..	5	..	1	..	1	..	3	..	1	..	..	..	..	..
12—'37–'38..	71	56	52	76	..	33	161	7	29	1	2	..	2	..	..	..	3	1	3	..	..	..	..	..	..	..
13—'38–'39..	70	48	47	80	5	34	148	8	41	1	3	..	3	..	..	..	1	1	1	..	..	..	..	..	..	..
14—'39–'40..	71	55	51	73	2	38	165	12	27	1	2	..	2	..	..	..	1	..	1	..	..	..	..	..	..	..
15—'40–'41..	74	47	50	82	4	35	167	11	35	2	1	..	2	..	..	..	..	..	..	..	..	..	1	..	..	..
16—'41–'42..	73	50	54	83	3	42	187	11	49	2	1	1	1	..	2	..	1	..	..	..	1	..	1	..	..	..
17—'42–'43..	68	47	53	78	3	39	193	10	47	3	1	1	1	..	2	..	1	..	..	..	1	..	..	..	..	..
18—'43–'44..	75	42	40	64	5	42	201	10	44	2	2	1	2	..	..	..	1	1	..	..	1	..	1	..	..	..
19—'44–'45..	82	45	39	66	7	46	188	10	51	..	1	1	1	..	1	..	..	1	..	..	1	..	1	..	..	..
20—'45–'46..	80	45	45	56	8	49	211	6	53	1	1	1	4	..	1	..	1	1	..	..	1	1	..	..	..	..
21—'46–'47..	86	44	43	60	6	36	198	7	47	2	3	1	3	..	1	..	1	1	..	..	1	..	..	..	..	..
22—'47–'48..	91	46	45	62	10	41	187	4	45	1	3	2	5	..	..	..	3	1	..	..	..	..	1	..	..	..
23—'48–'49..	89	41	50	67	10	45	186	4	49	..	4	2	7	..	..	..	1	..	..	..	..	..	1	..	..	..
24—'49–'50..	92	40	58	60	6	45	173	6	47	2	1	2	9	..	2	..	2	..	..	..	..	..	1	..	..	..
25—'50–'51..	91	46	61	61	7	45	170	11	42	1	2	1	11	..	2	..	1	..	..	..	..	..	..	..	..	..
26—'51–'52..	96	44	60	54	7	44	157	10	44	2	1	1	8	..	..	..	1	..	..	..	..	..	..	..	..	..
27—'52–'53..	101	46	58	54	9	45	158	9	45	3	..	1	7	..	..	..	1	..	..	..	1	..	..	..	..	..
28—'53–'54..	93	44	57	46	10	42	154	10	44	2	2	1	6	..	..	..	1	..	..	..	1	..	..	..	..	..
29—'54–'55..	92	48	45	43	7	43	146	11	49	1	1	1	7	..	..	..	1	..	..	..	1	..	..	..	..	..
30—'55–'56..	97	43	43	42	7	44	137	13	48	..	..	..	8	..	..	..	..	..	..	..	..	..	..	..	..	..
31—'56–'57..	91	43	53	38	6	40	133	12	46	..	..	..	6	..	..	..	..	..	..	..	..	..	..	..	..	..
32—'57–'58..	91	45	77	34	8	36	133	14	49	1	..	..	3	..	..	..	..	..	..	..	..	..	..	..	..	..
33—'58–'59..	92	45	97	38	8	39	135	12	53	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
34—'59–'60..	81	52	99	43	8	44	138	12	48	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
35—'60–'61..	86	51	75	44	8	44	121	12	47	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
36—'61–'62..	88	39	64	47	8	49	80	3	4	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
37—'62–'63..	82	39	60	45	6	49	43	2	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
38—'63–'64..	77	34	58	60	6	54	42	..	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
39—'64–'65..	77	39	61	59	5	52	53	..	5	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
40—'65–'66..	78	39	53	61	7	45	58	1	5	..	..	..	..	..	1	..	1	..	..	1	..	..	1	..	..	..
41—'66–'67..	82	38	65	63	6	30	57	2	6	..	..	..	2	..	1	..	1	..	..	..	..	..	1	..	..	..
42—'67–'68..	94	45	66	61	4	37	57	4	12	..	..	..	2	..	1	..	..	..	1	1	..	..	1	..	..	..
43—'68–'69..	85	48	79	70	6	36	57	5	11	..	..	..	3	..	..	..	..	..	1	2	..	..	1	..	..	..
44—'69–'70..	89	42	65	74	6	34	55	7	9	..	..	..	3	..	..	..	..	..	1	1	..	..	1	..	..	..
45—'70–'71..	95	38	60	64	6	33	52	7	10	..	..	..	3	..	..	..	..	..	1	..	..	..	1	..	..	..
46—'71–'72..	110	35	58	61	8	36	49	7	6	..	..	..	3	..	..	..	..	..	..	..	..	..	..	..	..	..
47—'72–'73..	102	39	57	66	7	41	39	7	3	..	..	..	2	1	..	..	..	..	..	..	..	..	..	..	..	..
48—'73–'74..	110	39	51	65	6	39	47	5	6	..	..	..	2	2	..	..	..	..	..	1	..	2	..	..	..	..
49—'74–'75..	82	45	45	66	6	48	53	5	9	..	..	..	1	2	..	..	..	..	..	1	..	1	2	..	..	..
50—'75–'76..	90	47	49	73	6	39	51	8	13	..	..	..	1	2	..	..	..	..	..	1	..	1	2	..	..	..
51—'76–'77..	77	49	48	81	6	42	51	9	10	..	..	..	1	2	..	..	..	..	..	..	..	..	2	1	..	..
52—'77–'78..	83	49	57	76	7	44	57	6	7	..	..	..	1	2	..	..	..	..	..	..	..	..	2	1	..	..
53—'78–'79..	86	49	55	71	7	44	47	6	4	..	..	..	2	2	..	..	..	..	..	..	..	1	1	1	..	..
54—'79–'80..	82	55	61	76	8	45	45	7	5	..	..	..	2	1	..	..	..	..	..	..	..	1	2	1	..	..
55—'80–'81..	82	59	53	75	8	44	51	6	5	..	..	..	1	1	..	..	..	..	..	..	..	1	2	3	1	1
56—'81–'82..	95	59	53	75	7	30	43	5	7	..	1	..	1	1	..	..	..	..	..	..	..	3	1	4	4	2	1
57—'82–'83..	89	64	52	72	10	39	46	5	15	..	1	..	1	2	..	..	1	..	..	..	..	3	3	4	5	2	2
58—'83–'84.	94	62	53	83	8	40	53	4	23	..	1	..	1	2	..	..	8	..	..	..	..	6	10	13	13	7	3
59—'84–'85..	104	66	55	88	7	40	67	8	18	..	..	1	2	3	..	..	12	..	..	..	..	10	16	14	16	6	5
60—'85–'86..	103	64	60	97	9	46	71	4	23	..	1	1	1	1	..	..	9	..	..	..	..	11	26	15	16	9	4

Each State is here given credit for services of minister, though he may have served in other States.

REMARKS ON THE TABLES.—1. At the organization of the A. H. M. S., in 1826, the missionaries of the United Domestic Missionary Society, whose responsibilities it assumed, were transferred to it, and the greater portion of them were in commission in the State of New York.

2. The Massachusetts Home Missionary Society, the New Hampshire Home Missionary Society, and the Vermont Domestic Missionary Society became integral parts of the National Society in the second year of its operations; the Maine Missionary Society in the third year, and the Connecticut Missionary Society, in the sixth year.

3. In 1845, the missions of this Society in Canada were, by an amicable arrangement with the British Colonial Missionary Society, transferred to the care of that Institution.

4. In the Table will be seen the progress which has been made, year by year, in the newer States of the West, as they have severally come into being, and presented fields of peculiar promise for

DISTRIBUTION OF MISSIONARIES BY SECTIONS.

The following Table gives the number of missionaries, each year of the Society's operations, in the geographical divisions of *Eastern*, *Middle*, *Southern*, and *Western* States; and also in Canada.

Society's Year, beginning 1826.	New England States.	Middle States.	Southern and Southwestern States.	West'n States and Territories.	Canada.	Total.
1—'26–'27	1	129	5	33	1	169
2—'27–'28	5	130	9	56	...	201
3—'28–'29	72	127	23	80	2	304
4—'29–'30	107	147	13	122	3	392
5—'30–'31	144	160	12	145	2	463
6—'31–'32	163	169	10	166	1	509
7—'32–'33	239	170	9	185	3	606
8—'33–'34	287	201	13	169	6	676
9—'34–'35	289	216	18	187	9	719
10—'35–'36	319	219	11	191	15	755
11—'36–'37	331	227	11	195	22	786
12—'37–'38	288	198	8	166	24	684
13—'38–'39	284	198	9	160	14	665
14—'39–'40	290	205	6	167	12	680
15—'40–'41	292	215	5	169	9	690
16—'41–'42	305	249	5	222	10	791
17—'42–'43	288	253	7	291	9	848
18—'43–'44	268	257	10	365	7	907
19—'44–'45	285	249	6	397	6	943
20—'45–'46	274	271	9	417	...	971
21—'46–'47	275	254	10	433	...	972
22—'47–'48	295	237	18	456	...	1,006
23—'48–'49	302	239	15	463	...	1,019
24—'49–'50	301	228	15	488	...	1,032
25—'50–'51	311	224	15	515	...	1,065
26—'51–'52	305	213	14	530	...	1,065
27—'52–'53	313	215	12	547	...	1,087
28—'53–'54	292	214	11	530	...	1,047
29—'54–'55	278	207	10	537	...	1,032
30—'55–'56	276	198	8	504	...	986
31—'56–'57	271	191	6	506	...	974
32—'57–'58	291	197	3	521	...	1,012
33—'58–'59	319	201	...	534	...	1,054
34—'59–'60	327	199	...	581	...	1,107
35—'60–'61	308	181	...	573	...	1,062
36—'61–'62	295	87	...	481	...	863
37—'62–'63	281	48	...	405	...	734
38—'63–'64	289	44	...	423	...	756
39—'64–'65	293	58	...	451	...	802
40—'65–'66	283	64	4	467	...	818
41—'66–'67	284	66	5	491	...	846
42—'67–'68	307	73	7	521	...	908
43—'68–'69	327	73	8	564	...	972
44—'69–'70	311	71	6	556	...	944
45—'70–'71	296	69	5	570	...	940
46—'71–'72	308	62	3	588	...	961
47—'72–'73	312	49	3	587	...	951
48—'73–'74	310	58	7	594	...	969
49—'74–'75	292	67	7	586	...	952
50—'75–'76	304	72	8	595	...	979
51—'76–'77	303	70	6	617	...	996
52—'77–'78	316	70	6	604	...	996
53—'78–'79	312	57	10	567	...	946
54—'79–'80	327	57	9	622	...	1,015
55—'80–'81	321	62	9	640	...	1,032
56—'81–'82	328	56	17	669	...	1,070
57—'82–'83	326	68	61	695	...	1,150
58—'83–'84	334	77	63	868	...	1,342
59—'84–'85	349	93	123	882	...	1,447
60—'85–'86	368	99	134	868	...	1,469

AUXILIARIES AND MISSIONARY FIELDS.

MAINE MISSIONARY SOCIETY.

Rev. JOHN O. FISKE, D.D., President; Rev. JONATHAN E. ADAMS, Bangor, Secretary; JOHN L. CROSBY, Esq., Bangor, Treasurer. Office in Bangor.

The Receipts of this Auxiliary within the year ending February 28th, were:

From churches and individuals	$7,115 48
From legacies	12,379 84
Income from invested funds	2,841 76
	$22,337 08
The National Society received from churches and individuals in Maine for the national work, within the year ending March 31st	2,883 20
Total amount raised in the State, in cash, for Home Missions	$25,220 28
The Auxiliary expended in its own field, for missionary labor and expenses, within the year ending February 28th	15,965 68

One hundred and one missionaries have been in commission for the whole or a part of the year, and have performed sixty-two years of service. Sixty-three are ordained ministers, and thirty-two are licentiates. Ninety-five churches have been aided directly, and several churches have been aided indirectly by supply from their pastors. In some instances, but for these unions, regular preaching would be out of the question, without direct aid. For the whole, or a part of the time, nineteen out-stations have been reached from these centers. One church has been organized. Two meeting-houses (union) have been dedicated, and sixteen were repaired or remodeled. Three excellent parsonages have been secured. Several young men are looking forward to the gospel ministry

The Secretary says: "Our General Missionaries are doing good and faithful work. From May till November one traveled three hundred miles each month over a sparsely settled region, in this way reaching individuals and families and neighborhoods with prayer-meetings, Sunday-schools, Bible services, and religious literature. Apparently it is the 'day of small things,' but large results will follow.

"The other two are doing a work more church-wise, and their influence is good in every direction. One just reports a revival and a hundred conversions. Seven late graduates of Bangor Seminary have been ordained since June, and are over mission churches. Two others have received ordination, making nine in all. The prospect in this regard is not so bright for the coming year; and, worst of all, several excellent pastors have been drawn to other States. They are fortunate, while Maine suffers. But the work is all one, and we are not cast down. If so be our brethren prove faithful to the great Head of the Church, we will rejoice."

NEW HAMPSHIRE HOME MISSIONARY SOCIETY.

Rev. Samuel C. Bartlett, D D., LL.D., President; Rev. Edward H. Greeley, D.D., Secretary; Hon. Lyman D. Stevens, Treasurer. Office in Concord.

The Receipts of this Auxiliary within the year ending February 28th, were:

From churches and individuals	$8,280 04
From legacies	1,663 83
Income from invested funds	2,932 00
	$12,875 87
The National Society received from churches and individuals in New Hampshire for the national work, within the year ending March 31st.	2,245 12
Total amount raised in the State, in cash, for Home Missions....	$15,120 99
The Auxiliary expended in its own field, for missionary labor and expenses, within the year ending February 28th	11,690 67
The Auxiliary paid into the treasury of the National Society, in cash, for the national work, within the year ending March 31st	851 4_{7}

This Auxiliary has had in its service sixty-two missionaries, the whole or part of the year. Eighty-six missionary fields have been supplied, and over forty-four years of service performed. Four young men are now preparing for the ministry. Twelve houses of worship have been repaired and three parsonages provided.

"The difficulty of obtaining suitable men," says the Secretary, "to supply these aided churches is increasing year by year; but it is a remarkable and hopeful feature of the case, that, in the face of all the discouragements which attend the work, their purpose to sustain the institutions of the gospel was never more resolute and fixed. At no past period of their history have these institutions been more highly prized than they are to-day. In this fact is an omen of good promise for the future.

"Yet we cannot be oblivious of the fact that the population in nearly two-thirds of the towns of the State is steadily decreasing, and that the young of intelligence, energy, and enterprise—just those to whom the churches look to recruit their ranks, constantly thinned by the call to go up higher—are the first to go out from it. The redeeming feature of this exodus is that many of them go to develop elsewhere, under the pressure of new conditions, a larger Christian manhood, and to do a larger and more needed work than they could have done in the old home. They are our contribution, not less valuable perhaps than silver and gold, of which we have little to give, to the great home missionary work of the country. They are certainly not less costly than gifts of money, whatever their value.

"But not all go. The field for true missionary work in the State is still wide, and much of it white to the harvest. Our great need on the part both of ministers and of churches is a divine enthusiasm for souls inspiring and impelling to go after that which is lost. There have not been wanting in the past year indications of a spiritual awakening of

this sort, indications which make us more than usually hopeful for the future. If with a diminishing population and depleted churches we seem in some aspects to be fighting a losing battle, in other aspects we are cheered with the hope of victory; a victory no less eagerly sought that many of its fruits are likely to inure more to the benefit of others than of ourselves."

VERMONT DOMESTIC MISSIONARY SOCIETY.

Hon. HENRY FAIRBANKS, Ph.D., President: Rev. CHARLES S. SMITH, Secretary; J. C. EMERY, Esq., Treasurer. Office in Montpelier.

The Receipts of this Auxiliary within the year ending February 28th, were:

From churches and individuals	$6,073 36
From legacies	1,884 32
Income from invested funds	278 00
	$8,235 68
The National Society received from churches and individuals in Vermont for the national work, within the year ending March 31st	4.623 39
Total amount raised in the State, in cash, for Home Missions	$12,859 07
The Auxiliary expended in its own field, for missionary labor and expenses, within the year ending February 28th	9,447 42
The Auxiliary paid into the treasury of the National Society, in cash, for the national work, within the year ending March 31st	25 00

The Secretary reports that "The missionary work done the past year has been greater than for several previous years. Fifty-eight missionaries have labored in sixty-two churches and thirteen out-stations, performing forty-two years of service. One pastor has been installed and two have been dismissed. Two churches have been organized in communities where no church existed, composed of members of several different denominations. Four young men are now preparing for the ministry, and eight houses of worship have been repaired. A Missionary at Large has been employed since June, giving the most of his time to evangelistic work in missionary fields. A marked religious interest has been manifest in many communities, and the dews of heavenly grace have gladdened not a few hearts.

"It is seldom we can report that any aided church has become self-sustaining. We have few manufacturing towns, and no increase of population except at a few points where our missionary churches are not found. Our country churches are still subject to a steady drain of families and young people, going West and to the cities. A limited number of foreign immigrants occupy some of the deserted homes, but add no strength to the weakened churches. Our present work is, for the most part, to keep alive feeble country churches till the tide of emigration is stayed, and our sons and daughters shall abide with us and become living stones in the temples of their birthplace. The *crisis* at the frontier is to give the means of grace to the immigrants in the

new settlements. The crisis here—and it is a serious one—is to continue the means of grace to those who do not emigrate, but who by emigration are bereaved of their children and fellow-helpers and of pecuniary ability. To let the worship of God die out in these old communities, and the families around them grow up in ignorance of divine things, would be as dishonorable to the Master as to fail to provide religious institutions for the new communities. If gospel institutions are not worth continuing in Vermont they are not worth planting in Dakota. If Christianity is the hope and safety of the new settlements, it is equally so of the old. It is to be *propagated*, but not *transposed* from the Eastern States to the Western. While we give freely of the seed of the Kingdom, from all our country districts, to meet the needs of the West and other parts of the world, we must not cease to cultivate the old, and in the past, fruitful fields, even though they show some present exhaustion.

"Steady, patient, faithful missionary work will be needed in Vermont for years to come, and no other interest will be furthered by neglecting it."

MASSACHUSETTS HOME MISSIONARY SOCIETY.

Rev. Julius H. Seelye, D.D., LL.D., President; Rev. Joshua Coit, Secretary; Rev. E. B. Palmer, Treasurer. Office in Boston.

The Receipts of this Auxiliary for Home Missions, within the year ending February 28th, were	$131,186 50
The National Society received from churches and individuals in Massachusetts, for the national work, within the year ending March 31st	75,195 16
Total amount raised in the State, in cash, for Home Missions	$206,381 66
The Auxiliary expended on its own field, for missionary labor and expenses, within the year ending February 28th	49,675 90
The Auxiliary paid into the treasury of the National Society, in cash, for the national work, within the year ending March 31st	66,082 22
Cash avails of a legacy	15,000 00

This Society has had in commission ninety-five missionaries the whole or a part of the year. Ninety-six churches, and at least fifty-three stations, have been supplied, and over seventy-three years of service performed. Two churches have become self-sustaining. Two church edifices have been built, and nineteen repaired. Five young men are now preparing for the ministry.

"The work of this Society," says the Secretary, "during the year covered by this report, has been of the same general character as its work in previous years. Old and feeble churches in towns where the population is both diminishing in number and changing in character, are helped still, as they have been for years; and, so far as appears, they must be helped in increasing numbers for years to come. New churches have been helped as aforetime, and this will always be a part—and a very promising part—of the work of this Society.

"The work among the foreign population increases from year to year.

"It is worthy of notice that the money gifts to old and feeble churches—a part of the work of this Society which is looked upon in some quarters with disfavor—shows far larger results than expenditure of much greater sums upon themselves by self-supporting churches.

"It may seem to need explanation that the number of churches aided by this Society in Massachusetts, has increased from eighty-six last year to ninety-six this; that thirteen new names appear on our list, and only five disappear from it. It should be noticed that six of the thirteen are reappearances, two are missions among foreigners, and one a new enterprise. Only the four that are left, then, represent old and feeble churches which have reached for the first time the point of asking help; while of the five that have disappeared from our list and assumed self-support, three are new, and two, old churches.

"The income from that part of the Swett legacy which was retained for work in this State, has enabled this Society to enlarge its work among the foreign population as well as to add to the number of General Missionaries, so that now there are French workers in six places, and also a General Missionary to the French, two preachers to the Germans, one to Norwegians, and a General Missionary to the Swedes. Also, two General Missionaries to the churches that we help, and as well to other feeble churches.

"The results of work among the foreigners are of necessity slow, and apparently inconsiderable so far; yet the importance of such work is growing more and more clear. On the other hand, the results of the work of our two General Missionaries are very plain and very great. More and more confidence is felt in the wisdom of such expenditure of money and labor.

"Because of the income of the Swett fund, and the pressing need of the home field, it has been possible and expedient to increase largely the amount spent in this State; and yet this increase has not diminished the amount sent to the National Society, which has also been larger than usual.

"It appears, then, on review of the year that there is reason for congratulation that so much has been done in our State and for the West. and yet when thought is had of the great needs of the work, and the great ability of the church, there is reason rather for regret that so little has satisfied the conscience of Christians. Let us hope and pray that the coming year will see greater advances on all lines of work within our borders, and greater gifts to the National Society."

RHODE ISLAND HOME MISSIONARY SOCIETY.

Hon. Rowland Hazard, President; Rev. Jeremiah Taylor, D.D., Secretary; Edwin Barrows, Esq., Treasurer. Office in Providence.

The Receipts of this Auxiliary within the year ending February 28th were:	
From churches and individuals	$2,894 43
Income from invested funds	121 20
	$3,015 63
The National Society received from churches and individuals in Rhode Island for the national work, within the year ending March 31st	$2,116 29
Total amount raised in the State, in cash, for Home Missions	$5,131 92
The Auxiliary expended in its own field, for missionary labor and expenses, within the year ending February 28th	$2,614 33
The Auxiliary paid into the treasury of the National Society, in cash, for the national work, within the year ending March 31st	371 18

This Auxiliary has had under commission eight missionaries during the whole or a part of the year, who have supplied seven churches and seven out-stations, and performed seven years of service. Forty-seven have been added to the churches on confession, and thirty-seven by letter, making a total membership in the churches of nearly 500. One church and two Sunday-schools have been organized. One house of worship has been erected, and two have been repaired. Eight Sunday-schools report a membership of 868.

MISSIONARY SOCIETY OF CONNECTICUT.

Rev. WILLIAM H. MOORE, Secretary; WARD W. JACOBS, Esq., Treasurer. Office in Hartford.

The Receipts of this Auxiliary within the year ending February 28th were:	
From churches and individuals	$13,026 95
From legacies	1,777 26
Income from invested funds	60 00
	$14,864 21
The National Society received from churches and individuals in Connecticut for the national work, within the year ending March 31st	47,413 18
Total amount raised in the State, in cash, for Home Missions	$62,277 39
The Auxiliary expended in its own field, for missionary labor and expenses, within the year ending February 28th	11,440 39
The Auxiliary paid into the treasury of the National Society, in cash, for the national work, within the year ending March 31st	2,715 20

Forty-four missionaries have been in the service of this Society during the whole or part of the year, performing thirty-six years of service in connection with forty-two churches and twelve stations. Twenty-four missionaries report eighty-eight hopeful conversions, and thirty-nine Sunday-schools report a membership of 3,094. Rev. Ozias T. Morris, of Willington, died on the 7th of December, 1885.

Concerning the work of the National Society, Secretary Moore says: "We commend to the entire satisfaction of this Society, the economical administration of the fund for Western work, and the spending of their income in supporting jointly with the American Home

Missionary Society, the Western Superintendents—a class of home missionary laborers who have no superiors for ability, wisdom, fidelity, diligence and usefulness in that service."

NEW YORK HOME MISSIONARY SOCIETY.

JOHN DUNN, Jr., Esq., President; Rev. CHARLES C. CREEGAN, Syracuse, Secretary; Rev. ALEXANDER H. CLAPP, D. D., New York, Treasurer.

The Receipts of this Society from New York and that part of Pennsylvania under its care, were $97,957.02. Eighty-nine missionaries have been in commission, during the whole or a part of the year, in connection with 136 churches and stations. One missionary has been supplying a congregation of colored people; one preaches to two Welsh congregations; and one is now engaged in a general missionary work among the Spanish-speaking population. Two churches have reached self-support, and five have been organized. Four houses of worship have been built, and five repaired. Eleven Sunday-schools have been organized, and ninety-three schools report a membership of 8,417. Six young men are now preparing for the ministry.

Concerning self-support, Secretary Creegan writes: "Thomas Carlyle has said: 'It is almost impossible for a man to receive aid as a beneficiary without some injury to his moral entirety.'

"If it is true of churches as of individuals, that they are injured by unnecessary aid, then it follows that only those churches which greatly need to receive aid, and are making an heroic effort to reach self-support, can safely take missionary money. As a church rejoices when a building is dedicated, or a mortgage is lifted, in like manner should it rejoice at the day of deliverance from missionary aid.

"It is said that the ambulance leaves every wounded soldier who can possibly make his way off the field to take care of himself, in order that those who are past helping themselves may have his place. And many a brave boy, badly wounded, has waived his turn in the round of a surgeon, for the sake of a comrade more severely wounded.

"The same spirit should stir the pastors and the entire membership of our feeble churches; there should be an earnest effort made to get off the missionary list as soon as possible. We have in mind a number of missionaries and churches who feel that it is a disgrace for any church to remain on the beneficiary list a day longer than they are obliged to. I will give the names of those churches which have reached self-support during the year; also the names of the noble pastors who have led their people in this work, and but for whose faith and sacrifice they would still be receiving aid.

"The following is the roll of honor: Port Leyden, Rev. Lewis Williams; Friendship, Rev. Matthew Gaffney, who also brought the church at Gainesville to self-support early in the year. Bridgewater, Rev. J. S. Upton; New Village, Rev. Otis Holmes; West Brook, Rev. L. F. Burgess; Wading River, Rev. W. H. Seeley.

"We trust this tribe will greatly increase in the years next coming."

OHIO HOME MISSIONARY SOCIETY.

Rev. HENRY M. TENNEY, President; Rev. ALLEN C. BARROWS, Kent, Secretary; Rev. ALEXANDER H. CLAPP, D.D., New York, Treasurer.

The field of this Society includes Ohio and such portions of Western Pennsylvania, West Virginia, and Kentucky as are within the limits of the General Conference of Ohio.

The Treasurer reports that the amount raised for Home Missions, including the "Bohemian mission work" in Cleveland, in this field, during the year ending March 31st, is $17,043.92. (Individuals and churches, $8,526.68. Legacies, $8,517.24.) The expenditures have been $10,851.12.

Forty-six missionaries have been in commission within the bounds of this District, during the whole or a part of the year, performing thirty years of service, in connection with seventy-one churches and out-stations. Forty-three of them have labored in Ohio, two in Western Pennsylvania, and one in West Virginia. Eight churches report revivals of religion. Twenty-one missionaries report 276 hopeful conversions. In all, 166 have been added to the churches on confession, and eighty-nine by letter. One church has been organized, and two houses of worship built. "Ohio has received from the Lord a spiritual blessing of unusual richness." It is probable that the income of this Society was diminished on account of the expense and pre-occupation of mind attending so many revivals. But in the coming years these revivals will surely strengthen our hands. Ten thousand dollars is the smallest sum, to be contributed from the living the current year, which could include an appropriate thank-offering to the Lord for his great mercy to the churches of our order in the State."

ILLINOIS HOME MISSIONARY SOCIETY.

Rev. EDWARD P. GOODWIN, D.D., President; Rev. JAMES TOMPKINS, Secretary; AARON B. MEAD, Esq., Treasurer. Office in Chicago.

The Receipts of this Auxiliary for Home Missions, within the year ending March 31st, were	$16,910 54
The National Society received from churches and individuals in Illinois, for the national work, within the year ending March 31st	661 81
Total amount raised in the State, in cash, for Home Missions	$17,572 35
The Auxiliary expended on its own field for missionary labor and expenses, within the year ending March 31st	17,733 39

Fifty-four missionaries have been employed by this Society during the whole or a part of the year. Forty-nine of these were regularly commissioned. Seventy-eight churches and preaching stations have been supplied by the pastors under commission; and in addition to these, the General Missionaries, or State Evangelists, have done pastoral work

and held religious services in forty-five other churches and communities. In many of the latter places there was neither resident pastor nor public religious services of any kind.

The Secretary says: "For more than half the year the financial outlook was discouraging. The money market was stringent. Retrenchment was made the order of the day. Many neglected to make their offerings to the Lord, hoping to do so in the future, when 'times would be easier.' But the work needed enlargement, especially in the southern part of the State. So urgent was the demand that some advance was made. A debt began to accumulate. It became so large that, after sending out the usual appeals, the Board of Directors issued a special letter to the churches stating the facts, and asking each church to vote whether the Society should advance or retreat. The response was practically unanimous, saying to the Society, 'Go forward.' The money came with the votes. The work has not been diminished, and the largest annual amount ever contributed to Home Missions has been given this year.

"Three General Missionaries or State Evangelists have been in the service of the Society the entire year, viz.: Rev. Hiram D. Wiard, Rev. James D. Wyckoff, and Rev. John D. McCord. An effort was made to secure at least one more such laborer, but the scarcity of funds and the difficulty of finding just the right man for such a work, combined to prevent this advance movement. The Evangelists have labored in different communities which may be classified as follows:

Churches aided	23
Churches not aided	38
Fields destitute of churches	9—70
Pastorless churches	15

"In the number of foreign-born residents, Illinois ranks third among the States of the Union, only New York and Pennsylvania exceeding it. As a half-decade has passed since the last census, the present number can only be estimated. But making proper allowance for a steadily increasing immigration, and adding the number of children of these foreigners born in this land, the number must reach about one and a half million. The question of the assimilation and Christianization of these vast throngs is a vital one. Some of them are now excellent American citizens and devoted Christians. But many are the worst of nominal Christians, and many more are infidel or atheistic. Among them social revolutions are bred, lawless strikes occur, and both business and property are ruthlessly sacrificed. Among the worst classes, the most forcible argument is dynamite. There is but one power which can reach this class of human beings, viz.: 'the gospel of Christ,' which 'is the power of God.' This only can humanize and Christianize them. Every good motive prompts us to labor for the evangelization of

those whom God has thus placed in the midst of us. The call for work among our immigrant population is not confined to the large cities. There the call is loudest. But the need is as broad as our State, and the Macedonian cry is so loud and so appealing that it ought to reach the ear and the heart of every Christian man and woman, and of every patriot in the commonwealth."

WISCONSIN HOME MISSIONARY SOCIETY.

Rev. CHARLES H. RICHARDS, D.D., President; Rev. THOMAS G. GRASSIE, Milwaukee, Secretary; R. A. MCCULLOUGH, Esq., Milwaukee, Treasurer.

The Receipts of this Auxiliary for Home Missions, within the year ending February 28th, were:	
From churches and individuals	$9,547 95
From legacies	423 00
	$9,970 95
The National Society received from churches and individuals in Wisconsin, for the national work, within the year ending March 31st	108 47
Total amount raised in the State, in cash, for Home Missions	$10,079 42
The Auxiliary expended on its own field, for missionary labor and expenses, within the year ending February 28th	9,843 65

The Secretary reports that "Within the year the number of churches aided was fifty-four, with twenty-seven out-stations. The number of missionaries in commission, during the whole or a part of the year, was forty-six. Six churches, viz., Clintonville, East Troy, Hayward, Mazomanie, Necedah, and Plymouth, have assumed self-support. Five churches have been organized, viz., Eau Claire, two, South Kaukauna, and Shiocton. Three houses of worship have been built, and three repaired. Two of our missionaries have been installed.

"Our experiment of self-support, as a State, has been very successful, in that it has brought ennobling pressure on many dependent churches to ask for less or nothing, to the development of their own graces; it has waked up a deep and widespread interest throughout our churches in the evangelization of our country; and it has brought us, as a State, not only to the front rank, but, as we believe, to the foremost place in the front rank as regards the amount, *pro rata*, of our church collections.

"But a new departure is called for. Wisconsin has now come to a second era of development. The northern half of the State, hitherto overlooked while the wave of immigration swept West, has lately been explored, and has revealed unexpected resources. As a consequence, this region is attracting immense capital and enterprise. It is opening up with something of the startling rapidity that recently roused such missionary zeal for the New West. In the Lake Superior region we have found a New North as large as New England, as remote as Da-

kota was five years ago, and opening up with railroads, enterprise, and population as rapidly as it did. This new discovery calls for new missionary enterprise and new adjustments. We have a new problem, viz., the old part of the State needs not less than $15,000 expended on it—an increase of $5,000, or fifty per cent. over what has lately been expended in the whole State. How to meet this pecuniary enlargement, or how to face the alternative if we do not meet it, is the present missionary dilemma of Wisconsin. The $15,000 needed for the old part of the State alone, is at the rate of nearly $1.50 a member, or double the average national rate. And then the great Superior region bursting upon us! God is calling this State to enlargement of vision, and plans, and achievement.

"The serious problem of our Foreign Population is also one that must, of necessity, press for hearing in this State, where one-third of its people was born over seas. How to bring about a disintegration of the solid masses of formal and unregenerate foreign 'Christians,' imbue them with spiritual life, and secure an assimilation of them and us in a true catholic unity, is a question that must be answered. We have made a beginning in receiving Swedish Free churches into organic union with our denomination. Some six of them have taken steps to be received into our local and State conventions. A stimulus to this desirable result is found in the fact that we condition the bestowal of pecuniary aid on their coming into full organic relation with us. If these welcome friends would eat of our bread, it is meet that they should come into our house. It is better for them, and better for Christ's kingdom.

"Home Missions suffer sorely from the ungodly spirit of sectarianism. In the perilous necessity of the hour, when the forces opposing Christianity are so swift and heavy, it is a crying SIN that sectarian zeal is yet allowed, in many quarters, to distract and destroy Christian effort, and to be a mightier motive to little souls than evangelical love. It is the scandal of Christianity that men are yet tolerated who are destroying religion that they may crowd in a sect. Cannot the indignation of the enlightened part of Christendom, in all denominations, be brought to frown on the small sectarians till they and their wicked zeal are scorned out of America?"

IOWA HOME MISSIONARY SOCIETY.

Rev. TRUMAN O. DOUGLASS, Grinnell, Secretary; J. H. MERRILL, Esq., Des Moines, Treasurer.

The Receipts of this Auxiliary for Home Missions, within the year ending February 28th, were:

From churches and individuals	$9,981 68
From legacies	1,050 00
	$11,031 68

The National Society received from churches and individuals in Iowa, for the national work, within the year ending March 31st.....	2,965 57
Total amount raised in the State, in cash, for Home Missions.....	$13,997 25
The Auxiliary expended on its own field, for missionary labor and expenses, within the year ending February 28th.....	11,615 44

This Auxiliary has had in its service seventy-eight missionaries during the whole or a part of the year, performing forty-seven years of service, in connection with ninety churches and sixty-two out-stations. Eight churches have been organized. Eleven have become self-sustaining. Five houses of worship have been erected, and seven repaired. Four parsonages provided. Rev. A. C. Meyer, German Missionary at Davenport, has been removed by death.

"This is our Jubilee," says the Secretary. "In 1836 our first missionary, with a commission from the American Home Missionary Society, began his labors at the Dubuque Mines (Michigan Territory). Two commissions were granted that year, two the next, twenty-four the tenth, 127 the twenty-fifth. In all, 3,421.

"What an army of workers these figures represent! What years of service! What cost of treasure and blood! Many and many a servant of the Lord has here given his life to and for this service. Upon this field the American Home Missionary Society expended a half a million dollars, and the Iowa Home Missionary Society, $36,357.38. The cost has been great, but greater

THE RESULTS.

"We have now 262 churches and about 18,000 members. With a very few exceptions, these churches were planted, and many of them helped for years, into self-support, by the funds of missionaries of the American Home Missionary Society, and of the Iowa Home Missionary Society. By the good 'Mother of us all' also, other churches, and a good many of them, were born and had life, and did their work, then died to live again in other churches.

"Foremost among the forces that have made this 'Christian Iowa' must be counted the Home Missionary work.

WE HAVE PROSPERED IN SELF-SUPPORT.

"We took the step for the sake of 'the regions beyond.' Our contribution to the general work has been a large one. We have suffered somewhat, as we expected to do; but we are getting along, and we are gaining ground.

"The first year we employed sixty-two missionaries; last year, seventy-five.

"The contributions of the State the last year before we assumed self-support, were $7,401.51. Contributions for the year past were $14,094.71. A gain of $6,693.20.

"Since we assumed self-support, we have had seventeen distinct cases of resurrection—dead churches brought to life—and thirty-one new churches have been organized.

WE HAVE MADE SOME PROGRESS DURING THE PAST YEAR.

"The missionary force has been a little larger than last year. More churches have been organized, and a greater number have come to self-support, and there has been an increase of contributions. To the State work an increase of $714.83, and to the national work, $835.91; total increase, $1,550.74.

EVANGELISTIC WORK

has been pushed during the past year as never before. Our Home Missionary Evangelist, Rev. J. S. Norris, has had unusual success. At Tipton, as a result of his work, on the day of ingathering, 161 persons united with the various churches."

EASTERN PENNSYLVANIA.

Rev. CHARLES C. CREEGAN, Syracuse, N. Y., Superintendent.

Twenty-one missionaries have been in commission, during the whole or a part of the year, ministering to thirty-five churches and stations. The Welsh people are largely represented in the membership and attendance at service. In some instances, they comprise the church and congregation. Two hundred and ten additions on confession, and forty-three by letter, have been reported. Nine missionaries report 166 hopeful conversions. One Sunday-school has been organized, and twenty-one schools report a membership of 2,376. The receipts from the field have been $748.45.

MARYLAND, DISTRICT OF COLUMBIA, VIRGINIA, TENNESSEE, AND GEORGIA.

Fourteen missionaries and teachers have been under commission during the whole or a part of the year, viz.:

MARYLAND.—Rev. William C. Jones, at Frostburg, with Ocean Mines and Mt. Savage as out-stations, labored through the year. He reports sixty-seven church-members, including seventeen additions. Fifteen conversions, and 141 scholars in the Sunday-school.

DISTRICT OF COLUMBIA.—Rev. Robert Nourse, at Washington, D. C., has labored during the year as pastor of the Tabernacle Congregational Church. He reports seventy-eight church-members, including twenty additions, and 252 scholars in the Sunday-school.

VIRGINIA.—Rev. William W. Jordan at Falls Church, with Merrifield as an out-station, reports seventy-two church-members, and two Sunday-schools with eighty scholars.

Tennessee.—Rev. Louis Morgan has been in service through the year with the Welsh churches at Soddy and Rock Creek. He reports sixty-four church-members, including nine additions; six conversions and two Sunday-schools with 145 scholars. Rev. David D. Davies labored nearly a year at Knoxville and Coal Creek, with Jelico as an out-station, preaching in both English and Welsh. The churches have a total membership of eighty-eight, and two Sunday-schools with 170 scholars.

Georgia.—Rev. Zachary Eddy, D.D., at Atlanta, has labored with the Church of the Redeemer with marked success. He reports twenty conversions; twenty-four added to the church on confession and twenty-seven by letter. A chapel has been built, and 120 scholars attend the Sunday-school. Rev. George D. Herron supplied Immanuel Church for six months, succeeded by Rev. Jacob Flook, who reports a season of revival with sixty conversions; thirty-six added to the church on confession, and three by letter. One school organized; one young man preparing for the ministry, and 112 scholars in two Sunday-schools. Rev. William Shaw labored through the year at Berean and Hope Mission. He reports eighty-three church-members; a revival; forty conversions; two young men preparing for the ministry; two Sunday-schools with 185 scholars, and two houses of worship repaired. Mr. H. B. Smith has been in service for nearly a year, as missionary teacher, at the Immanuel Mission. He reports a daily attendance of forty-seven scholars. The West End (Atlanta) school, in charge of Mrs. George D. Herron the early part of the year, is now conducted, in addition to a Sunday-school, by Miss Mary B. Gaston. Fifty scholars attend the school. Mrs. J. F. Robie, missionary teacher at Berean Mission, reports an attendance at the day-school of eighty-three scholars. Miss Kate Gaston, for part of the time within the year in charge of the school at Reynoldstown, reported a daily attendance of over forty scholars.

FLORIDA.

Rev. Sullivan F. Gale, Jacksonville, Superintendent.

Twenty-six missionaries have labored in this State, during the whole or a part of the year, ministering to thirty-eight churches and out-stations, and reporting a membership of 458, including additions of twenty-two on confession and 100 by letter. Thirteen churches, and twelve Sunday-schools have been organized. Twenty-five schools report a membership of 1,090. The church at Winter Park becomes self-sustaining. The Superintendent writes:

"Thirteen new men have entered the field, who, with the exception of two or three, purpose to remain as regulars in the 'Florida Band.' Several of these came to the State at that season of the year which commonly at the North is esteemed forbidding and intolerable. As touching climate Congregationalism has found itself as much at home on these latitudes as on any other.

"Within the year the thirteen churches have been generally greatly prospered, and they have also gained other thirteen. Of the latter, at least one-half have been organized at points which may be well characterized as strategic. Seven of them were organized as the sole and solitary churches in their several places. By these churches the work of the American Home Missionary Society, in an organized form which promises permanence and prosperity, has been carried into seven counties which had not before been entered, one church being organized in each of the following counties: Alachua, Hernando, Sumter, Hillsboro, Polk, Dade, and Brevard. This year Volusia County reports six churches in all, and Orange County eight.

"Three pastors have been regularly installed by council, and one ordained and installed. Two beautiful churches have been dedicated, and at this reporting five more are almost ready to be dedicated. Regular preaching services have also been held at not less than fourteen stations. The largeness of the field, and the distances by which the men are at present separated in their work constitute one of the few disadvantages; but this has also proved a test of the spirit in which all conspire to push the work. The distance between the Jacksonville church and the southernmost, which is at Lake Worth, is about 325 miles, having been shortened more than 150 miles by new railroads this year. The Fort Meade council, called to ordain and install Rev. S. C. Kennedy—the first council of the kind in Florida—was composed of seven ministers and one layman, who traveled by public conveyance in the aggregate more than two thousand (2,000) miles to answer the letter missive. The Tampa council, called to install and dedicate, repeated this pilgrimage. The council at Winter Park, convened for the same purposes, was less exacting. The Mount Dora council, for installation, caught its members mostly 'on the fly' at the time the third Annual Meeting of the State Association adjourned from Orlando to Mount Dora. But in one case of ordaining a pastor the remotest member of the council traveled, going and returning, 438 miles; and of the two nearest, one rode in all eighty miles in the saddle, and the other 140 miles in a buggy. Two special meetings of the State Association have been held within the year, one in South Florida and the other in North Florida, in places which, by the lines of travel (at that time), were 275 miles apart. And yet the year does not leave these pilgrims looking like the Gibeonite ambassadors.

"The membership of the churches is not large. They are, of course, all young churches, but promise well for growth, and those in new settlements are composed of as cultivated and devoted people as can be found in any pioneering portion of our country. Seven of the churches which have been organized this year are good instances of how effective and comprehensive our free democratic polity is in organizing Christian worship and work in new communities where the several evangelical denominations represented are not able separately to organize with

strength and promise. And in such churches the union proves to be, not artificial and temporizing, but cordial, efficient, promotive of a neighborly and generous spirit and diverting, in these days of weakness, a worse than spendthrift divisiveness. Congregational Christianity is here showing itself to be 'the most natural solvent of the denominations.'

"The State Association, organized by Home Missionaries and still composed of them by great majority at the time of my last annual report, was moved and moving to found a Christian college. The vote locating the college at Winter Park was, on motion of the Orange City members, made unanimous with a devotion and enthusiasm affecting to behold. Mr. A. W. Rollins, of Chicago, headed the subscription with the munificent offering of $50,000, and hence the institution was incorporated under the name of 'Rollins College.'

"The Association chooses one-third of the elective trustees. The Winter Park church gave its pastor, Rev. E. P. Hooker, D.D., as President of the Faculty.

"On November 4th the first year of instruction was opened with eight professors and instructors present, and nearly a hundred students. There were at the opening three members in the Freshman class; and thus Rollins was the first college in Florida to have a regular class in the collegiate curriculum proper. On the 8th of March the second term of the year opened in 'Knowles Hall,' a beautiful building which cost $10,000, and was the gift of Mr. F. B. Knowles, of Worcester, Mass., and which was dedicated on the same day, Hon. A. J. Russell, State Superintendent of Public Instruction, and one of the college Trustees, delivering the address. At this dedicatory service $2,040 was raised to furnish the thirty-four rooms of the Ladies' Cottage, which was then ready to be occupied, and Mr. Knowles offered $4,000 for the erection of a dining hall. On the opening day of the second term three Cuban students were received—a suggestive fact.

"While the Association was convened in the same special session at Winter Park, the Florida Home Missionary Society was organized and incorporated. It held its first annual meeting in connection with the annual meeting of the Association at Orlando, March 2d—4th.

"Before the first term of Rollins College had begun, and within six months of its location, the Association met at Lake City, in Columbia County, sixty miles west from Jacksonville, and incorporated 'the Florida Normal and Industrial College.' This is in the heart of the so-called 'Black Belt,' which contains ninety-five per cent. of the colored population of the State, exclusive of Key West. The beginnings of this movement may be clearly traced to the same meeting of the Association in which the idea of Rollins College took shape. Before the Lake City meeting was held, it appeared to be the unanimous opinion of the members that the call was, in a marked degree, providential for Congrega-

tionalists to go into that portion of the State, where the colored population is the densest, and, in answer to invitations urgently extended by leading citizens of both races, aid them in founding a school for the higher education of the colored people. The Association was most cordially greeted at Lake City. Rev. D. W. Culp, who at the time of the meeting to incorporate, was conducting at Lake City a normal institute, in which he had about 100 students who were paying tuition such as they were able, and who was at the annual meeting of the Association received as a member, was made Principal of the Normal Department, and opened the first term in January last. A very desirable site of ten acres has been donated, to which an addition of ten acres is promised.

"One other undertaking should be mentioned among the home missionary beginnings of the year. I refer to the Florida Sunday-school Assembly. Beautifully and suitably located lands, at Mount Dora, have been given to the Association as a site for the Assembly. These have been accepted, together with other valuable subscriptions. At an adjourned session of the Association, held at Mount Dora, March 5th, formal possession was taken, with interesting services. It is quite certain that the Assembly will be opened next season.

"All these things seem to be worthy of mention in this report because they certainly spring from our home missionary planting, and are the natural unfoldings of home missionary enterprise in the conditions furnished here in Florida.

"The 'freeze' of 1886 will be a famous one in the history of Florida. Immense harm and loss have been suffered, but the check to material prosperity is not so great as at first reported. However, the churches have felt the loss considerably. The revenue from the field has not been what it otherwise would have been, and the hard times will no doubt continue through the summer. Some of the churches will be delayed in their work of erecting edifices. But I do not know that any serious despondence has overtaken our work in any part of the field. The material prosperity of the State has, after all, been so considerable, and the promise of a great future for Florida is so sure, that only the desperate pessimist can loudly complain. And certainly the missionary development of the year has been such as to call for the gratitude of all who love the Kingdom of God and desire its increase. God be praised."

MISSOURI, ARKANSAS, INDIAN TERRITORY, AND TEXAS.

Rev. Franklin B. Doe, St. Louis, Superintendent.

In this "Southwest Missionary District," so designated, eighty-three missionaries and thirteen teachers have supplied 223 churches, stations, and schools, including Worcester Academy, at Vinita, Indian Territory, with 145 scholars; and the Academy at Rogers, Arkansas, with 165 pu-

pils; and Wilberforce Institute (Colored), in McAllister, Indian Territory, with sixty pupils. The missionary churches in this district have a membership of about 3,500, including additions of 726. Nine new churches have been organized, and 110 Sunday-schools maintained, nineteen of which were gathered within the year. The total membership of the schools is now about 7,800. Rev. George H. Brown, our missionary and Sunday-school superintendent at McAllister, Indian Territory, has twenty four schools under his special care. Sixteen log-houses have been built for their accommodation and religious meetings. The contributions from this District to the treasury of the Society have been $3,134.45. Superintendent Doe, in his report of the work in this large field, refers to each separate division, viz :

Texas.—"We have nine church organizations, with a total of 389 members. Three of these are at present inoperative—Fort Worth, Weatherford, and Colorado City. It is not true that Texas wants Congregational churches, but she needs them; and so we ought to plant some, and carry them as long as need be. But the work must be slow for several years to come. Hope we can resume at Colorado City next fall. Weatherford is doubtful."

Arkansas.—"Seven churches are under home missionary aid, with 180 members and with five houses of worship. Little Rock is the leading interest, and bids fair to reach self-support in one or two years. The beginning was unpropitious, and failure was prophesied, on account of previous attempts which fell through. But, in thirty months, we have reached a good degree. The chapel is now paid for. We have some of the leading families in the city. We are not only an acknowledged fact, but a respected body. The outlay there promises large returns. Siloam Springs has made some substantial gain in membership and working activity. The church edifice has been much improved. The Academy is also getting a stronger hold on the community."

Indian Territory.—"There are nine churches with 195 members, three of which are colored churches. There are also thirty-one Sunday-schools under our care, with 993 enrolled members. The principal interest centers in Vinita, Cherokee Nation. We reach there both whites and Indians. The Vinita church is in a prosperous condition, and so is the Academy. The Principal of the Academy is a wise, careful man. He has able and worthy assistants. Our hold is evidently deepening there. The community has greatly improved in two years."

Missouri.—"There are fifty-two dependent churches. Fifty-four men have borne the Society's commissions during the whole or parts of the year. Six churches have been organized, four of these in St. Louis —the Scandinavian, the German, the Redeemer, and the Union. These

are all doing well; also Hancock and Deep Water. The last, with twenty-eight members, was organized February 27th. Four houses of worship have been completed—Redeemer and German in St. Louis, Cole Camp, and Thayer. One in Riverdale in process of erection. The German is nearly ready for use, but waiting for money before dedication. A large number of churches have made improvements on their buildings, and several parsonages have been built. Two churches have become self-supporting. Two ministers have been ordained, and one installed. There are indications of greater progress the coming year. One important work is in making existing churches more substantial, and training them to run *Congregationally* instead of *Methodistically*. To this end we have to get some new and better ministers. The Pilgrims still live in St. Louis. The example of Dr. Goodell is more potent than ever before. He lives in the churches."

NEW MEXICO AND ARIZONA.

Rev. Charles B. Sumner, Las Vegas, New Mexico, Superintendent.

Thirteen missionaries have labored in these two Territories during the whole or a part of the year, ten of them under commission of the Society. The ten churches have 242 members. Services have been held in ten out-stations with regularity, and occasional services in many other places. There are 650 in the Sunday-schools. Two revivals are noted. The conversions number twenty-one. Three churches have been organized, the Congregational church, Georgetown, twenty-eight members; the People's Church, Deming, eleven members; Hope Church, at the Hot Springs, Las Vegas, seven members; and the church at Las Vegas has been re-organized, receiving twelve new members. Superintendent Sumner writes: "Nominally we have not quite, really we have fully, doubled our work. At the same time our progress has been less rapid than we anticipated. The drawbacks have been: First, whatever has hindered the advancement of the two Territories. Foremost among these hindrances are the Apache Indian raids. We know of hundreds of thousands of dollars kept out of our limits by these marauding, murderous bands. When two wrongs make one right, then the suicidal policy of the Government toward this wild, restless, treacherous tribe will be justified by former supposed or real grievances on their part. The Government, on the grounds of economy and humanity, could better afford to take the entire tribe to New York, and board them at the Fifth Avenue Hotel, with a policeman to guard each man, than to deal with them as it has dealt the last few years. Again, the business depression is necessarily felt more seriously here than in most parts of the country. As yet we are but just beginning to anticipate the relief which is manifest in other places. Then, too, the Land Grant system is a great curse to all that territory received from Mexico. It is difficult

to secure settlement, and particularly to build towns, where no good title can be given to the land. The adjustment of these claims is slowly going on, and with every adjustment, however the matter turns, we breathe more freely. Another drawback is the want of engineering skill, with capital behind it, to utilize the water at command, making it available for our agricultural lands.

"Second, our work is further retarded by the exceptionally long distances, even for this Western country, to be traversed. It consumes time to travel twenty-five to thirty thousand miles a year, and strength as well, especially when the range of climate is more than fifty degrees. Not only are the extremes remote from each other, but the settlements are far apart. Economy of money and of labor demands that we combine smaller fields. But here such places are from twenty five to a hundred miles from each other. We are thus often constrained to make occasional ministrations suffice for settlements of two or three hundred inhabitants.

"But third, the greatest drawback is the lack of enough bright, enterprising, consecrated men. Such missionaries always find places or make them. They never lack fields, never fail of success. I fear our cause will always want such men. But let it be borne in mind that they are nowhere so badly wanted as in the very hardest frontier fields.

"We have also encouragements which keep us all the time stimulated to the highest point. Every Christian worker ready to be all things to all men, to save some, believes that there is no work so important and far-reaching for him as his work here. He would not exchange his work for any in the land.

"First, we find our polity just suited to these growing cosmopolitan communities. Our church or none is often the alternative. Earnest Christians of various persuasions can unite with us when they cannot unite with any other church. For instance: at the Hot Springs there is quite a large community besides the many boarders. A good number of these are Christians; but they could not seem to co-operate until, in response to an invitation, we took hold of the work; and now everything goes on as smoothly as could be desired. So at Deming. They have been in the field several years, and built a church; but they have not united Christians, and taken hold of the community. Our church at once takes hold, and high and low alike are coming together for Christian work. People like to govern themselves in this part of the country, and they like our broad charity. It seems to them Christian. In the larger places our polity is the leaven of Christian liberty, leavening the whole lump.

"Second, the gospel, as in Paul's day, is always victorious. It takes hold of the miner, the cow-boy, the saloon man, the frontiersman, whose life has been spent on the ever-moving border, and produces the same

blessed results in all. In the presence of God's Spirit we have the same hush, the same heart searchings, the same repentance, and the same change of life. At Tucson there is just now going on a precious work of grace, whose sweet and gentle influence is like the dew falling from heaven. All the congregation feel it, especially the church and professing Christians who have heretofore lived outside that church; but most manifestly the young people feel it, and quite generally have expressed the desire to live loyally to Christ. The union meetings held at Las Vegas for some weeks were Christlike in spirit, and bore delightful fruit. The whole community responds to such influence, and under it tones down, hides its deformities, becomes decent, respectable, law-abiding, and in all outward respects at least conforms to the demands of Christianity. The change is so rapid and so great that it keeps strong the faith demanded for our work.

"Third, the interest and devotion of the Christian men in the field is another encouragement. The meetings of our Association illustrate this point. They were hearty and enthusiastic. Men do not go five hundred miles without an object. The teachers of the New West Education Commission were there, brethren of different denominations came in, and we had delightful fellowship. Whole-hearted Christian workers are everywhere brethren. Nowhere are there better men, and nowhere is there sweeter fellowship than here. The enthusiasm of every class of earnest Christians attests the character of the work.

"Fourth, we not only have a wide expanse of country, but also three large classes of needy people. We cannot shut our eyes to the Mexicans or to the Indians, any more than to the whiter-skinned Americans. We see the needs of all, know what the gospel can do for them, and feel that God has put us here to help them. Moreover, God has evidently been preparing the way till the fields are white already to the harvest. He that has begun this good work will see that it is carried on to completion. What more stimulating than to be satisfied that God has put you into the midst of a great work, and clothes you with power for it.

"Fifth, we cannot see far into the future, but we may catch its inspiration. Every Christian minister has a blessed calling to win souls to Christ, and to build up holy characters. The foreign missionary is specially privileged to win men from the superstition and all the degradation of paganism, and to reclaim men from a perverted Christianity. We have the foreign missionary's work, together with the rescuing of men from worldliness which has shaken off the restraints of early life, and run wild in the midst of moral darkness, and we are permitted to do this work just when and where it will tell most in shaping the growing institutions by which mighty States are to be governed whose influence shall be an important factor in the future of this American

Republic. Look for a moment into the Salt and Gila River valleys, and you may catch the inspiration of coming events. How easy to change five hundred square miles of wilderness into the garden of Eden. What will these Territories be when these hundreds shall be changed into thousands, and settlers shall occupy them all? What when these countless mines shall be giving forth their exhaustless stores? Who will not then be glad to have had a part in Christianizing these different classes of citizens, and in molding Christian institutions for education, culture, and government? We live and work with the future before us.

"Sixth, it is good to know that new friends and sympathizers are springing up all over the country. When the churches generally are interested in and praying for this darkest portion of our land, we shall not long be left destitute.

"If I mistake not, the rapid development of this section cannot be much longer delayed. We have planned to occupy a number of new settlements. I confidently expect that these will be centers of newer enterprises that the coming year will force upon us. I believe that the Lord will look upon it as good economy in his vineyard, and the churches will sustain the work, if we double our ministrations in these Territories another year."

INDIANA.

REV. LUMAN P. ROSE, Indianapolis, Superintendent.

The receipts of the Society from Indiana have been..... $501 21

Nine missionaries have labored during the whole or a part of the year, and have performed five years of service. Fourteen churches and sixteen out-stations have been supplied.

Superintendent Rose says: "There has been no change of pastors, or removal of missionaries reported last year, from the State. Only one minister has been called to the State during the year, and he remained only six months. None have left. Quiet, contentment, and satisfaction seem to prevail in all our churches. It is to be feared that our conservatism is not *very* conservative! No revival *work* or results outside a few of the weaker churches disturb the repose of the people. The kingdom of heaven suffereth *no* violence, and the violent take it *not* by force. The Pauline theory of '*pressing* toward the mark for the prize,' is not particularly popular in Indiana! Hence the deficiency in contributions. The Treasury of the Lord is the thermometer of the churches. Always lowest when coldest.

"We recognize the fact that it is 'not by might nor by power' that the kingdom of the Lord is advanced, so much as through that Divine agency by which, notwithstanding our weakened powers, we are enabled to report, *from the missionary field alone*, eighty-eight hopeful conversions, being a gain of thirty-one over last year; 134 additions to

the churches, 120 by profession, a gain of thirty; three churches organized, gaining one; three Sunday-schools organized; two church edifices built and paid for, and three repaired. All the churches on our rolls, that are alive—thirty seven in number—report a resident membership of 1,853, a gain of 201, with 2,720 in Sunday-schools, being a gain of 384. With hopeful, prayerful solicitude we enter upon the work of another year."

MICHIGAN.

Rev. Leroy Warren, Lansing, Superintendent.

The contributions to the Treasury from this State have been: From congregations and individuals, $14,307.09; from legacies, $117.65; in all $14,424.74; a gain of $1,795.62 over last year. One hundred and twenty-six missionaries have been in commission, during the whole or a part of the year, supplying 162 churches and 107 out-stations. Sixty congregations report revivals of religion with over 800 conversions. The additions to the churches have been 600 on confession and 182 by letter. Thirteen new churches have been organized, and eleven became self-supporting. Twenty-nine Sunday schools have been organized, and 166 report a membership of over 11,000. Sixteen houses of worship and six chapels have been built; seventeen repaired. Four parsonages have been provided. Two young men are reported as preparing for the ministry. Superintendent Warren writes:

"More than eleven hundred thousand people have made their homes in Michigan since the close of the war. They are mostly in the new counties of the north. This part of the State, north of the center of population, with its million people, constitutes a most needy and promising missionary field. It is doubtful whether any one of the thirty-eight States and ten Territories has equal need of our work, or presents so inviting a field for the planting of Congregational churches. The fields in the New West exceed ours in area, but the gospel has to do with souls rather than with square miles. Northern Michigan has more people than Washington Territory, Idaho, Montana, Wyoming, Nevada, Colorado, Utah, Arizona, New Mexico, and Indian Territory. These ten have only about four-fifths of the population of Northern Michigan. The religious destitution in all our northern counties is great, and rapidly increasing. There are three hundred thousand people in Northern Michigan who are not within reach of any public service by any denomination. Of the sixty-two counties north of the capital, there are twenty-two containing a population of 155,000, in none of which is there a Congregational church. There are eight other counties containing a population of 100,000, in each of which there is but one Congregational church—thirty counties, with more than a quarter of a million people and only eight Congregational churches. Marquette County, with a population equal to that of Idaho, is without a Congregational

church or missionary, and so is Menominee, with a population equal to that of Wyoming. In those counties where we have one or more churches there are many townships in which the gospel is never preached. On the whole, other denominations are not doing more than we to meet this widespread and increasing religious destitution. The field is one in which the Congregational way finds acceptance, as is shown in the rapid increase in the number of our churches in recent years, and by their growth and prosperity.

"The population of Northern Michigan is very heterogeneous. The Congregational polity is better adapted to the work among such a people than any other. In the part of the State north of the capital there are thirty-seven foreigners to every one hundred natives, to say nothing of the children born of foreign parents. In the whole of the upper peninsula the foreigners outnumber the natives. In several counties of the lower peninsula, along the shore of Lake Huron, as Sanilac, Huron, Iosco, Alcona, Alpena, and Presque Isle, the foreign element and the native are pretty evenly divided, with a slight preponderance of foreigners in some of them. Also in some counties in the interior and on the west the foreign-born are nearly equal to the natives. And in all these counties, when we come to count the children of the foreign-born, reckoning according to the basis afforded by the census tables—124 children of foreign-born parents for every 100 foreigners—we see that the really foreign population is largely in excess of the native. But sixty-three per cent. of our Michigan foreigners are from the British Islands or from British America. There are no difficulties of language to prevent their sharing in the worship of our congregations or uniting with our churches. Among these foreigners who speak our tongue there are everywhere mingled emigrants from New England, New York, Ohio, and the southern counties of our own State, elements of a noble stock—a most desirable field for the planting of Congregational churches.

"The task of planting the churches which are needed immediately throughout the sixty-two counties of Northern Michigan is a heavy task for the churches of our own State. Congregationalism is yet young in Michigan. Of our 275 churches, only 110 are older than the Boston Council of 1865. It is but forty-two years since our first church was planted in Detroit. Our weak churches outnumber the strong; and though our contributions to Home Missions average more per member than those of the churches of the older States generally—more than Connecticut, for example—we have not yet been able at any time to raise within the State the amount needed for our own work. But if the older States, in view of the unequaled extent of our field, will consent to help us yet a little longer, we shall, with God's blessing, not many years hence have a body of churches here able to care for their own work, and ready to help in sending the gospel to the regions beyond and round the world."

MINNESOTA.

Rev. John H. Morley, Minneapolis, Acting Superintendent.

The contributions from Minnesota during the Society's fiscal year were $6,378.65. One hundred and one missionaries have been employed during the whole or a part of the year. They supplied 118 churches and 126 out-stations. Twenty-seven churches report revivals of religion, with over 350 conversions. Two hundred and forty-eight have been added to the churches on confession, and 176 by letter. Fourteen churches and thirteen Sunday-schools have been organized. Three churches have reached self-support. Eight houses of worship have been built, nine repaired, and ten parsonages provided. One hundred and thirteen Sunday-schools report a membership of over 7,500.

The Superintendent in his report says:

"During the year we have organized churches at Graceville, New Ulm, Glenwood, Triumph, Three Lakes, Barnesville, and Silver Lake (Minneapolis), and on seven other missionary fields. We have secured houses of worship at Barnesville, Grand Meadow, Glenwood, Silver Lake, Minneapolis, and are building at Como Ave., Minneapolis, Graceville, and Brownton.

"At North Branch and Lake Emily churches were dedicated. Parsonages have been secured at Waterville, Glenwood, Dodge Center, Lake Benton, Rose Creek, High Forest, Wadena, Sherburne, and Union Church, Minneapolis. Churches were repaired at Sauk Rapids, Worthington, Pelican Rapids, and Fairmont. Hancock, Lake Emily, North Branch, Granite Falls, and Little Falls paid off old debts. New work was commenced at Silver Lake, Portland Ave., and Immanuel Mission, Minneapolis, St. Anthony Park, St. Paul, at Graceville, Barnesville, and Dower Lake. Many new openings have been neglected through lack of money and men.

"Our Evangelist, Rev. E. E. Rogers, has been employed all the time, supplying one of our churches during the summer, which was blessed with a revival. A second evangelist could be wisely employed. Revivals are reported at Madison, Hutchinson, Dassel, Freedom, Little Falls, Park Rapids, Rushford, Mankato, Atlantic and Pacific Churches, St. Paul. Many other churches report unusual interest and additions upon confession.

"The work of the students, fifteen of whom were employed, was helpful. Two built houses of worship. One secured a parsonage; another organized a church. Several of the students left their churches so encouraged that permanent ministers followed at once. Three churches have become independent—Park, St. Paul, Como Ave., Minneapolis, and Mankato. Many of the aided churches have given large contributions to the American Home Missionary Society.

"Many new accessions to our ministry have been welcomed. Rev. W. H. Medlar was ordained at East Brainerd. Rev. G. R. Dickinson, at Atlantic Church, St. Paul; and Rev. D. W. Morgan was ordained and installed at Detroit. In addition a large number of ministers have been secured; but, owing to removals, many fields are vacant.

"The imperative need is more men of the right stamp. Several of the vacant churches, with the right kind of ministers, would become independent at once. With the right men to fill our vacant churches, the work, as we look out upon the new year, is full of inspiration and hope."

KANSAS.

REV. ADDISON BLANCHARD, Topeka, Superintendent.

The contributions to the Treasury from this State have been $2,687.-21. Ninety-seven missionaries have been employed during the whole or a part of the year, supplying 136 churches and eighty-seven out-stations. Fourteen churches and twenty-five Sunday-schools have been organized. Fifty-seven churches report revivals of religion, with over 1,020 conversions. The additions to the churches have been 887 on confession, and 376 by letter. One hundred and fifty-four Sunday-schools report a membership of over 10,300. Eight churches have become self-sustaining; nineteen church edifices have been erected, and nineteen repaired. Nine parsonages have been provided. Nine young men are reported as preparing for the ministry.

Mr. Blanchard writes:

"The year past has been remarkable for the number of revivals that have blessed our missionary churches. No less than thirty-five report such a general interest as to be mentioned as a special blessing from the Lord. Many others have been greatly blessed, but have not reported large ingatherings. The following may be mentioned as specially favored—Argentine, Axtell, Arvonia, Brookville, Grinnell, Cawker, Chapman, Cora, Cottonwood Falls, Prairie Hill, Douglass, Dunlap, Ash Rock, Mt. Ayer, Fairview, Fort Scott, Great Bend, Western Park, Lenape, North Lawrence, Longton, Elk Falls, Milford, Neosho Falls, Wheaton, Oswego, Reno Center, Severy, Udall, White City, White Cloud, Wichita, Village Creek, Elmdale, Fowler City.

"There are three things worthy of mention as to our work as it now stands:

"1st. The widespread religious interest of the past winter, which has put new life into many a good church, and revived some that seemed ready to die. This, the quarter-centennial of the history of Kansas, will be long remembered as the year of revivals.

"2d. The widespread expectation of yet greater things in the months to come. Many are praying that this blessing may be but the begin-

ning. Many are planning on the basis of greater ingatherings next year.

"3d. The prospect of a greater immigration to the State than has been before witnessed for many years, if ever.

"Over fifty charters have been granted for railroads in the State during the past twelve months, and about 1,200 miles of road are planned for. These will be built, if capital is not frightened by the recent strikes.

"4th. All these things bring unusual calls for the pushing forward of our work in all parts of the State. These calls we cannot slight, if we would do our part of the work.

"Within the next five years we must do the advance work of Kansas. If we do not improve this opportunity, it will then be gone. A half-score county seats are waiting to be occupied by us. They will not wait long.

"We do not mean to lose our heads, nor to do unwise work. We must plant with care, if we would have our work stand the test. We must have the very best men the church can give us. None are too good for foundation work. It will not pay to take cheap men, for the sake of seeming to cover more ground with the means at our command. We are meaning to plant as we would if we were spending money wholly raised in our own churches. We mean to do a work that will prove substantial when we come to self-support, as a State.

"I need not speak of the hearty co-operation of the missionary committees of the various local associations in the State. This has been of very great help to me.

"I need not say again that we cannot do without our Evangelist Broad. His labors have been unusually blessed during the year past. He is growing rapidly as a worker, as a Christian, as a laborer in revivals, and as a helper every way. I only wish every State had as good, and that we had several like him. His work will be apparent as the years go on."

NEBRASKA.

Rev. John L. Maile, Omaha, Superintendent.

The contributions to the Treasury from this State have been, from churches and individuals, $1,727.02. Eighty-seven missionaries have been employed during the whole or a part of the year, supplying 122 churches and seventy-one out-stations. Sixty-three years of service have been performed on missionary fields reporting a church-membership of over 3,600. Forty-three churches report revivals of religion, with over 480 conversions. Sixteen churches have been organized, fourteen houses of worship erected, and nineteen repaired. The additions to the churches have been 350 on confession, and 273 by letter. Twenty-three

Sunday-schools have been organized and 129 schools—a membership of 7,514. Six churches have become self-supporting.

Superintendent Maile writes:

"The general condition of this District of the Society's immense field is hopeful and advancing. The burdens and trials incident to new fields, heterogeneous communities, and apathy toward religious interests, are sufficient to test the faith and heroism of the Lord's people. Circumstances of extremity often reveal the goodness and delivering power of God, and bring resultant victory that does not often accompany easier conditions of service.

"The wants of the churches and of the important openings which call for occupancy with a Macedonian urgency, are being met by the ministers who are wholly consecrated to God; who divest themselves of all unnecessary hindrances which bid for their time and strength, and who press on to 'be filled with the knowledge of his will in all wisdom and spiritual understanding, strengthened with all might according to his glorious power, unto all patience and long-suffering with joyfulness.' Of such men we need more, and can promise them an abundance of work with certainty of results.

"Our general prospects are decidedly encouraging. Our State paper, the *Congregational News*, is increasing in interest and circulation. Several of the older churches have built, or are building, sanctuaries adequate for all coming time; and will, we hope, become larger contributors to our home missionary work.

"With only two temporary exceptions, our churches are in harmonious relations with themselves and others. A spirit of brotherly kindness and interest in the Master's work may be justly credited to the ministers and churches of Nebraska."

SOUTH DAKOTA.

Rev. Hiram D. Wiard, Superintendent.

The churches of this District contributed $1,535 to the Treasury of the Society. Seventy-seven missionaries, including eight in the "Black Hills," have been, during the whole or a part of the year, in connection with ninety-nine churches and sixty-seven stations. Thirty-one churches report revivals of religion. Three hundred and seventy-five have been added to the churches on confession, and 355 by letter. Eighteen churches and twenty-two Sunday-schools have been organized. Three churches have reached self-support. Twenty houses of worship have been erected, and five repaired. The Sunday-schools report a membership of 6,885. Six young men are in course of preparation for the ministry. Rev. Charles W. Wiley, of Valley Springs, has been removed by death.

Black Hills.—Eight missionaries have labored in this portion of the

missionary field during the whole or a part of the year. Rev. William H. Atkinson, with forty-one church-members, reports steady and successful labor; twenty conversions, nine added to church on confession, eight by letter, and 125 Sunday-school scholars. Rev. George Belsey, successor of Rev. David D. Kidd, at Lead City, with Terraville and Central as out-stations, reports thirty-two church-members, ten conversions, eight additions to church-membership, and 185 in Sunday-schools. Rev. William D. J. Stevenson labors at Custer City, with twenty-nine church-members and sixty scholars in Sunday-school. Rev. Jarvis Richards labored for seven months at Spearfish. Rev. James A. Hulett is now on the field, and reports it as being a good one for new Sunday-schools. Rev. John H. Phillips labored at Sturgis City, and performed general missionary work in outlying and destitute portions of the field. Rev. Harmon Bross, General Missionary in Nebraska, has been appointed General Missionary of the "Black Hills Missionary District."

Rev. Stewart Sheldon, for so many years Superintendent of this field, has resigned to accept another position, and his place has been filled by the appointment of Rev. H. D. Wiard, of Illinois.

The retiring Superintendent writes:

"The past year has been one of unusual prosperity, and more men have offered themselves for the work than means with which to sustain them. Only three students were used for summer work—two Ameri, cans and one German, though we could have profitably used and easily have obtained twenty had we been able to pay them.

"Fifteen new churches have been organized—eleven American and four German, besides two reorganized, and one, hitherto known as a Christian league, asking to be publicly recognized as a genuine Congregational church.

"Thirteen houses of worship have been built, at the following places: Huron, Iroquois, Ree Heights, Ashton, Columbia, Cresbard, Ipswich Colvin, Jasper, Alexandria, Bon Homme, Emory, Valley Springs; and two parsonages—one at Highmore, and one at Lake Preston.

"Two men have been installed: Rev. C. W. Wiley and Rev. S. F. Huntley. Brother Wiley was afterward suddenly called home to his reward.

"Nearly all the churches have had revivals, and many souls have been born into the kingdom.

"Two thousand eight hundred and eighty-nine dollars have been given to benevolence, making a gain over last year of $1,254. The home expenditures have been $12,379. Sabbath-school expenditures, $1,662.

"There are five District Associations now connected with the General Association, not including the Black Hills.

"During the year a constitutional convention has been held in South Dakota, a constitution adopted, State officers chosen, and a vote taken to come into the Union as a prohibitory State.

"The wheat crop of the whole Territory is estimated to have been over 30,000,000 bushels. Stock, 20,000 head. Land entries, 11,000,000 acres. School-houses, 2,000. Children 80,000, an increase of sixty per cent. over last year. Expended for schools, $1.500,000. Gold shipments, $500,000. Population of South Dakota, 270,000. Assessed valuation, from $69,154,905 last year to $84,597,498 at the present time.

"The Lord has greatly blessed us as a people, and no small share of our moral and religious growth is due to the influence of the Home Missionary Society. In submitting this, my last Annual Report, I am profoundly impressed with the importance and grandeur of the work in question, so far as the future of this nation and the highest good of the world are concerned.

"There is no broader field for philanthropic and Christian work than this. I am grateful for what I have been permitted to do in helping forward the good cause, and hopeful for the future, under the fostering hand of your noble Society."

NORTH DAKOTA AND EASTERN MONTANA.

Rev. Henry C. Simmons, Fargo, North Dakota, Superintendent.

The contributions from this District to the Treasury of the Society have been $352.23. Thirty-seven missionaries have supplied, during the whole or a part of the year, forty-two churches and thirty outstations. Seven churches and seven Sunday-schools have been organized. Thirty-six schools report an attendance of 1,866 children. Ten houses of worship have been built, five repaired, and three parsonages provided. The First Congregational Church of Fargo assumes self-support.

"In some of the fields where the work is most promising almost the entire membership is made up of people who have spent all they had in getting their 'Claims' of Government Land, and in settling upon them. It takes two or three years before any income can be had from their land; but such is their interest in having the church and Sunday-school established that they willingly make the greatest sacrifices in securing them. One such man, a deacon in one of our churches, told me with moistened eyes this week: 'Twice this winter I have given the last "quarter" I had to the church, and if I had money I would give it as free as water; but we can't give what we don't have.'

"The great difficulty in these new fields is to find men of ability and consecration to work them. Sometimes we feel that the days of heroic consecration to Christ have gone by among our young men. Here in Dakota some of the choicest fields that ever a man was called to have been without ministers, when a whole county, filled with enterprising people, with a good earnest body of Christian workers, ready to hold up

the hands of a pastor, has repeatedly asked for a minister fitted for the work and there was none to respond."

COLORADO AND EAST WYOMING.

Rev. Roselle T. Cross, Denver, Col., Acting Superintendent.

The receipts from this District were $680.51. Thirty missionaries have been under commission during the whole or a part of the year, in connection with twenty-seven churches and thirteen out-stations. Ten churches report revivals of religion, with 229 conversions. Twenty-five Sunday-schools report a membership of over 2,650. Five churches and two Sunday-schools have been organized, two houses of worship built and four repaired.

Mr. Cross says: "One death has occurred among the missionaries, that of Rev. H. W. Eldredge, of Buena Vista, in August last. His death was greatly mourned by the people of that place, and by all who knew him. He was a brother greatly beloved by all, and his death was a great discouragement to the church.

"Denver has now eight Congregational churches and eight church-buildings. Two of these churches will probably be mission fields for a long time. We hope that all the others will become self-supporting before many years. The Tabernacle has done an excellent work the past year in many directions. It is doing more of the mission work of Denver than is being done by all the other denominations together.

"Colorado has passed through two years of hard times. Some of the mining camps have been almost depopulated. One camp, that a few years since had 3,000 people, now has scarce 300. In the same county is another that had scarce 500 a few years since, while now it has 5,000. The mining towns are very discouraging for church work."

UTAH, IDAHO, WEST MONTANA, AND WEST WYOMING.

Rev. Delavan L. Leonard, Salt Lake City, Utah, Superintendent.

The receipts from this District, within the year, were $253.17. Twenty missionaries have been under commission during the whole or a part of the year, supplying thirty-three churches and stations. Five new churches have been organized. Three churches report revivals, with over eighty conversions. In all, twenty-four have been added to the churches on confession, and thirty-four by letter.

The Superintendent, in his report, says: "As for Utah, it has been all through the year the scene of bitter and increasing strife. But the Mormon Church has been beaten at every point, and for the Government the gains have been large and substantial. Not less than 150 polygamists have been visited with fines and imprisonment. It was anticipated that such vigorous execution of the law would seriousl

hinder both church and school work; but such has not been at all the case, though the priesthood has left no means unemployed to stir up hatred. Several times during the year the stern edict has gone forth with threats of excommunication, that the people must have no sort of intercourse with their 'enemies'; but never has the attendance upon schools or religious services been nearly so large. It is no longer difficult to gather good audiences in the settlements, composed largely of Mormon young people, and the attention, too, is most excellent. Yes, and even the day of conversions has begun to dawn! A new element seems to have come into the Utah atmosphere. Increase of tonic quality is easily perceptible. The presence of spiritual ozone can be detected by the dullest senses. Or, Utah, as no other section between the oceans, has been long a dreary desolation, a valley of dry bones. But now, at length, even here, the living and life-giving Spirit of God has begun to manifest its quickening energy; the heavenly word is clothed with renewing power, and dead souls begin to live. In Salt Lake some thirty or forty seem to have chosen the better part with all their hearts. In Park City twenty-five conversions are counted; in Coalville a church has been formed, and many hearts are tender and eager to hear the plainest gospel, while in Heber and Hooper, in Lynn and Lehi, in Trenton and other towns full houses gather regularly to feed upon the things spoken.

"In Salt Lake Miss Modin has been visiting from house to house, ministering to the sick and gathering the Scandinavians for study of the Bible and prayer. Some forty Chinese have been taught in evening and Sunday-schools, with marked results, both intellectual and religious."

CALIFORNIA AND NEVADA.

Rev. James H. Warren, D.D., San Francisco, Superintendent.

The receipts from this District have been $2,896.76. Sixty-three missionaries have been under commission during the whole or a part of the year, supplying ninety churches and eighty-seven out-stations. Five churches have been organized, and six have reached self-support. Twenty churches report 172 conversions. One hundred and eight have been added to the churches on confession of faith, and 110 by letter. Seven houses of worship have been erected and ten repaired. Seventeen Sunday-schools have been organized, and eighty-nine report a membership of 5,988. Superintendent Warren writes:

"Gratifying success and enlargement of the Sunday-school work is reported from all parts of the field. Seventeen new schools have been organized since last April, including the reorganization of two schools which had been closed for some time. The new schools tally an aggregate enrollment of 648: Scholars, in Bible classes, 78; and teachers, 63.

Total, 789. To sum up in mere figures this Sunday-school work, there is a showing of eighty-nine schools, 658 teachers, 736 in Bible classes, and 4,594 scholars; a grand total of 5,988—a gain of 1,753 over last year.

"Besides these schools our missionaries and churches have assisted in the maintenance of twelve union schools. In upwards of fifty of these schools the Congregational Publication Society's helps and papers are used. With one exception, the seventy-four aided churches have all engaged in this department of Christian work.

"Three churches have voted to be self-supporting, and word has come that two others have decided to place themselves on the same Roll of Honor. So we say six churches come to self-support this year.

"One church, for many years giving promise of usefulness and power, has ceased to be. The decay of the mining interests rendered it plain that the Society could and ought to invest its means in other localities.

"Revivals have been the joy and happy experience of at least ten churches. In most cases they have been the result of the missionary's faithful labor, assisted by, now and then, a neighboring minister. The churches in Eureka, Soquel, Saratoga, Tulare, Bethany, the Golden Gate of Oakland, as well as others, have been not only refreshed but strengthened by large accessions to their membership. The skies have been brightened over all our churches by the Spirit's presence in so many of our congregations.

"Houses of worship have been purchased by three churches. Two have been erected, and work begun on six others. When these are built and occupied, of our one hundred and thirteen churches in California and Nevada, ninety-five will be in possession of their own church homes, and with this will come strength, permanence, and beauty, plus the feeling of 'we are here to stay.'

"Eight church edifices have been repaired, some enlarged. Church debts to the amount of $4,426 have been paid, and over $1,200 have been contributed to benevolent objects.

"Never before in the history of our church have they been so well supplied as now.

"It is almost literally true, there is not a vacant pulpit. Three, all told, is the number which at present may be said to be 'unsupplied,' and two of these have occasional preaching.

"So far as this fact is evidence of our covering no more ground than we are able to care for, and that we are not in the business of staking off claims merely to keep others from working the vineyard, it is both gratifying and encouraging. But the main point is this: our lines being well manned, and without a breach, so to speak, anywhere, we are prepared, at a moment's notice, 'to forward quick' and enter the waste places, or waiting harvests for fresh achievements and new possessions.

"The need for the strongest advance yet attempted is on us hard. Twenty-one counties in California, with a minimum population of 156,000 people, as well as every county in Nevada except one, are as yet unoccupied by us, by the presence or sign of missionary church or Sunday-school. This, in addition to the thirty-one counties which are already occupied and rapidly filling up, and asking instant help. Southern California, at present rates, is doubling its population once in three years. The late Citrus Fairs held in Sacramento and San Francisco, which proved successful beyond the utmost expectations of the fruit-growers of Northern California, have opened a vast region to the attention of newcomers as desirable not so much for the oranges as for homes. My eye is resting now on notices of this new departure. A leading San Francisco daily advertises thus: Oroville, Butte County—Thirty 20-acre farms for orange groves, vines, fruits, $30 to $40 per acre; Colusa County, near Maxwell—Fifty 20-acre farms for orange groves, vines, fruits, $20 to $25 per acre, etc., etc. A small army of settlers, availing themselves of the present lowest railroad rates, are coming to stay.

"The ranks will steadily continue, if not largely increase, with the advent of the Grand Army of the Republic, 35,000 strong, next August. It is estimated that from 75,000 to 100,000 will visit the State on that occasion. This means addition to our permanent population. All signs point to immense and speedy massing of immigrants in a land imperial in domain, incomparable in production, Edenic in climate and glory of beauty. All this means opportunity, responsibility. God help us to take and possess the land from end to end; from the mountain to the sea."

OREGON AND WASHINGTON.

Rev. George H. Atkinson, D.D., Portland, Oregon, Superintendent.

The receipts from Oregon, within the year, were $532.60. The receipts from Washington Territory were $528.71, paid into the Treasury of this Society. Forty-four missionaries have been employed during the whole or a part of the year. Twelve of these labored in Oregon, in connection with sixteen churches and sixteen out-stations. Eleven Sunday-schools have been organized, and twenty schools report a membership of 1,300. Two churches have been organized, one church edifice erected, and three repaired. One young man is now preparing for the ministry.

In Washington Territory thirty-two missionaries have been in commission, supplying forty one churches and fifty-one out-stations. Seven churches and thirteen Sunday-schools have been organized. Fifty-three schools report a membership of 1,840. Two young men are preparing for the ministry. Two houses of worship have been built and two repaired.

Superintendent Atkinson says: "The agitator has come. The Socialist, the Communist, and the 'Knight of Labor' have entered this region, *strangely in apparent agreement* first to drive out the Chinaman. We were a quiet people, but the new immigrant has brought a disturber and dictator fresh from the throngs of older cities with all their purposes and methods. The trial is upon our citizens. Its force increases. Its outcome we cannot define but this is certain: the people of Oregon and Washington, being accustomed to take care of themselves, propose to maintain order and enforce law, and protect the rights of every person without respect of *color*, *race*, or *nationality*, at whatever cost of property or sacrifice, even of life itself.

"Doubtless the ministry and churches will stand with others on that line without wavering.

"Assured by him who sends us forth to do his will and publish his glad message, with the pledge, 'Lo, I am with you always, even unto the end of the world,' there can be no doubt of the triumph of righteousness, and the reign of peace, as the issue of this and of every conflict in the future.

"As trials develop power and increase duty, our work thus far must only be a preparation for better and greater service. With pulpits and pastorates well manned, every church can and ought soon to double its effectiveness, and thus its membership.

"The average immigration is estimated at fifty to one hundred per day. The lowest figure would enlarge the area and condense the settlements annually by 18,250, and the highest by 36,500, besides the natural increase. Such enlargement of the field will demand an equal ratio of addition to our working forces.

"By the aid of the American Home Missionary Society and the co-operating societies, as in the past, we can hope to do our share in providing for the religious and educational welfare of these growing populations. Failure of such aid, or the fear of it, would bring disaster upon our present Christian enterprises, and a paralysis upon future ones. Trusting for the best gifts, with the blessing of God upon their use, we look forward with hope and courage."

WORK AMONG IMMIGRANT POPULATION—SLAVONIC DEPARTMENT.

Rev. Henry A. Schauffler, Cleveland, Ohio, Superintendent.

Mr. Schauffler, at the close of a very full report thus sums up the results of the year:

"The progress made in the Slavic Department during the year under review may be summed up as follows:

"*Cleveland.*—A most cheering increase in the missionary force, and consequently some approximation to meeting the most pressing de-

mands of the work—even though all my fellow-laborers have had to spend most of their time in preparatory study; the body of converts trebled; the Sunday-schools much grown; the number, devotion, and spiritual power of the Sunday-school teachers increased; more seriousness and some conversions among scholars; a larger number of families reached; a much larger aggregate of persons attending weeks' services; a most promising activity of the young people, shown especially in the excellent Young People's Meeting; the remarkable success of Mr. Pruchu—our first Slavic Evangelist student—in work on the West Side, and the the commencement of women's work for Slavic women, and of a training-school for Slavic Bible-readers.

"*Chicago.*—Audiences more than doubled; both Sunday-schools grown; two Bohemian helpers, who are very efficient in personal work and in holding meetings, added to the working force, which before consisted of only Mr. Adams, with such assistance as his family could render; a large industrial school; a singing meeting; the conviction so settled in the minds of Chicago Congregationalists that this work must be pressed, that, with the aid of the American Home Missionary Society, they propose to spend $5,000 on it next year, besides putting up a commodious church building that will accommodate a Sunday-school of 1,000, and a large Kindergarten through the week.

"*Detroit.*—Chapel in Polish field more than doubled in size; Sunday-school much grown; seed sown; door to Polish population wider open; hope of securing a competent Bible woman; prospect of Polish student missionary next summer.

"*Omaha.*—Admirable start; missionary board organized; $225 raised; lot rented for eight years; chapel bought; corps of teachers enlisted; Protestant Bohemians' sympathies gained, and much force and enthusiasm in movement developed.

"*In General.*—Field in the west and northwest prospered; pressing need and inviting openings in Wisconsin, Minnesota, Dakota, Iowa Nebraska, Missouri, Kansas, and Texas.

"*Evangelist School Started!*—Five men in training for Slavic missionary work; an assured success *if funds are furnished.* Thus the *problem solved*, how to reach and evangelize the Slavic population in the United States.

"Will the Congregational Christians of our land hear God's call, see their opportunity, and respond?"

GERMAN DEPARTMENT.

Rev. George E. Albrecht, Omaha, Neb., Superintendent.

Twenty-nine missionaries have been under commission during the whole or a part of the year. Eight churches have been organized, viz.: Johannesthal, Eigenfeld, and Wartburg, Dak.; Grafton, Neb.; Beaver

Creek, Kan.; St. Louis, Mo.; Waukegan and Central Park (Chicago), Ill. Three church edifices were erected, viz.: Beaver Creek, Kan.; Zion, Dak.; Spring Creek, Neb. House of worship at Johannesthal, Dak., repaired. Rev. A. C. Meyer died within the year—"A brother," says the Superintendent, "who had just laid the hand to the plow, and had begun to labor with enthusiasm and zeal in that hard, stony, but so very important field, the Bethlehem Mission in Davenport, Iowa."

The Superintendent adds: "Entering into the present status and the advance of the work made during the last year, I note with pleasure the fact that we now have work—either a church or a mission—in four of the largest and most strategic cities of the West, besides other cities of importance.

"When we began, in 1883, we had no church nor any work whatever in any city of influence, except, perhaps, Davenport, Ia. Now we have churches in St. Louis, Chicago, Springfield, Mo, and flourishing missions in Kansas City and Omaha. It is my intention to extend the work still more in this direction, occupying, as fast as practicable, all the strategic points in the West. For, if the work in the cities deserves especial attention in our home missionary plans, the work among the immigrants in the cities is of utmost importance. Such work as we now have started in Omaha and Kansas City is directly in the line of city evangelization. We there go after those unreached by any of the assisting churches, and occupy ground which hitherto has been left unoccupied. These five or six points I consider the most important ones in our whole field, destined to become centers of influence and power.

"In Chicago we now have two churches: the one in the south, the second in the west part of the city, besides the mission of the New England Church, in the north part, carried on successfully by the Rev. H. C. Halbersleben. But there is a loud call for more of the same kind of work, if we only had the workers qualified for it, and the money to sustain them.

"The church in St. Louis is struggling under the burden of erecting a house of worship, in which it ought to be supported and encouraged by all who are interested in the work of leavening our large cities with the saving power of the gospel. Now that we have laid hold of this work, it would be fatal if, for want of support, it should fail. The death of our beloved Dr. Goodell has greatly endangered this enterprise.

"In Kansas City the First Congregational Church is discerning the noble mission to which God is calling her, and has gone to work with a will that assures success. This Society co-operates with the church in the support of the missionary who has gone there from Adams, Mass., where the Lord's blessing had rested signally upon his labors. He has laid hold upon his new work with manly vigor, and in a spirit that promises in this growing Western city a repetition of his success in Adams.

His meetings open most auspiciously; and I look, confidently, for a church formed by new converts out of the hitherto neglected masses, before two years are past.

"The work in Omaha is somewhat in the same line, although in some respects more difficult, as here we had to begin in a part of the city where the best and only locality for services is a dance-hall in the second story of a fire-engine house, a part of the city hitherto almost totally neglected by all the churches. The Rev. F. H. W. Bruechert, with his whole family, is doing there a most Christian work, going from house to house, looking up the poor and providing for them, visiting the sick and the afflicted, thus winning their confidence and preparing the way for the message of healing for the sin-sick soul. Most probably a similar arrangement will be made here for his future support as has been made in Kansas City. Through the effective aid of brother Sherrill, we are looking with confidence toward the donation of a lot for the erection of a chapel in the summer or fall of the year.

"The church in Springfield, Mo., the most important city in Central Missouri, where the building of railroad shops and other factories is sure to bring together a large number of immigrants, is gradually emerging from its trouble occasioned by the course of action of the former pastor. A church building here is a commanding necessity, now while we have the whole ground to ourselves; and I intend personally to help in this work to the utmost extent of my ability and time.

"*Dakota* furnishes our most hopeful field for growth in country churches. The thirteen churches we have there now are growing in spirituality and in love for their sister churches. New fields are imploring us to come and gather in new sheaves. Six new men are wanted at once to occupy, each one, from three to five stations, where the people are asking me to send them ministers from our order. Rev. Emanuel Jose continues to serve the whole roll of churches in Hutchison and Bon Homme counties, a regular circuit-preacher, whom the love to his Master and his brethren does not allow to sit at home hardly for three consecutive days. To him is due, to a great extent, the growth of the work there.

"Immigration has been strong into the northern counties of the proposed new State, and I intend to take about four weeks in the early spring to start work among these new comers. Our success in South Dakota makes it our duty to push the work with vigor in that direction.

"An important point occupied within the last year is Mitchell, where we are the only German church in a growing and important town. The field is a stony one, but the seed is already springing up, and a church organization will soon spring into bloom and fruitage.

"*Nebraska* has not only held its own, but has added the important mission in Omaha and a new and vigorous church at Grafton. The

western counties are rapidly filling up with Germans; and the work of our General Missionary, Rev. William Suess, grows in importance and comprehensiveness. From all directions calls are coming to him, a proof that Congregationalism has no horrors for the German, if only it is presented to him 'with the spirit *and the understanding*,' couched in terms which he can understand. Three new missionaries could be placed at once into this part of our field, where each one could have one or two counties to himself, carrying the gospel into the school-houses and sod-houses which are dotting the prairie, saving these souls there from the danger of lapsing into indifference and worldliness owing to the absence of Christian privileges.

"The same is to be said of the northwest counties of *Kansas*, where we have organized one church, and have at once erected a house of worship.

"In *Missouri*, besides the work in the cities already mentioned, we have the small church in La Grange, which holds fast what it has, but has no immediate prospect of growth.

"*Washington Territory* has two churches, emigrants from Nebraska. There is no doubt but that we could do here essentially what we have been and are still doing in Dakota. The appointment of a General German Missionary for the Pacific Coast would be, in my judgment, exceedingly profitable. I wish the Society would take steps in that direction.

"In the *auxiliary States* nothing marked has occurred. Iowa holds its own. Illinois gains in Chicago and vicinity. In Massachusetts the work in Adams is noteworthy. The determination of securing a General Missionary for work among the Germans in Connecticut I hail, likewise, with joy.

"Looking over the field, as a whole, I think all has been done that could be done with our limited means and the great scarcity of workers

"Regarding the future development, three points I would suggest: *First*, and chiefly, the absolute and constantly growing need of equipping a training-school for young Germans, preparatory to their theological course in Chicago. Not only myself, but many others, have been painfully disappointed that no part of the generous Swett legacy has been appropriated in this direction. Our work will never be on a sound basis, and will never develop satisfactorily, until we have our German educational work in proper condition.

"*Secondly*, the practicability of employing general missionaries for different sections of the country, as *e. g.*, for Texas, Washington Territory, Dakota, Western Kansas, etc. But this is only possible after we have a reliable supply of ministers to carry on newly-organized work.

"*Thirdly*, generous appropriation for city mission work. This work is expensive and trying to the patience, but imperative, if we would win

the cities of our land for Christ. The existing churches ought to carry the responsibility for such work, but in cities like Milwaukee, Cincinnati, etc., we ought not to wait for the churches to invite the Society for co-operation, but the Society ought to start the work if necessary independent of the existing churches, and then win gradually their co-operation; for experience has taught us that it is not always safe to wait for, or to rely upon, the local church.

"But along these three lines our main work has to be carried on—the raising up of an educated, German ministry; the appointment of district general missionaries; the evangelistic work among the immigrants in the cities. May God give his blessing to this work!"

SCANDINAVIAN DEPARTMENT.

Rev. M. W. Montgomery, Minneapolis, Minn., Superintendent.

Mr. Montgomery reports as follows: "The American Home Missionary Society and several auxiliaries are now employing some eighteen Scandinavian missionaries. These are in Massachusetts, Connecticut, Rhode Island, Illinois, Iowa, Wisconsin, Minnesota, Missouri, Texas and Washington Territory.

"The number of Scandinavians in some parts of our country is well illustrated by the following remarkable facts: In one densely populated district in Minneapolis, *within a radius of five blocks there are thirteen houses of worship*, in only one of which is the English language spoken, and *eleven of them are Scandinavian*, and most of them are full to everflowing at every service, although at least three of them will hold fifteen hundred people each.

"The ladies of Plymouth church, in Minneapolis, are supporting a Swedish lady among the Mormons in Utah, and a much needed organ has been sent to her through the gifts of Mrs. S. M. Collins, Mrs. Charles Merriam, and the 'Wide Awake" society of little girls in the First Church, all of Springfield, Mass. She reports her work in letters to Swedish papers in Minneapolis, Chicago, and Sweden. Mormonism gets a fearfully large proportion of its victims from the Scandinavian countries. I have a letter before me from a Swede in Utah, who claims to know accurately of the facts, which says that there are now *sixty Mormon missionaries* from this country, propagating their faith in Sweden, Norway, and Denmark.

"A Swedish servant girl in Boston, a member of the Mission church there, recently sent to the treasurer of the Massachusetts Home Missionary Society *fifty* dollars saved from her own narrow earnings. The Lord knoweth whether this poor girl 'hath not cast in more than they all.'

"What relation should Congregational and Swedish Mission churches

sustain to each other? The question is often discussed among both parties.

"My judgment is that the natural relation between these branches of the church of Christ is the best one, and that as they grow side by side mutual acquaintance and confidence will adjust all questions of fellowship. In the English language, these free mission churches are purely '*Congregational*'; in the Swedish language our Congregational churches are '*Fri Missions Forsamlingarne.*' Our churches have a history with which the name 'Congregational' is interwoven and has become precious to thousands. Equally as dear to the Swedes is their name. It has to them historic associations, freighted with a great national revival, sufferings for Christian liberty, and a New Testament church polity. For either to give up its historic name, and assume that of the other, would be unnatural. The difference in language would prevent either from enjoying the public meetings of the other. Why not, then, each go in its own name and language, both cordially recognizing that both are the same branch of Christ's church on the earth, with banners differing only in language? The Congregationalists, being the stronger and richer, may well share the privileges of their endowed schools of Christian learning with their Swedish brethren, and also render to them such aid in having the gospel preached and mission houses built in destitute places as may be needed.

"In our union meetings between Congregational and Swedish Mission churches, we often sing together from *Gospel Songs*, both congregations singing the same tune at the same time, but each using its own language. The effect is most happy. Why not go forward thus?

CONCLUSION.

The American Home Missionary Society has been on trial for sixty years. What has it accomplished? Figures could be readily multiplied to show what gains it has made in men and fields, in churches and schools, in converts and members, in national societies that have sprung from its loins, and in the millions of dollars contributed during these three-score years, to them all. Yet such figures would be but a skeleton of the results accomplished. No statement of figures can possibly express these, and no light this side that of the Judgment day will fully reveal what they are.

Yet what we cannot tell and measure, we may sometimes see and feel. From the top of Mount Washington on a clear day in summer, the course of streams may be traced which do not reveal their existence by one sparkle in the sunlight. Yet we know they are there by the deeper green that fringes their banks, by the richer harvests that run down on either side to meet them, by the taller trees that clasp hands

above their fertile depths. And in the same manner we may trace the course of the sixty years of Home Missions in America, by the blessed institutions that have sprung up in their path, by the juster laws of the State, by the purer life of society, by the happier homes of the people, by the public moral sentiment of the nation which has been toned and seasoned by the influence of our missionaries and the churches they have planted. As the mind dwells on this view it is appalled by the bare supposition: What would America be to-day but for those men and women who for these three-score years have believed with unswerving faith that Christianity is the truest civilization, and have toiled to give their ideal a form and a life?

Never was the mission of such a society more clear, or its reason for being more imperative than now. Great conflicts are upon us. Strong tides rushing hither and thither almost move the foundations out of place. But in the noise of these many waters there is a Rock on which our King has planted and is building his church. It is immovable. Home missionary effort that strives to plant and build a nation on this foundation can never fail or be lost. Industry and business may be paralyzed, capital and labor may contend, socialism and anarchy may plot and riot, heaven and earth may pass away; but a nation with roots bedded in this Rock is heaven-planted, and against it the gates of hell can not prevail. In this inspired hope the churches of Christ have built, these sixty years, through the American Home Missionary Society; and for sixty years to come they have no other hope, and know no higher motive: CHRIST FOR THE SAKE OF AMERICA, AND AMERICA FOR CHRIST'S SAKE.

In behalf of the Executive Committee,

WALTER M. BARRO
JOSEPH B. CLARK, } *Secretaries.*

VALUABLE BOOKS.

THROUGH the generosity of a friend we have received the following publications of John B. Alden, of this city, for distribution among Home Missionaries: Seventy-five copies of "Hours with the Bible," by Cunningham Geike, D.D.; fifty copies of Geike's "Life and Words of Christ"; fifty copies of Farrar's "Early Days of Christianity"; fifty copies of the works of the Duke of Argyle, containing "The Reign of Law," "The Unity of Nature," and "Primeval Man"; eighty-eight copies of Rawlinson's "Religions of the Ancient World."

Any brother in the field who has neither, or not all, of these works, and desires one of them, may write to the officers at the Bible House indicating his choice of one of the five volumes, and the books shall be

mailed as long as the supply lasts. "First come, first served"—allowing fair time for the more distant applicants to be heard.

"NO TIME."

[Will any Christian woman who cannot find time for the Lord's work, please read the following:]

My Most Efficient Helpers in Church and Sunday-school:—Mrs. M., who does her own work and has a two-year-old child to care for; Mrs. O., at the head of a busy grocery store, and always overworked; Miss H., who keeps house for her brother, who has three children, and has no girl to help her (she takes a long, long walk to reach the church); Mrs. D., who has two children, whose husband works by the day, and who has to get along as she can; and Mrs. S., who has five in her family, does her own work, assists her husband in his editorial duties, takes care of his aged parents, and also of an adopted daughter of four years.—*A Missionary in Michigan.*

NORTH DAKOTA COLLEGE.

We hope the point made in Secretary Clark's paper at Saratoga, concerning college for North Dakota, will not go unnoted. The present need of such a school, and the urgency of beginning at once, were also clearly shown in Superintendent Simmons's address. Are there not some of the readers of *The Home Missionary* who will lay this cause upon their hearts and give this enterprise that start which will be the earnest of great things to come? Who founds a college lives in a perpetual blessing to coming generations. Mr. Simmons remains East for a short time to seek such help.

WOMAN'S DEPARTMENT.

THE WOMAN'S HOME MISSIONARY MEETING AT SARATOGA.

The fourth annual meeting of the Woman's Department in connection with the sixtieth anniversary of the American Home Missionary Society, was held in the main audience room of the Methodist church on Wednesday afternoon, beginning at 2:30 o'clock. The attendance was very large, and the session was one of the most interesting of the anniversary series. The president, Mrs. H. S. Caswell, of Brooklyn, occupied the chair.

THE EXERCISES WERE OPENED

by the singing of the hymn, "Hark! ten thousand harps and voices sound the notes of praise above."

Mrs. C. C. Creegan, of Syracuse, was elected Secretary pro tem.

The Scriptures were read by Mrs. Caswell, who, taking the story of

David's victory over Goliath through the power of simple faith in God, emphasized the fact that as the Philistines stood on one side, and Israel stood on the other side then, so they stand to-day in our own fair land of promise—the Lord's army his Israel, his church on one side, and his great adversary on the other. But the giant with whom we contend to-day is a many-headed monster, who hurls defiance at our King through the voices of Mormonism, Socialism, Anarchy, Infidelity, Intemperance, and Ignorance. And who, in the name of our Father's God, shall release our dear land from the dominion of this hideous monster of evil?

Prayer was offered by Mrs. E. Hunt, of Concord, Mass., after which Mrs. Caswell, in behalf of the Society, extended cordial greetings and salutations to all present. She said the time had fully come when woman must arise and face the dangers which threaten her country, and prepare herself to meet the requirements of the hour. The hosts of Israel fled before the enemy. How is it with our hosts to-day? A part seem to have sunk into the deep sleep of indifference and apathy, thinking little and caring less for threatening danger. A second part are too much absorbed with the pursuits and pleasures of this world to discern the signs of the times. Has the King no loyal remnant with the unfaltering trust of David to defy the armies of the evil one to-day? We believe he has. We believe the Christian army is to be tested and sifted until the "third part" mentioned in Zechariah, who have been taken through the fire, and refined and tried, are ready to follow their Lord in his own way to victory.

We may be numbered with this "sacred third" when we comply with the two conditions presented—(1) absolute faith in our Commander, and (2) a spirit of implicit obedience—which means an unconditional surrender of ourselves and our all to him and his service. When this is true of us, we no longer need exhortations to larger gifts of silver or gold, time or talents; for it is our greatest delight to place our all at his disposal.

Mrs. Caswell then made an earnest appeal for Woman's special aid in the work of this Society this year, in the simple ways and with the simple weapons of their own, remembering that "the simplest weapon in a consecrated hand is destruction to the deadliest foe," and with the holy enthusiasm of the young Bohemian convert, to exclaim: "If God calls me to do anything I can do it."

Mrs. C. H. Taintor, of Chicago, Ill., read the minutes of last year's meeting, which was held in Saratoga Springs. She also read a letter from the Illinois Ladies' Home Missionary Union, which has just celebrated its first anniversary. Mrs. Kate E. Stark, Professor of vocal music in Syracuse, N. Y., was present, and delighted the audience with her effective rendering of "There is a green hill far away."

THE SECRETARY'S REPORT

was submitted by Mrs. H. M. Shelton, from which we give the following brief extracts: [This Report contains a fund of information, showing the progress made by the Congregational women zealously engaged in the cause of Mission work among all classes, and will be forwarded in leaflet form to those who desire it.]

Three years have elapsed since the officers of the American Home Missionary Society yielded to the demand from the churches to furnish them some form of organization for women's work in Home Missions. Deprecating unnecessary machinery, they adopted the simplest form and opened a Woman's Department, as a medium of communication between the Society and the women of the churches, and as a central bond for all local organizations.

A new impulse was given to woman's work. What had been done in the past, mostly in independent and spasmodic ways, has been rendered more efficient and more reliable; and energy and zeal have been developed that were lying latent before.

WOMAN'S STATE HOME MISSIONARY ORGANIZATIONS.

We report this year fifteen Woman's State Home Missionary organizations—Maine, New Hampshire, Connecticut, New York, Ohio, Michigan, Illinois, Wisconsin, Minnesota, North Dakota, South Dakota, Missouri, Kansas, Nebraska and Oregon.

Which State will follow next? We think we hear "a sound of going in the tops of the mulberry trees" in Iowa and in California, and, perhaps, in some of our staid New England States.

These State Home Missionary Unions are gradually being understood by the local societies, and the advantage of joining them is being appreciated. Each one is simply a band holding together the local societies, giving a common center to all in the State, affording opportunity for giving and receiving suggestions, for mutual stimulus, and giving authority to officers of said State Society to call meetings and exert an influence over the apathetic churches.

It is comparatively easy for the officers of each State Union to comprehend the missionary condition of all the churches within the State, to apply such helps as may seem wise, to counsel with the headquarters of the Parent Society in New York, and to annually send there a report of what the women of the State have accomplished for Home Misssons. The Woman's Home Missionary Society of Maine reports 78 auxiliaries; New Hampshire, 98; Connecticut (sixteen months old), 23; New York, 50; Ohio, 54; Illinois, 50; Michigan, 59; Wisconsin, 50; Minnesota, 70; Missouri, 10; North Dakota, 9; South Dakota, 5.

The organized Woman's Home Missionary societies have contributed to the work of our Society this year over $12,000.

Special Contributions.—These are made in response to special calls from feeble churches. Gifts of from one dollar to five hundred find their way, here and there, from the purses of the sympathetic sisterhood, unknown both to the treasury and to the world. A lady has been sending twenty dollars a month to a Home Missionary, of which the National Society never had a whisper. Several Ohio Woman's Societies are making special donations directly to the Bohemian work. A Ladies' Society in Connecticut recently sent an extra gift of $100 to the frontier, that a missionary might plaster his house.

These special gifts do honor to the Christian heart; but why not report them at headquarters, that we may know the extent of our receipts?

One Ladies' Society in Brooklyn, sends annually about $600 or $800, to the Superintendent of a large Western State, to be distributed, according to his judgment, among the Home Missionaries of that State.

We submit the question to that Society—Should not this sum pass through the Treasurer's hands in New York? It is a legitimate contribution to the work of the Society. All donations of this kind will be faithfully forwarded according to the expressed wish of the donor, either as a part of said missionary's salary, or *as an extra*.

One evil resulting from sending the gift directly to the recipient is that such gifts are often duplicated and re-duplicated, while other worthy cases are left unaided. One advantage is that the officers of the Society *know* when the want is relieved. Another advantage gained is the *just* addition to the table of Receipts and Expenditures of the Society, and accrediting the same to the donors.

Boxes.—Some of our largest and wealthiest churches still prefer to expend their women-force on the box agency, and they do a splendid work in that line.

Broadway Tabernacle Church, New York, has sent out, during the past year, twenty trunks aggregating a value of $3,390.07. Each trunk contained about twenty valuable books for the pastor's library. Doubtless these ladies, so rich in good works in the Dorcas line, also contribute liberally to the annual church collection for Home Missions; but of this we cannot know specifically, and the stimulus to sister societies in this direction is lost.

SPEAKERS FROM THE FIELD.

Following the singing of the hymn, "O God, beneath thy guiding hand," Mrs. A. B. Peebles gave an interesting account of the work in Utah. She described the extreme degradation of women there under the sway and control of the Mormons. Some slight progress had been made, especially by missionary labors among the children.

Special prayer was here requested for Mrs. S. F. Gale, of Jackson-

ville, who was to have addressed the ladies upon home missionary work in the South, but who was providentially detained by the death of her little one. This afflicted mother is a devoted helper of her husband, Superintendent Gale, of Florida. In addition to other cares, she conducts a young men's Bible-class (now numbering twenty-one) every Sabbath.

Mrs. A. J. Drake, who labors, with her husband, in South Dakota, gave a graphic but unreportable description of the energetic efforts put forth by herself and her ladies to further the cause of Christ on the frontier. There being "no men of any account," she and her lady helpers assisted Mr. Drake to build the little church—driving nails, lathing, mixing mortar, and plastering with their own hands. While building a couple of rooms for their own use, which she called a "parsonage," Mrs. Drake told us that she and her husband sat up all one night to make a *door!* She gave a very amusing description of entertaining "The Conference" in their small quarters: "You should have seen," said she, "the floor of my hall. It was covered all over with bedding and straw and ministers!" Mr. and Mrs. Drake are trying to raise $500 to complete this church and build another at his second preaching station. They are willing to do the work, but must have money for the material.

Miss Stark then sang with much expression, "O rest in the Lord." She was followed by Rev. A. B. Peebles, who supplemented his wife's remarks concerning their difficult field in Utah. In this connection we produce here a letter from a missionary in Utah, which was crowded out of the exercises for want of time to present it:

"I must have a piano! This is not a luxury, but a necessity. I am going into a Mormon community of 2,000 souls. There is not a piano in the place, and probably not one in ten has ever heard one. I believe n the elevating influence of music; but that comes later. I have the practical, rather than the esthetic, in view. I want an audience for my Sunday services and my week-day entertainments. I know of what inestimable value an instrument will be to us in our work. This country presents no harder field than that of a Mormon settlement. We go uninvited. If they thought it would avail anything, we would be *invited* to leave. We are not wanted. They will let you alone in a very persistent manner. If any one thinks it an easy undertaking to make a break in a solid Mormon town, let him try it. There are several favorable openings for such.

"No! It's a long, discouraging undertaking. And will not some church that pays several hundred dollars a year for its music, which they regard as indispensable in this land of church-going people, or some individual who believes in the civilizing and Christianizing power of music, help us?

"A Utah Home Missionary."

After singing the "Consecration Hymn," "Take my life and let it be consecrated, Lord, to Thee," Mr. Schauffler and Miss Hobart explained the work among the Bohemians, Poles, and Hungarians in our land. Mr. Schauffler told of the pressure brought upon him by the enlarging field without the corresponding men and money to meet the need. He urged the ladies to raise $10,000 extra this year for work among our foreign population, and begged that the children might be inspired to raise $5,000 more for the training of Bohemian missionaries. Miss Hobart is the only American lady in the country who is working among the Bohemians. She was a teacher in Cleveland, but became so much interested in Bohemian children that she left her school, and is giving her whole time to Bohemian work. She has two hundred children in her Sabbath class, and the demand for admission is such that she is obliged to admit them by ticket. Her room is not large enough to accommodate over two hundred, and so each week there are little Bohemian children crying for those precious tickets which will let them into the Sabbath-school. That in this "free, enlightened America" there are children crying for Sunday-school privileges seems almost incredible.

Miss Hobart is also engaged in training women Bible readers among the Bohemians, spending every moment which she can secure from her arduous labors to perfect her own knowledge of the difficult language.

At this hour of a meeting when those present were conscious of the blessed pervading influence of the Holy Spirit, it was suggested to take a collection on the spot as a nest-egg to the $10,000 fund for work among our foreign population. A man, no doubt, would have hesitated to push a collection at such a time, with the aisles full of people and chairs, and an audience kept a half-hour after time. But woman sometimes follows her intuitions, and the boxes were passed with considerable difficulty by the young ladies who had rendered most efficient service through the afternoon as ushers. While the boxes were being circulated the audience sang:

"Take my silver and my gold
Not a mite would I withhold."

And we seemed in the holy enthusiasm of the hour to hear the blessed voice saying: "O woman! be it unto thee even as thou wilt." When the boxes came back to the pulpit, and the contents were poured out, the desire was universal to know the actual size of this foreign nest-egg. Secretary Cobb, of the Church Building Society, being providentially present, whose chief joy is to count missionary money, gave us the needed assistance, with a wish down deep in his heart, we have no doubt, that the women would hold a meeting in the interests of his society. Thank God, the work and the workers are one!

The result of this act of worship is this: $275 as a nest-egg for our

$10,000 fund; $100 for Mrs. Drake's new meeting-house; $25 to enable Miss Hobart to enlarge her Sunday-school accommodations. Total, $400. With a part of the $25 for Miss Hobart, came these words: "Our sister, Miss Hobart, has spoken of three hundred Bohemian children thirsting for an education, with a building to labor in which accommodates only two hundred. She wants additional room. Shall the dear young sister who is willing to give her whole heart to the work for the Master be left to discouragement for want of a room for these little ones? Shall we from the North, South, East, and West suffer this young sister to return to her work without trying to help her? Let us raise a fund for her of one dollar shares. We shall not miss the extra dollar put into the Lord's treasury. Please find enclosed the first fourteen shares toward a fund to build a larger room for these Bohemian children. May God bless our efforts. —*From twelve ladies and two gentlemen stopping at* TRIM COTTAGE."

Mrs. Caswell, in closing this most enjoyable meeting offered the following

PRACTICAL SUGGESTIONS.

First.—Will you—representing the women of our churches—secure from personal friends, from your mission circle and from each sister in your church, an extra offering to this Society to meet this need of $10,000 for work among our foreign population?

Second.—Will you see to it, that Miss Eddy's Sunday-school Concert Exercise is given in every Sunday-school within your reach, and that they take up a collection, or make an appropriation from the Sunday-school treasury for the Children's Bohemian Fund of $5,000?

Third.—Will you aim to have *The Home Missionary* taken by every family in your church? Tell them that sixty cents a year is only five cents a month; and will you send us any items of interest upon Home Missions, that we may publish them for the benefit of others?

Fourth.—Will you, remembering that the field is constantly enlarging, do all you have done the past year, and multiply it by two?

Fifth.—Will you give five minutes a day, this year, to prayerful thought upon Home Missions?

Sixth.—Shall we, by personal effort, try and win our sisters in the church of Christ, to seek *first* the kingdom of God, this year?

Let us praise God and take courage when we recall those inspiring facts given us this forenoon. During its first year this Society sent out 170 men, to 1,500 the past year. Then it had 190 stations; since then 4,700 churches have been organized and 300,000 people gathered into them. Whereas, the people of four denominations raised $18,000 then, this last year our Congregational churches alone raised $525,000 for Home Missions, and the interest of the churches has multiplied an hundred fold. The last twelve months have swept the work of this

Society far beyond the limits of any previous year, and our best years are in the future, not in the past.

And now, will you receive David's words in his old age, after long experience of simple trust in his God: "Be strong, and of good courage, and do it; fear not, neither be thou dismayed; for the Lord God, even thy God, will be with thee. He will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the Lord"?

The meeting closed with the Benediction, pronounced by Rev. Mr. Schauffler.

SARATOGA CRUMBS.

Two Marys and a Martha were much in prayer through the ten days preceding the gathering, that a special blessing might rest upon the Woman's Meeting.

A Boston lady was heard to remark, "This is the best woman's meeting I ever attended." "Rather a sweeping assertion!" said her companion. "I make no exceptions" replied the first. Said another, "This is the first meeting of women of which I can say I heard every word."

A Western lady exclaimed, "I felt, during that meeting, a new and vivid consciousness of the actual presence of Christ."

"I beg you won't 'hold up' on the boxes," said Mrs. Drake, of Dakota. "I don't know what we'd do without them. Why, everything Mr. Drake and I have on this minute came in a box! And, dear me, we couldn't begin to buy such material as this!" complacently smoothing down her black alpaca dress.

In Harwood, Dak., every woman in the neighborhood is a member of the W. H. M. S.

A lady, in her haste to reach or escape the contribution-box approaching her, fell through the furnace register. No bones were broken, nor did the accident interfere in the least with the nest-egg enthusiasm.

"The men won't give me the money I must have," said Mr. Schauffler, "and so I appeal to the women."

"It was hard indeed," said Miss Hobart, "to see little Bohemian children crying for admission to my Sunday-school, and to be compelled to *shut them out for want of room!*"

"I feel thoroughly ashamed to confess," said a pastor's wife not a thousand miles from Boston, "that we do not take *The Home Missionary*. The truth is I haven't thought much about it; but one o

the very first things I'll do when I go home, is, not only to subscribe for it myself, but set every family in our parish on the same track!"

That was a pathetic appeal from "A Missionary in Utah" for a gospel pianoforte through which the people may be won at least to listen to his words. Two hundred and fifty dollars will meet this want.

Mr. and Mrs. Peebles expressed genuine pleasure that their journey to Utah was to be illumined by the enthusiasm of the Woman's Meeting and the warm sympathy of those who thronged around them to say 'Good-bye."

FINANCIAL WORK FOR WOMEN THIS YEAR.

To inspire our husbands, brothers, and sons to raise $600,000 for the A. H. M. S., and to do our part of it.

To raise an extra fund of $10,000 for work among our foreign population.

To raise, through Miss Eddy's Sunday-school Concert Exercises $5,000 among the children, for training Bohemian teachers and preachers.

To raise $250 for that missionary pianoforte.

And to have a grand jubilee at Saratoga, next year, because we have, through our own simple methods, and our faith in God, been gloriously successful.

The missionary wife at Croton, Mich., who wanted a sewing machine, has been supplied.

Erratum: In the Rev. Mr. Palmer's article "Those Women," (May *Home Missionary*) on page 26, second line from bottom, for "Western Massachusetts" read Westboro, Massachusetts.

AMERICAN COLLEGE AND EDUCATION SOCIETY.

Rev. John A. Hamilton, *Secretary.*
10 Congregational House, Boston. James M. Gordon, Esq., *Treasurer.*

[Money may be sent to James M. Gordon, Esq., Treasurer, No. 10 Congregational House, Boston; or to Rev. Alexander H. Clapp, 34 Bible House, New York.]

Pacific University, Forest Grove, Or.

FINANCIAL CONDITION.

1. Total value of property, including the large Library, is about $140,000.00, $86,000.00 of which is endowment and productive funds. Such amount of property assures permanence. Hence, additional gifts would not be bestowed in vain.

2. The fact that the funds of Pacific University have been so admirably handled and faithfully preserved should of itself be a strong plea for more. Not a cent is lost through mismanagement or allowed to waste by neglect.

3. This is the *third* year since any gifts have been received by this college, in this favored and growing section of the Union. Pacific University is *falling behind on this very account.* Is it not exceedingly desirable that funds be *constantly* added to those already in hand?

The Trustees determine that a new spirit of enterprise shall characterize the management of Pacific University. (1), Its constituency cultivated for increased attendance; (2), Its students handled in a manner to hold a far larger per cent. to some one or other of the college courses; (3), Its naturally fine grounds made more beautiful by such attractions as art can add [To this end a landscape gardener has just perfected a plan of improvements to which we may work from year to year as we are able]; (4), Its funds must be increased. The feeling on this point is that each season should witness substantial additions both to its permanent productive funds and to its buildings and other equipment.

NEEDS.

1. First of all, the salaries of some of the professors are insufficient and should be increased by another year without fail. Additions to the productive funds are needed for this purpose.

2. The lady principal sorely needs an assistant to relieve her in part of class room work so that she may have time and strength to devote to the young ladies; to cheer them on when any are homesick or discouraged; to study them with a view to their school work so as to direct in choice of studies as laid down in the curriculum, to follow more closely difficult cases, to prepare and give talks week by week on various subjects specially suited to the needs of girls at school. The real welfare of the department cannot be subserved without such relief for the Principal. This Department *calls for speedy endowment* of $25,000.00 to $30,000.00. A push should be made for such portion of this sum as would at once put an assistant lady principal on duty.

WORK.

The work of Pacific University is worthy of aid.

1. It is thorough. The college encourages music, art, and rhetoric; but at the same time it holds steadily to the standard of sound learning and real scholarship. All superficial pretense is here out of place and out of order.

2. We are grading the academy students with marked success, so that large preparatory classes are beginning to enter the various courses in college. Very soon Pacific University will begin to graduate college classes of ten to fifteen in number.

3. The college is to be more and more a rallying point for our churches, and an essential source of their strength and inspiration.

4. Pacific University is set steadfastly to maintain the New England idea of the attitude of the Christian college to society, the State, the public welfare and Christian civilization.

THE FIELD.

1. The field of Pacific University is the large and inviting territory lying between the Cascade Mountains and the Ocean.

2. The latitude of this field is that of the great North-temperate States of Christendom: Germany, England, New England, New York, and the upper Mississippi Valley.

3. The mild and uniform climate is an advantage of first importance.

4. The resources of timber, soil and minerals are of the best quality and exhaustless.

5. The field is now connected with the Eastern States by two transcontinental railways, with the Canadian Pacific a little to the northward additional.

6. It has all the advantages of ocean frontage, while facing the teeming and rising populations of Asia.

These extraordinary conditions combine to fill this field with a dense and masterful population in the near future. How important it is that Pacific University should be well equipped in order to do its part in the training of this coming population.

J. F. Ellis, *Acting President.*

APPOINTMENTS IN MAY, 1886.

Not in commission last year.

Rev. Abram E. Garrison, South Wichita and Afton Township, Kan.
Rev. Wilhelm Bergstrom, Rush City and out-stations, Minn.
Rev. Frederick W. Bush, Perry, Mich.
Rev. Thomas W. Cole, De Soto, Mo.
Rev. Jared R. Preston, Ontario, Orland and Lexington, Ind.
Rev. Lewis A. Austin, Altamonte and Lake Brantley, Fla.
Rev. Sidney Crawford, Tampa, Fla.
Rev. Henry R. Foster, Foster Park, Lake Helen and Melrose, Fla.
Rev. Edgar R. Fuller, Mannfield, Fla.
Rev. Lincoln Harlow, Lakeville, Fla.
Miss Ella W. Scroggs, Rogers, Ark.
Rev. S. Fielder Palmer, Passaic Bridge, N. J.
Rev. Christopher H. Beute, East Rockaway, N. Y.

Re-commissioned.

Rev. David D. Bowman, Eureka, Cal.
Rev. William H. Cooke, Oakland, Cal.
Rev. Henry M. Daniels, Oceanside, De Luz and Fallbrook, Cal.
Rev. Edward F. Dinsmore, Little Shasta Valley, Yreka, Gazelle and Willow Creek, Cal.
Rev. Edward T. Hooker, Los Angeles, Cal.
Rev. Franklin C. Jones, Hydesville and Rohnerville, Cal.
Rev. Henry C. Langley, Susanville and Merrillville, Cal.
Rev. Charles E. Philbrook, Sierra Valley, Sierraville, Etta, Westside, Beckwith, Loyalton and Summit, Cal.
Rev. Jacob H. Strong, Clayton and Pacheco, Cal.
Rev. Ewing O. Tade, San Mateo and Poor Farm, Cal.
Rev. David F. Taylor, Cedarville, Bidwell and Lake City, Cal.
Rev. Richard H. Thomas, Modesto, Cal.
Rev. Thomas E. Tippett, Murphy's, Douglas Flat, Copperopolis, Salt Spring Valley, Angelo and Milton, Cal.

Rev. Spalding Witter, San Francisco, Cal.
Rev. Francis D. Kelsey, Helena, Montana.
Rev. Samuel Wood, Butte City and Dublin Gulch, Montana.
Rev. J. H. Phillips, Leadville, Colo.
Rev. Walter C. Veazie, East Pueblo and South Pueblo, Colo.
Rev. Arthur L. Gillett, Grand Forks, No. Dak.
Rev. George W. Honey, Highmore and out-stations, So. Dak.
Rev. Anson H. Robbins, Lake Preston and North Preston school-house, So. Dak.
Rev. Charles Seccombe, Springfield and Running Water, So. Dak.
Rev. Benjamin F. Baker, Udall, Kan.
Rev. David T. Jones, Arvonia, Pantleg and Lebo, Kan.
Rev. Robert Kerr, Wakefield, Kan.
Rev. Howard A. L. King, Ft. Scott, Kan.
Rev. James M. La Bach, Newton and vicinity, Kan.
Rev. Thomas F. Norris, North Lawrence, Kan.
Rev. Albert M. Richardson, Tonganoxie and Kanwaka, Kan.
Rev. Dwight A. Strong, Geuda Springs and vicinity, Kan.
Rev. Wilson D. Webb, White City, Kan.
Rev. Newton T. Blakeslee, Wabasha, Minn.
Rev. George H. Chappell, Brownton, Stewart and Sumter, Minn.
Rev. George R. Dickinson, St. Paul, Minn.
Rev. Peter E. Dillner, Duluth, Minn.
Rev. Josiah Kidder, Springfield, Selma, Three Lakes, New Avon and Wigton school-house, Minn.
Rev. James McPherson, Minneapolis, Minn.
Rev. William H. Medlar, Crookston, Minn.
Rev. John Rood, Lake City, Minn.
Rev. William W. Snell, Rushford and Yucatan, Minn.
Rev. John W. Todd, Paynesville and Irving, Minn.
Rev. Henry F. Tyler, Minneapolis and Silver Lake, Minn.
Rev. Othias Barfell, Sandstone, Mich.
Rev. Benjamin J. Baxter, Mancelona, Mich.
Rev. Henry C. Hurlbut, Eastlake, Mich.
Rev. John B. Kaye, Custer and Tallman, Mich.
Rev. John B. Roberts, Old Mission, Mich.
Rev. William E. Sillence, Filer-Town, Mich.
Rev. Henry H. Smith, White Cloud and out-stations, Mich.
Rev. Levi P. Spelman, Big Rapids, Mich.
Rev. Charles E. Taggart, St. Ignace, Mich.
Rev. John Van Antwerp, Alma, Mich.
Rev. Otis B. Waters, Benzonia and Homestead, Mich.
Rev. Melvin C. Wood, Athens and Leonidas, Mich.
Rev. I. R. Hicks, St. Louis, Mo.
Rev. Irvine T. Hull, Trenton, Mo.
Rev. Elisha F. Fales, Palestine, Texas.
Rev. Charles M. Bingham, Daytona and Port Orange, Fla.
Rev. John A. Branch, Apopka, Fla.
Rev. Alexander B. Dilley, Lake Worth, Malabar, Wilhitts, Micco, Sebastian, St. Lucie and Eden, Fla.
Rev. Russell T. Hall, Tavares and Lane Park, Fla.
Rev. Samuel V. McDuffee, Orange City, Fla.
Rev. Lewis C. Partridge, South Lake Weir and Conant, Fla.
Rev. Stephen D. Smith, Orlando, Fla.
Rev. Joseph A. Tomlinson, Longwood, West Longwood and Melrose, Fla.
Rev. Moses C. Welch, Pomona, Crystal Lake and Linda, Fla.
Rev. John A. Jones, Jennings and out-station, La.
Rev. John G. Evans, West Pittston and Exeter, Pa.
Rev. William H. Ingersoll Brooklyn, N. Y.

RECEIPTS IN MAY, 1886.

MAINE—$78.00.

New Castle, Second, by J. P. Huston	$45 00
Portland, Williston Ch., by G. F. Thurston	13 00
South Bridgeton, by F. W. Sanborn	15 00
Waldoboro, Mrs. H. H. Lovell	5 00

NEW HAMPSHIRE—$820.65; of which Legacies, $728.65.

Hampton, A Friend of Missions	6 00
Hillsborough, Caroline M. Burnham	10 00
Hollis, Legacy of Leonard Jewell, by F. Worcester, Adm	500 00
Keene, Legacy of Ezra Livermore, by G. K. Livermore, Ex	228 65
London, T. Jones	5 00
North Hampton, by E. Gove	21 00
Swanzey, F. Downing, to const. himself a L. M.	50 00

VERMONT—$138.75.

St. Albans, First, A Friend	10 00
St. Johnsbury, North Ch., by W. C. Tyler	128 75

MASSACHUSETTS—$4,852.24; of which Legacies, $2,688.97.

Amherst, W. M. Graves, $10; A Friend, $10, by W. M. Graves	20 00
Attleboro, Central Ch., by Rev. G. O. Jenness	15 00
Foxboro, On account of Legacy of Mrs. Elizabeth C. Tracy, by Rev. A. E. Tracy, Ex	300 00
Hadley, G. Dickinson, freight	5 00
Haverhill, A. P. Nichols, by H. W. Hubbard	$100 00
Northboro, Miss Charlotte L. Goodnow, to const. her a L. M.	50 00
Monterey, by J. Townsend	7 00
Rehoboth, by F. A. Bliss	41 90
Sheffield, by H. Dutcher	6 21
South Hanson, A Friend	25
Springfield, On account of Legacy of Mrs. Lucy Bliss Stebbins, by P. Dart, Exx	2,688 97
Young Men's Bible Class, Hope Ch., special, by C. A. Martin	30 00
Taunton, Legacy of Mrs. Anna Corey, by Mrs. A. F. Hersey, Adm	300 00
Whitinsville, by E. Whitin	1,881 50
Worcester, Summer Street Ch., by G. F. Dudley	6 41

RHODE ISLAND—$216.15.

Kingston, by N. S. Perry	13 15
Little Compton, Mrs. Arathusa Briggs, by Rev. J. B. Richmond	100 00
Providence, Beneficent Ch., by E. Barrows, Treas	103 00

CONNECTICUT—$2,006.76; of which Legacies, $418.82.

Branford, Cong. Ch., $16.98; Rev. H. P. Bake and family, $10; H. G. Harrison, $10; Mrs. C. H. Wilford, $5	41 98
Bridgeport, Park Street Young People's Christian Assoc., by O. Merwin	4 82
Legacy of Caroline P. Crocker, by Emeline Dibble, Exx	317 58
Cheshire, Remainder of Legacy of Mrs. Susan Bradley, by E. R. Brown, Ex	1 24

Colebrook, by J. M. Grant	$8 10
Connecticut, A Friend	500 00
Fairfield, Ladies' H. M. Soc. of Cong. Ch., for Woman's Dept	23 00
Greens Farms, by S. B. Sherwood	27 00
Hadlyme, by R. E. Hungerford	9 40
Hartford, Mrs. C. T. Hillyer, to const. Mary B. Hillyer a L. M.	50 00
Litchfield, A Friend	25 00
Milford, First, by N. D. Platt	304 61
Monroe, by Rev. H. M. Hazeltine	46 00
New Haven, Ch. of the Redeemer, by J. B. Baldwin	221 00
A Friend	12 00
Norfield, by H. C. Peck	37 88
North Haven, E. Dickerman, through F. T. Jarman	2 00
Norwich, Buckingham Sunday-school, by F. D. Leavens	25 00
Old Lyme, First, by R. Griswold	35 00
Putnam, Second, by C. H. Fenn	23 38
Roxbury, $13.42; Sunday-school, $10, by S. W. Fenn	23 42
Legacy of Mrs. Fanny Perry, by Ely Seelye, Adm.	100 00
Rockville, Second, by E. C. Chapman	100 00
Stafford Springs, by F. H. Spellman	18 21
Stratford, A Friend of Missions	1 00
Thompsonville, Mrs. Alice T. Allen	1 40
Watertown, by H. T. Dayton	24 24
Woodbury, North Ch., by A. W. Mitchell	23 50

NEW YORK—$2,787.14; of which Legacies, $2,375.00.

Brooklyn, South Ch., by J. Crowell	75 00
"C," $25; A Friend, $10	35 00
East Chester, On account of Legacy of John Jones, by H. A. Riley, Att'y	375 00
East New York, Union Ch., by Rev. C. Graham	5 00
Flushing, R. B. Parsons	5 00
Gilbertsville, Prof. A. Wood	5 00
Guanville, Welsh Ch., by Rev. T. M. Owen	4 00
Harrisville, by Rev. C. W. Fifield	5 34
Hopkinton, First, by Rev. H. A. Ottman, to const. Mrs. John Harran a L. M.	67 00
Moriah, by Rev. J. H. Butler	3 00
New York City, Legacy of John Davidson, by T. A. Atkins, Ex.	2,000 00
Broadway Tabernacle, A. T. Hull	20 00
Soc. of Inquiry, Union Theo. Sem., by H. S. Bliss	2 15
A Lady of Madison Square Pres. Ch.	10 00
Ogdensburg, by Rev. J. S. Ainslie	12 15
Orient, by M. B. Brown	13 50
Smyrna, First, by H. M. Dixon	100 00
Troy, Rev. H. Willard	30 00
Union Falls, F. E. Duncan	20 00

NEW JERSEY—$184.85.

Closter, by Rev. G. W. Plack	11 16
Lakewood, A Friend	5 00
Orange Valley, by J. Bell	130 84
Summit, Central Presb. Ch., H. E. Simmons	35 00
Warrenville, Lena Miller, by Rev. C. L. Goodrich	2 85

PENNSYLVANIA—$78.92.

Ashland, Welsh Ch., by Rev. C. H. Barnard	6 80
Carbondale, First, by Rev. D. L. Davis	7 40
East Smithfield, by A. O. Tracy	15 00
Jermyn, by W. Jenkins	4 00
Kingston, Welsh Ch., by Rev. T. C. Edwards	10 00
Potterville, Welsh Ch., $5.45; Sunday-school, $1.70; Children's Mite Soc., $12.16	19 31
Scranton, Hyde Park Plymouth Ch., by T. Eynon	16 41

MARYLAND—$5.00.

Baltimore, Missionary Box of Susan D. Metcalf	$5 00

DISTRICT OF COLUMBIA—$5.00.

Washington, First, by E. S. Huntington	5 00

ALABAMA—$1.00.

Talladega, Mary Robbins DeForest	1 00

ARKANSAS—$7.25.

Eureka Springs, by Rev. R. H. Reed	7 25

FLORIDA—$7.50.

Hawkes Park and New Smyrna, by Rev. J. A. Ball	3 50
Phillips, by Rev. S. Rose	4 00

TEXAS—$6.40.

Sherman, St. Paul Ch., by Rev. W. A. Hyde	6 40

INDIAN TERRITORY—$10.00.

Vinita, Children's Miss. Soc., by Miss A. A. Durham	5 00
Vinita and Wacoolee, by Rev. N. M. Wheat	5 00

ARIZONA—$52.45.

Benson, by Rev. R. T. Liston	52 45

TENNESSEE—$5.00.

Soddy, by Rev. L. Morgan	5 00

OHIO—$141.75.

Ashtabula, Second, by Rev. J. H. Hull	5 00
Cleveland, Madison Avenue Ch., by Rev. H. M. Tenney	24 00
Collinwood, by Rev. C. L. Hamlen	12 00
Farmer, Rev. S. S. Hyde	1 00
Oberlin, First, by H. G. Husted	83 85
Sullivan, by Rev. J. C. Hughes	12 78
Sylvania, First, by Rev. S. R. Dole	3 12

INDIANA—$5.00.

Hebron, by Rev. D. W. Andrews	5 00

MISSOURI—$45.18.

Dawn, Welsh Ch., $3.40; Plymouth, $2.60, by Rev. G. Roberts	6 00
Eldon, by Rev. J. Vetter	1 00
Everton, by Rev. W. H. Hicks	4 00
Meadville, by Rev. E. C. W. Hill	10 50
Memphis and Honey Creek, by Rev. T. C. Johnston	4 00
St. Louis, Ch. of the Redeemer, by Rev. S. L. Smith	4 68
The Swedish Ch., by Rev. G. Holmquist	10 00
Springfield, German Ch., by Rev. J. F. Graf	5 00

MICHIGAN—$402.54.

Received from Woman's H. M. Soc. of Mich., by Mrs. E. F. Grabill, Treas.:	
Canandaigua, Ladies of the Ch.	3 35
Charlotte, by Mrs. O. H. Spoor.	25 00
Covert, by Mrs. Packard, special	5 00
Dowagiac, L. M. S., by Mrs. T. Wilbur	3 25
Flint, by Mrs. Emily Fuller	5 00
Greenville	5 50
Litchfield, by Mrs. E. E. Murray	10 00
Mattawan, by Mrs. M. Wemple.	13 00
Newaygo, by Mrs. L. F. Skinner	00

Olivet, by Mrs. H. E. Green, $10; special, $11.	$21 00	
Perry, by Mrs. M. S. Marshall..	5 00	
Reed City, by Mrs. W. E. Bellows	6 30	
Sand Beach, Mrs. C. S. Nelms...	5 00	
Watervliet, by Mrs. M. Blackman	6 25	
Memorial fund:		
Pleasanton, Mrs. J. D. Willard..	1 00	
Portland, Young Ladies' Fanuie Wadworth Soc.	5 00	
South Haven, by Mrs. G. N. Law	3 00	
		126 65
Augusta, First, by Rev. J. D. Shults....		2 59
Chase, by Rev. J. Nicol		14 00
Cheboygan, by Rev. W. S. Bugbey.....		10 02
Cleon, Sherman and Marilla, by Rev. R. Redeoff		14 73
Columbus, First, $5; Ladies' Miss. Soc., $5, by Rev. W. I. Hunt		10 00
Croton, by Rev. G. Lloyd		3 65
Dorr, $6.70; Hillards, $6.60; Leland, $9.28; Northport, $14.82, by Rev. C. D. Bannister		37 40
Fremont, by Rev. G. Benford		5 00
Fruitport and Nunica, by Rev. J. H. Dole		18 85
Hay Lake, Rosedale and White Settlement, by Rev. J. W. Holt		4 80
Irving, by Rev. H. P. Robinson		11 00
Mattawan, by Rev. E. Herbert		8 20
Muskegon, Ch., by J. C. Swan		86 29
Olivet, Young People's Christian Assoc. $8.05; Ladies' Benev. Soc., $21.95, special		30 00
Oxford, by Rev. J. Allworth		3 75
Richmond, First, by Rev. J. Whalley...		12 66
Saugatuck, by Rev. E. D. Curtis		45
Tallman, by Rev. J. B. Kaye		2 50

IOWA—$10.00; Legacy.

Glenwood, On account of Legacy of Miss Lucy M. Goodsell, by Mrs. E. C. Bosbysnell of Los Angeles, Cal		10 00

MINNESOTA—$114.90; of which Legacy $50.00.

Afton and Lakewood, by Rev. W. A. James		5 00
Claremont and Dodge Center, by Rev. A. H. Tebbets		8 15
County Line, $2.25; Winnebago Agency, $1, by Rev. W. Fisk		3 25
Donelly, Legacy of Mrs. Louisa H. Porter, by Rev. S. F. Porter, Ex.		50 00
Granite Falls, by Rev. L. W. Chaney..		20 00
Little Falls, by Rev. M. K. Pasco		2 00
Mankato, by B. A. Bushnell		14 00
Morristown, by Rev. W. J. Parmelee..		5 70
New Richland, by Rev. J. Hayward....		5 00
Stillwater, by Rev. J. W. Carlson		3 0

KANSAS—$253.20.

Received by Rev. J. G. Dougherty, Treas. Kan. H. M. Soc.:		
Buffalo	$2 51	
Center Ridge	5 47	
Manhattan, Mrs. Mary Parker..	60 00	
Muscotah, add'l	16 50	
Sabetha, to const. S. F. Bouton a L. M.	55 00	
Scatter Creek	4 70	
Village Creek	4 05	
		148 23
Received by Rev. L. P. Broad:		
Boston, Mass., Park Street Ch.	$60 00	
Axtell	6 30	
Brookville	30	
		66 60
Chapman, Detroit, Enterprise and Sulphen Mills, by Rev. H. D. Herr...		3 60
Chase, First, by Rev. A. J. Bradley....		00
Howard City and Western Park, by Rev. D. Dunham		$6 00
Irwin, First, by Rev. R. F. Markham.		14 77
Severy, by Rev. J. S. Embleton		5 00
Stockton, by Rev. F. E. Sherman		3 00

NEBRASKA—$92.96.

Ashland, First, by Rev. W. Leavitt....	12 40
Bradshaw, by Rev. J. Winslow	4 50
Cambridge, First, by Rev. A. D. Dean.	5 00
Chadron, by Rev. D. A. Richardson....	10 00
Columbus, through Rev. J. L. Maile....	1 50
Franklin, by Rev C. S. Harrison	25 00
Hay Springs and Rushville, by Rev. B. F. Diffenbacher	4 50
Irvington, by G. T. Boyce	8 00
Nebraska City, by Rev. W. Denney....	15 00
Sutton, First, by Rev. E. H. Baker.....	5 00
First, by J. Grice	2 06

DAKOTA—$64.06.

Badger, Ladies' Miss. Soc. of Firesteel Ch., by Mrs. P. A. Peck, for Woman's Dept	3 34
Bon Homme and Loretta, by Rev. D. B. Nichols	4 00
Elk Point, by Rev. S. L. Sabin	12 50
Fargo, Plymouth Ch. Mission Band, by Rev. W. Ewing	12 00
Ladies' Miss. Soc., by Mrs. R. C. Cooper	11 00
Highmore, by Rev. G. W. Honey	2 00
Hoffnungsthal, Seimenthal and Scotland, by Rev. E. Jose	5 00
Howard, Ch., $1.42; Sunday-school, $1.58, by Rev. R. E. Lund	3 00
Rapid City, First, by Rev. W. H. Atkinson	5 75
Sioux Falls, Woman's Miss. Soc. of Cong. Ch., by Mrs. F. D. Wilder, for Woman's Dept	5 47

COLORADO—$12.00.

Breckenridge, by Rev. M. S. Riddle....	5 00
East and South Pueblo, by Rev. W. C. Veazie	5 00
South Pueblo, First, by Rev. R. B. Wright	2 00

WYOMING—$6.25.

Big Horn, Beeton and Sheridan, by Rev. S. J. Jennings	5 00
Cheyenne, by Rev. W. H. Bonnell	1 25

UTAH—$44.00.

Ogden, $ 0; Rev. D. L. Leonard, $20....	40 00
Park City, by Rev. I. R. Prior	4 00

NEVADA—$22.50.

Reno, First, by Rev. G. M. Spencer.....	22 50

CALIFORNIA—$60.85.

Alturas, by Rev. G. Griffith	5 00
Bidwell and Cedarville, by Rev. D. F. Taylor	5 00
Eureka, Second, by Rev. D. D. Bowman.	23 00
Hydesville and Rohnerville, by Rev. F. C. Jones	7 50
Oakland, by Rev. W. H. Cooke	5 00
Pescadero and Fairview, by Rev. J. B. Clarke	2 50
Rocklin, by Rev. H. Cummings	2 85
Sunol Glen, by Rev. O. G. May	10 00

WASHINGTON TERRITORY—$7.25.

Fidalgo, by Rev. H. J. Taylor	2 25
Mt. Pleasant and Washougal, by Rev. J. M. Pamment	5 00
HOME MISSIONARY	148 67
	$12,094 17

Donations of Clothing, etc.

Brooklyn, N. Y., Ladies' Benev. Soc. of South Ch., by Mrs. J. H. Swift, box, package, cash and freight	$216 31
Central Village, Ct., Susie E. Cutler, barrel.	
Davenport, Ia., Mrs. T. O. Douglass, box.	64 73
Hartford, Ct., Mrs. W. H. Moore, three barrels, two packages, cash and freight	247 91
New Haven, Ct., Ladies' Home Miss. Soc. of First Church, by Mary E. Bennett, boxes, communion set, cash and freight	646 89
Newton, Mass., Mrs. W. H. Partridge, barrel and freight	88 80
New York City, S. K. Johnson, trunk.	
Northampton, Mass., Young Ladies' Circle of First Ch., by Louise C. Patterson, box and cash	137 00
Osalokosa, Ia., Mrs. T. O. Douglass, box.	75 00
St. Louis, Mo., Young Peoples' Home Miss. Soc. of Fifth Ch., by Nettie King, box	29 75
Victor, Mich., Ladies, by Rev. L. Warren, box	30 00
Washington, D. C., Ladies' Soc., by M. H. Copp, two barrels, cash and freight	140 23
West Winsted, Ct., Woman's Home Miss. Union, by Mary W. Gay, half barrel, cash and freight	68 33
Worcester, Mass., Ladies' Benev. Soc. of Union Ch., by Mrs. E. W. Vaill, three barrels, cash and freight	364 29

Receipts of the Maine Missionary Society, from March. 1st to Apr. 30th, 1886, JOHN L. CROSBY, *Treas.*

Bangor, Central Ch., "a Friend"	$ 2 00
Central district	1 50
A friend of missions	20 00
Belfast, First Cong. Ch., by B. P. Field, Esq	22 79
Bethel, First Cong. Ch., by Rev. D. W. Hardy	20 00
Brooksville, from J. G. Walker, Esq.	10 00
Camden, Elm St. Ch	12 00
Castine, Trinitarian Ch	10 00
Dennysville Cong. Ch., by Geo. A. Peabody	17 04
East Baldwin Cong. Ch., by Mrs. Frank Brown	8 50
East, Bangor Ch	6 00
Eastport, Mrs. Mary S. Richardson, legacy, by Thomas M. Talbot, Esq., Ex., Boston	157 19
Edgecomb, Ch	10 00
Eliot, Ch., by Rev. James Lade	10 09
Ellsworth, Cong. Ch., by Erastus Redman	32 35
Freeport, Cong. Ch., by Rev. P. B. Wing.	43 48
Gilead, Cong. Ch., by Rev. A. L. Gridley.	5 00
Gorham, First Ch., by J. L. Leavitt, Jr.. By Rev. H. S. Huntington, special for Milford and Dexter	32 60 50 00
Hampden, Cong. Ch., by Dea. E. F. Duren	4 11
Kennebunk, Union Ch. Soc., by Hon. Joseph Titcomb	10 64
Orono, Ch., by Pres. M. C. Fernald	6 00
Portland, St. Lawrence St. Ch., by J. J. Gerrish	7 19
Portland, Williston Sunday-school, by E. T. Garland	10 55
Riverside, C. and A. H. Snell	1 00
Saco, First Parish Ch. (of which $10 is from Mrs. Mary Jordan), by J. W. Littlefield	18 37
Searsport, a Friend	2 00
South Paris, Cong. Ch., by H. A. Bolster.	8 00
Wells, Rev. A. Morton	10 00
West Brooksville, Ch., by W. C. L. Skinner	5 13
Woman's Maine Missionary Aux., by treasurer	65 00
Interest on temporary loan to city of Bangor	120 00
Coupons on A. & K. R. R. Co. bond	42 00
Coupons on city of Bath	$60 00
Dividend, Merchants' National Bank, Boston	30 00
Atchison, Topeka and Santa Fe right sold	7 37
Dividend, Bangor Savings Bank	20 00
	897 90
Previously acknowledged	$7,502 67
Total receipts from June 12th, 1885 to date	$8,400 57

ERRATA.—In the list of acknowledgments published in the March No. the amount received from Orland should read $35.00, instead of $25.00. The legacy from Wells in April No. should read $6.00, not $600.

Receipts of the Illinois Home Missionary Society in April and May, 1886. AARON B. MEAD, *Treas.*

Cambridge	$11 00
Chandlerville	15 00
Chebanse, Nickel Miss. Soc	5 53
Chenoa	25 20
Chicago, First	100 00
Plymouth, Mrs. M. M. Wilson	3 00
Union Park	161 95
Millard Avenue	10 65
Lake View	11 00
Central Park	10 00
Cobden, special	9 00
Crystal Lake, Sunday-school	7 05
Elmwood, a Friend	5 00
Galesburg, "Pansies"	50
Greenville	26 50
Hennepin	5 75
Highland	11 85
Hinsdale, special	115 25
Huntley, Hon. T. S. Huntley	20 00
Jacksonville, Ladies' H. M. Soc	10 00
Meridian, special	7 62
Morton	27 00
Normal	19 15
Oak Park, W. H. M. Union	7 25
C. B. Scoville	40 00
Onarga, Second, add'l	50
Oneida	5 00
Ottawa, special	150 44
Paxton	10 00
Princeton	20 00
Quincy, First Union	125 86
Rantoul	1 50
Rockford, First, Ladies' Miss. Soc	17 86
Roscoe, Mrs. Mary K. Sargent	10 00
Seward (Winnebago Co.)	15 00
Shabbona	60 25
St. Charles	1 00
Tiskilwa	5 00
Valley Recluse, special	3 38
Villa Ridge	15 36
Villa Ridge, special	9 00
Woodburn, Mr. and Mrs. A. L. Sturges	15 00
Wyanet, special	20 00
Society of Inquiry, Chicago Theol. Sem.	10 00
Rev. John D. McCord, Chicago, special	20 00
From Estate of Cyrus A. Davis, Dixon	500 00
From proceeds of sale of church building, New Milford	300 00
	$1,980 40

Receipts of the Wisconsin Home Missionary Society, in April, R. A. MCCOLLOUGH, *Treas.*

Baraboo, Sunday-school	$5 00
Beloit, Second	55 20
Lyman Meacham	3 00
Brodhead	32 70
Darlington	1 00
Dartford	30 00
Delevan	27 00
Woman's Society	15 88
East Troy, Woman's Soc.	6 00

Elkhorn, Sunday-school	$2 00
Ft. Atkinson, Woman's Soc	6 00
Green Bay	106 00
Ixonia, Sunday-school	3 00
Johnston, Woman's Soc	2 00
Kaukauna	5 00
La Crosse, S. Martindale	10 00
Menasha	32 00
The Cheerful Workers	12 50
Miller	15 15
Milwaukee, Hanover St	25 00
Hanover St. S. S.	7 00
Rev. T. G. Grassie	20 00
Mukwanago, Woman's Soc	6 50
Sunday-school	3 00
New Lisbon, Woman's Soc	1 70
New London, Woman's Soc	18 00
Platteville, Woman's Soc	5 50
Rio	4 41
Royalton	12 00
Sharon	19 25
Woman's Society	10 26
Shiocton	7 50
Shopiere	11 76
Sunday-school	6 29
Stockbridge	6 00
Tomah	6 00
Trempealeau	9 00
Union Grove, Woman's Soc	5 00
Wauwatosa, Woman's Soc	8 00
W. H. M. S.	81 12
	$642 72

Receipts of the Missionary Society of Connecticut in May. WARD W. JACOBS, *Treas.*

Cheshire, by A. C. Peck	$16 60	
East Granby, by J. R. Viets	6 25	
Fairfield, Greenfield, by N. B. Hill	14 75	
Franklin, by Rev. H. E. Hart	7 24	
Groton, by Rev. A. J. McLeod	41 00	
Haddam, by Edw'd W. Hazen, ann't	26 09	
Hartford, Pearl Street, by George M. Welch	100 61	
Litchfield, Northfield, Legacy of Mrs. Noah Guernsey, by Rev. E. C. Starr	100 00	
Norwich, Third, by F. W. Carey	24 10	
Old Saybrook, by Robert Chapman, quarterly	33 09	
Plainfield, Wauregan, by Rev. S. H. Fellows	16 50	
Prospect, by Rev. W. H. Phipps	10 63	
Putnam, Second, by Charles N. Fenn	23 39	
Winchester, West Winsted, by John Hinsdale	298 96	
Woman's Cong'l Home Missionary Union:		
Durham, North	10 00	
Hartford, First, Ladies' Soc	27 00	
	37 00	756 21
Woman's Cong'l Home Missionary Union: Bridgeport, First, box and money value		82 00

Receipts of the Massachusetts Home Missionary Society, in May, REV. E. B. PALMER, *Treas.*

Alford and West Stockbridge Center, by Rev. J. G. Willis	$5 14	
Asburnham, First, by J. N. Hastings	47 33	
Boston, A friend, personal, to Rev. E. S.	25 00	
A Friend	20 00	
Dorchester, Second, 2 S.S. class, by Miss E. L. Tolman	95	
Boxford, West, by I. W. Andrew	17 00	
Braintree, Ladies' H. M. Soc., by Mrs. C. E. French, to const. Mrs. A. A. Ellsworth and Mrs. Daniel Lunt L. Ms	80 00	
Buckland, by Charles Howes	13 53	
Edmund M. Smith and family, by Rev. A. C. Hodges	10 00	
Mrs. R. W. Field, by Rev. A. C. Hodges	50	
Cambridgeport, Pilgrim, by N. H. Holbrook	224 82	
Chesterfield, by Elihu Loomis	5 00	
Concord, Trinitarian, by Thomas Todd to const. Thomas Todd a L. M.	36 71	
Douglas, by Rev. James Wells	14 45	
Easthampton, A friend of Home Missions	$5 00	
Enfield, by L. D. Potter	50 00	
Foxboro, Orthodox, by Horace Carpenter	64 87	
Georgetown, First, by L. L. Chaplin	46 33	
Grafton, Evangelical, by Geo. K. Nichols	60 09	
Dea. Wm. R. Hill, by Geo. K. Nichols, to const. Mrs. Wm. R. Hill a L. M. of the A. H. M. S.	50 00	
Saundersville, by A. E. Gurney	10 00	
Greenwich, Ladies' H. M. Soc., by Rev. E. P. Blodgett	35 49	
Halifax, by Rev. A. C. Jones	10 00	
Hampden Benev. Assoc., by Chas. Marsh, Tr.:		
Ludlow	$21 39	
Springfield, First	141 43	
Westfield, Second	38 51	
	201 33	
Hanson, by I. C. Howland	8 56	
Hartford, Conn., Theo. Sem. Mission Soc., Special for Prof. Coll., Lowell, by H. D. J. Gardner	27 96	
Vermont, "H"	20 00	
Huntington, First, by Rev. E. F. Borchers	3 00	
Hyde Park, First, by Zenas Allen	46 11	
S.S., by D. W. Lewis	46 00	
Leicester, First, S.S., by Walter Haven	12 93	
Lexington, Hancock, by Rev. E. G. Porter	15 00	
Millbury, Mrs. G. A. Putnam	5 00	
New Bedford, Acushnet, First, by Rev. S. C. Bushnell	75 75	
Trinitarian, by R. G. Tobey	155 43	
Newbury, First, by Edward Perkins	29 02	
Northbridge, Thank offering, by Rev. J. H. Childs	50 00	
Rockdale, by E. W. Brown	25 00	
North Middleboro, by S. White, to const. Dea. Wales Hayward a L. M. of the A. H. M. S.	52 00	
North Reading, Sally Upton Rayner, by Geo. E. Allen	75 00	
Orleans, by Rev. H. M. Holmes	15 00	
Quincy, Wollaston, by N. G. Nickerson	6 76	
Rehoboth, Special, by F. A. Bliss	17 00	
Rockland, Elijah Shaw, to const. Miss Evelyn A. Reeda L. M.	50 00	
Sandwich, Mrs. Card, by Rev. James B. King	1 00	
Sharon, by D. W. Pettee	22 11	
S.S., by D. W. Pettee	10 00	
Sherborn, Pilgrim, by Lowell Cooley	20 00	
South Dartmouth, by Rev. Ira A. Smith	20 00	
South Hadley, Ladies' Benev. Soc., by Mrs. A. N. Pomeroy	20 00	
Spencer, by F. E. Dunton	223 44	
Stoneham, by Rev. D. A. Newton	23 47	
Taunton, Winslow, by Edgar H. Reed	48 61	
East, by E. W. Cain	5 02	
Townsend, by J. M. Boutelle	17 50	
Wayland, "L"	5 00	
West Cummington, by Rev. A. A. Murch	5 00	
Westford, by Dea. Daniel Atwood	13 00	
Westhampton, by A. D. Montague	33 43	
West Medford, by E. E. Shepard	27 68	
Westminster, Special, by D. W. Hill	19 21	
Worcester, Central, by S. H. Larned	100 00	
Also a seal ring, with initial "C," to be sold for what it will command.		
	$2,383 53	
Home Missionary	3 90	
	$2,387 43	

Donations of Clothing, etc., received at the office of the Mass. Home Miss. Soc., in May.

Newton Center, by Mrs. M. J. Ellis, barrel, unappraised.	
Taunton, Broadway, by Mrs. H. P. De Forest, barrel	19 50
Westboro, Ladies' Sewing Circle, by Mrs. Susan M. Miller, barrel of clothing	99 25
	$118 75
Additional on Northfield donation in March, freight on barrel	6 45
	$125 20



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The application must be signed by the officers of the church, where there is one, and by e trustees or a committee of the congregation.

If the ecclesiastical body, within whose limits the congregation is found, has a "Com- ittee of Missions," the members of that committee should certify these statements, the stand- g of the minister, his prospects of usefulness there, and indorse the application. If no ch "Committee of Missions" exists, the application should be indorsed by two or more ighboring clergymen acquainted with the facts. If no church or congregation is yet thered, applicants will follow the same course, as far as practicable.

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AUGUST, 1886.

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Go.....Preach the Gospel.....*Mark* xvi. 15.
How shall they preach except they be sent ?..*Rom.* x. 15.

VOL. LIX. AUGUST, 1886. No. 4.

AN EMPTY TREASURY.

On some accounts it is unfortunate that the Annual Meeting of the Society comes so long after the close of the financial year. The report made at Saratoga in June was for the year ending the last of March.

It was stated that March 31st there was a balance in the treasury of $2,165.08, after restoring to the Swett Exigency Fund $25,000.

But on July 1st this is all changed. The Swett Fund is exhausted, the treasury is empty, the dues unpaid in June amount to $7,000, and $30,000 additional are needed *at once* to make the July payments to the missionaries, and as much more will be needed in August.

This state of things is partly due to the falling off in legacies. While the receipts from the living up to July 1st were several thousand dollars in advance of last year, there has been a falling off in legacies of nearly $16,000. We can only lay these facts before the churches, and appeal to the living friends of Home Missions for speedy relief.

REPORT OF COMMITTEE ON SECRETARY CLARK'S PAPER.

PRESENTED BY ITS CHAIRMAN, REV. SIMEON GILBERT, D.D., OF ILLINOIS.

Never, on the whole, have the officers of this Society had a more cheering year's report to bring back to the churches. At the same time, never before were the Congregational churches of America confronted with a more tremendous responsibility or more inspiring opportunities. The guiding, forward-beckoning hand of God is plainly seen.

The report appropriately begins with a momentary glance backward across the sixty years of American history since this American Home Missionary Society began to be one of the most vital factors in that history. The story of these sixty years of home-mission enterprise makes a glorious record. We all can but share with the Secretaries in their gratefulness and augmented courage. The thought of what others have done, as of what we inherit, stirs irresistible impulses of new spiritual enterprise and endeavor. Despite whatever menace or discouragements, the heavens before us are full of prophecy.

A half a million, and more, this past year—the largest amount of

contributions for any year; and this, too, accompanied by many other tokens of advance all along the line. Truly the Lord is still in the midst of his people.

Ought we to be surprised at this result? Not in the least. It is just what should have been expected. It would have been cause for humiliation and foreboding had it been otherwise. But the signal fact is, the number of Christian givers is growing year by year.

As the Report of Secretary Clark has so admirably and impressively indicated, we are now entering a *new era* in our work.

The self-styled "stormy petrels of revolution," the "social anarchists," some of us have had occasion to meet; all of us have heard from them. We know what that shot at Sumter meant twenty-five years ago, and how it dated the new epoch of that time. That dynamite bomb in Haymarket Square, Chicago, May 4th, dates—at least indicates—an equally distinct new period. That had to do with a social problem, which was, at the same time, a labor problem. So has this. The battle fields have changed; so have the weapons. But the gravity of the emergency is as serious now as it was then.

The problem of great cities is one which we are all compelled to look squarely in the face. The solution of it is arresting attention as never before. We can neither evade it, nor postpone it. We are in for it. The problem, as it now comes up in the new agitation of it, is a distinct challenge to our Christianity. Who of us could be patient at the thought of Congregationalists being the ones to "lag superfluous?" The American Home Missionary Society would lose right to its name and cease to be "American," should it seem to misread these signs of the time, or fail in this emergency.

It has been the glory of this Society, during the sixty years of its history, that it has always been at the front. Its *frontier* work has, over and over again in critical exigencies, been the saving of the nation.

But, at length, the frontier itself is changing front. It has ceased to be located by any mere geographical lines. Byrom River, the Hudson, the Ohio, the Illinois, the Lakes, the Mississippi, the Missouri, the Santa Fe Trail, Pike's Peak, the Salt Lake, and so on—these are lines and points of latitude and longitude that have had their significance, and have not wholly lost it yet; but to reach and take possession of the most strategic frontier points in the American civilization of to-day, we must go to the great cities.

This is a fact to which this Society, on this its sixtieth anniversary, does well to give its most earnest heed.

Almost one-fourth of the population of the country is massed in the cities, and at least two-thirds of these are foreigners. Along with the painfully strained relations between capital and labor, a spirit of atheism is getting into the air and spreading like a pestilence. As, accord-

ing to the terrific imagery of Milton, Death is the self-begotten daughter of Sin, so is Anarchism the fit offspring of Atheism. Intemperance, also, increases alarmingly. In the cities there are twenty saloons to every church; every saloon a school of vice, a hideous factory of pauperism, shame, and misery. Open, like our churches, every Sunday, but, unlike them, in most of our cities, open every day and every night of every week the year round.

"I cannot play upon any stringed instrument," said Themistocles, "but I can tell you how of a small village to make a great and glorious city." But who is there who can tell us how, in these fiercely eager times, to make our "great and glorious cities" to be Christian cities? We could, but we do not dare. What is wanted is to have our hearts possessed with the "divine sense of victory and success"; and then to show that we are indeed willing in the day of God's power. Said Mr. Frederick Douglass, a few days ago in Boston: "What does it profit a nation to pile wealth to the clouds and lose its own soul?" "I am not afraid of ghosts," says Dr. Goodwin, "but I am afraid of those who do not believe in God. We do not put plasters on volcanoes; we ought not to tinker at this city mission work, but go at it in blood earnest."

Notwithstanding the great and bitter cry from the cities, we should not lose sight of this—that it would be most unsafe to neglect the home mission work in the towns and villages. Such neglect the cities least of all could afford.

It would be the worst kind of policy that should tend to create any kind of schism between city and country. Each needs the other. We have done well in all our endeavors to save the towns; we shall do well if we spring to the rescue of the cities.

Should the present force of Secretaries at New York be increased? Happy as our churches are in having such men for administration and council at the head of its great societies, it is evident that, in order to meet the new demands occasioned by the new lines of mission work, there must be reinforcement somewhere. A proposition is already made and a committee, we believe, appointed to consider it, to have a new Secretary for the cities appointed. We venture to suggest that it might be better to have some man eminently qualified for this work, appointed to act as a kind of General Field Secretary. The policy of the Society as regards its relations to the churches is a matter of delicacy as well as importance. How to get closest to the churches; how to get at the churches so as to get them to do their best; how to get most surely and promptly the best thought and impulse and power of the denomination, are the questions The truly missionary work of our Societies is not limited to the heathen, home or foreign. A continuous process of education for all our churches—the larger as well as the smaller—has to be provided for. That nearly half the churches of our body do nothing for missions is a fact over which we may have quite too much of patient acquiescence.

Might not a General Field Secretary, by personal visitation of all parts of the broad fields, in city and country, by communication of information, and giving currency to the best methods, impulses, inspirations of sacrifice or of courage anywhere found, by holding here and there frequent missionary conferences—such, for instance, as the one held the other day in Madison, Wis.—and so on, do most to supplement the present administration, and in the large sense educational, force. Moreover, is it not of the utmost importance to hold the churches in the cities and the churches in the country as closely together as possible?

It is no wonder the question of supply of missionaries and teachers for our foreign-speaking peoples is still a matter of painful solicitude. In our English-speaking missionary work, innumerable influences join in bringing forward young men and women for it. Here, on the contrary, it is hardly an exaggeration to say, the missionary helpers have to be found where they are not, created anew, and then educated all the way up for their work.

The Society has been fortunate in the men, Brothers Montgomery, Albrecht, Schauffler, and Adams, who have been providentially called to leadership in these new departments. Moreover, the apprehension of the situation and enterprise of the Theological Seminaries, which have seen the point of exigency, and have hastened to plan and provide for their part in the matter, are worthy of all commendation. But these new departments of education are costly. Who will furnish the money? This Society must have the missionaries, if it has to educate them in part at its own expense. And yet, it seems to us, this Society should not be obliged to assume this burden.

Nearly fifteen hundred missionaries in the field the past year, and more than one-half of them west of the Mississippi. That is well. A thousand men for our work in that part of our land are not one too many. The peculiar condition of those newer States and Territories gives imperativeness to their present need. And for some years to come the urgency of this need will increase, rather than diminish. For it is to be remembered, this region west of the Mississippi includes nearly one-half of the continent. Those States and Territories are still in just that period of their religious, social, political development when they are taking on the peculiarities of character, likely to persist through all their after history.

And what of the year to come? The Report states minimum estimates were secured from the Superintendent and local missionary committees in all parts of the field, showing what was thought by them to be absolutely needed. The total of these minimum estimates showed a call for $70,000 in advance over the previous year. The officers of the Society having cut that down to "less than the least," now ask: "Shall we venture to plan the work of the year on a scale of $32,000 enlargement over

the past year?" We believe there can be but one answer, and that it should be as emphatic as this great assembly can possibly make it.

We are a great and powerful denomination. There is immense wealth among the members of our churches. This is a vast country; bigger than anybody knows; more august in the destiny of its interests, now in crisis, than any one of us can conceive. There never has been a year when this American Home Missionary Society could find less excuse for doffing its colors, or taking counsel of its fears and going backward, or even hesitating to go forward. No; in God's name and in the faith of Him who loved and redeemed the world, and to whom all power in heaven and on earth is given, let us rather go forward.

At the anniversary of this Society, four years ago, that Mr. Greatheart of all our Congregational churches, our brother Goodell, lifted up the bugle note, echoing still—"A MILLION A YEAR FOR HOME MISSIONS!" Dr Goodell was no fanatic. There was no extravagance in that demand, nothing unreasonable in the expectation.

Never before did the facts presented by a Secretary of this Society contain and suggest mightier arguments for a policy of boldness, enlargement, aggression, as if "we did understand the times and know what Israel ought to do."

SIMEON GILBERT,
ROBERT G. HUTCHINS,
MORTON DEXTER,
JONATHAN A. LANE,
ELIPHALET WHITTLESEY.

REPORT OF COMMITTEE ON THE PAPER OF SECRETARY BARROWS.

PRESENTED BY ITS CHAIRMAN, REV. WM. HAYES WARD, D.D., OF NEW YORK.

IF it is a first duty to carry on missionary work energetically and enthusiastically, it is a duty scarce second to expend this enthusiasm and energy judiciously and economically. When, at the best, our Christian labors are so inadequate, it is most unfortunate if they should be wastefully exerted. A lack of Christian fellowship between workers not only diminishes the good fruit, but does absolute evil. The salt loses its savor, and the light becomes darkness. It is the duty of the American Home Missionary Society, and of all missionary societies, to avoid such conflicts by all possible means. The danger of interference exists, mainly, in small towns; and there it is often great, and the evil very serious. A community which could comfortably support one evangelical church is split up between half a dozen, at an expense to the missionary boards of many hundreds of dollars actually wasted, probably

worse than wasted. To such a community Christianity is not a bond of union, but a breeder of strife. Paul's indignant question, "Is Christ divided?" is shamelessly answered, "Yes." The quarrels, jealousies, bitternesses of the community are made the very product of its faith in Jesus Christ. That this frequent evil ought to be removed, needs no argument.

The evil can be removed only by mutual concession on the part of the denominations concerned. Our duty is to take the initiative.

If not in polity, we as Congregationalists, are nearest allied in faith and history with our Presbyterian brethren. The American Home Missionary Society has done well to seek an understanding first with the representatives of that denomination. If we cannot have co-operation with them, we cannot have it with any Christian body.

It is with great pleasure that we hear the report, made by Secretary Barrows, of the success of co-operation with that noble Church. The number of cases of interference with the Churches is gratifyingly small; and, we believe, will be lessening from year to year. We believe that few new cases will occur, except where there is a conflict of claim as to which denomination was the first to occupy the ground. It is a great step gained, if it is settled that in small communities prior occupation gives exclusive right. In the actual cases of conflict that remain, we urge that, as has been done in the past by mutual agreement, one church be given up, not grudgingly, but in a spirit of mutual deference remembering also, that it is better to suffer than to do wrong.

We recognize the difficulty that exists in dealing with such cases, owing to the fact that in the Presbyterian body responsibility is divided between the Board of Home Missions and the local presbyteries, whose judgment the Board may not feel at liberty to disregard. A local body may happen to be controlled by men not sufficiently alive to the spirit of comity, and over-ambitious for sectarian extension. One or two narrow men, in positions of local influence, may utterly thwart all co-operation in their district. But this cannot be frequent, though occasionally it may do much harm. We would, therefore, desire that the good understanding between the Secretaries of the Presbyterian Board and of the A. H. M. S. be supplemented, if possible, by an arrangement with the Presbyterian General Assembly; and we recommend that the officers of the A. H. M. S. be requested to memorialize our National Council, asking it to appoint a committee to confer with the General Assembly, and seek such action from it as shall, with the action taken by this Society, reduce the evil to its smallest limits.

We also recommend that the statistical report of these interferences, of which a summary has been given as to four States, be completed as to the Presbyterian denomination, and, if possible, extended to other denominations, that we may know just what is the extent of this evil.

We have heard with pleasure that the Secretaries have initiated correspondence with the Home Mission Boards of the Baptist, Episcopalian, and Methodist Churches, with a view to a more general interdenominational agreement. We trust that this correspondence will be prosecuted, and that a report of progress will be made at the next annual meeting. It is desirable to know just how far principles of comity can be agreed upon with these bodies. At present, except between Presbyterians and Congregationalists, our denominations all assume too much that no one of them has rights which the others are bound to respect. What we have in good part reached with the Presbyterians, is to be sought, by arbitration or by arrangement with their highest courts, with Baptists, Episcopalians, Methodists, etc. The evil cannot be overcome if denominational ambition is to be paramount. We trust that the ambition of the Congregational churches will be first to glorify Christ in the unity of the faith, even at the occasional sacrifice of that ambition which rests on denominational pride.

William Hayes Ward,
George S. F. Savage,
Samuel W. Dike,
Nelson Millard,
Thomas Todd.

ADDRESS OF REV. SAMUEL W. DIKE,

OF ROYALTON, VT.

I have asked the President to stop me exactly at the end of my ten minutes, and in this short time all I can do is to present some facts, with two remarks which, it seems to me, are needed to give proportion to our view of the dangers of our country and the way to meet them. But do not understand me as either ignoring or under estimating the serious character of the problem of the cities. I only wish to supplement what has been said by pointing to the country town, its needs and its relations to the city and entire country.

Look a moment at yonder map. Take the fourteen Northern States, from Maine to the Mississippi River and north of the Ohio River. This is the region of great cities and large towns, and in 1880 contained 25,700,000 inhabitants, or more than half the population of the entire country. Yet, in these densely settled States, there were more people living in towns in which the population of the entire township was less than 2,000, than there were in all the cities and towns of the same States having 4,000 or more inhabitants. There were a little less than 10,000,000 in towns of the latter class, and about 11,000,000 in those of the former. That is to say, even in these fourteen States, the popula-

tion in towns of less than 2,000 inhabitants exceeds that in all towns having over 4,000 by a round million. This statement is based on the actual figures for New England and Ohio and a careful estimate for the other States. Over a million were living in these smallest sized towns in New England in 1880; in round numbers, more than a million and a half in New York, or a number equal to the entire population of New York City in that year with half the people of Brooklyn thrown in; a million and three-quarters in Pennsylvania; 1,600,000 in Ohio, or over half its population; more than a million in Indiana; about a million and three-quarters in Illinois, and so on. Nearly five millions live in towns of less than 2,000 east of Ohio.

Other facts demand notice. There will be made next week at the General Convention of Congregational Churches of Vermont, an exhibit of the results of a careful statistical study of the religious condition of forty or fifty of these towns, covering two or three entire counties. This will show that thirty-six per cent. of the population live more than two miles from any church, and that the non-attendants upon regular religious services, which are less than half the population within the distance of two miles, increases to sixty-five and seventy per cent. beyond that limit. Other estimates for larger territories confirm the opinion that this fairly represents large sections of country. It will be easily seen, then, that the unchurched numbers in this nation are not in the cities, but in the small country towns. And we are to remember that to the growth of cities from immigration is to be added that larger increase which comes from a simple transfer of population from country and village to city. The difficulties of the work in cities are vast; but let us remember that there are advantages also. Recent events show, I think, that if evils increase in dense masses of ignorance and vice, we know where they are and can get at them. You have them in *corral*, and not scattered over the prairies and in the forests. I plead that we do not forget the gravity of the problem of the country town and its relation to that of the city. We undoubtedly need church enlargement in most cities; but if there is a church in the entire country to every 516 inhabitants, it is clear that the co-operation for which Secretary Barrows's report pleads, and which your Committee urges on, is needed in many quarters in small towns.

It is well known that the problem of the growth of cities, which has been greatly accelerated by the modern industrial system, is a grave one in other countries than our own. There must be a limit with us, both to immigration—and this may soon be approached, as it has been already in Boston and some other cities—and to the transfer of population from country to city. But this latter movement is more nearly the normal one. I have lately seen, from the *London Spectator*, an account of the report of the Secretary of Legation of France in Berlin to his own government, which

shows that both those great nations are alive to the perils from the rapid growth of cities. It is true that the element of immigration scarcely exists in these countries, but for all that there is a large common problem there, and here among us. I have not seen the report itself, but the great weight of its position seems to be given to a study of the rural populations as the leading source of the evils of too rapid growth of cities, and the place to apply much of the remedy. We may, perhaps, profit by their method.

Let me take the rest of my time for a suggestion by way of caution. We are familiar with the remark that Christianity is now repeating the experience of its early days, in that it works in a civilization of great cities, and that therefore its early method of concentrating its effort in the centers of population must be repeated. It is said that we must let our work radiate from great centers. My suggestion is this: Christianity meets very different civilizations and works under very different conditions in the early and later Christian centuries. This is the case in two particulars of present import. The civilization of the first centuries was a decaying civilization, in which the growth of cities had probably long passed the healthy point. And again, Christians then met everywhere utterly foreign religions, unless we except Judaism, which was strongest in the cities. The disintegration of the religious soil had gone farthest in the cities. For these reasons, Christianity necessarily began its work in the centers and along the great highways of the Roman Empire, and, as all new religions must, gathered its very first adherents one by one. But when it commenced work among the early Germans and kindred peoples, it as necessarily, and quite as wisely, began in the country. This was its course in England, when it came to stay. Indeed, this method has been the leading one in all that great Teutonic civilization, which is our own direct heritage. Mr. Freeman, if I remember aright, somewhere significantly tells us that while the Mediterranean peoples evinced a strong inclination to build cities, and live in them, and work from them, it has been the reverse with the Teutonic race, and especially with the English.

We should not overlook these things nor forget another fact. It is that we are, as a whole, let us still hope—for I think few will care to deny the claim—dealing in this country with a growing and not a decaying civilization, where the movement from country to city is still mainly wholesome, as judged by the best social standards. Cities may menace our institutions. But their peril may arise from our neglect of them rather than from their excessive number and size. And, again, Christianity does not now meet increasing hostility as it advances from the city into the country, but the reverse. Its strength is in these country towns. Its opportunities are there. It can still work along the line of political, and almost all other social movements, among our own and kindred races—that is from country to city.

I would like to speak a moment on this dominant law of growth in all societies that are socially sound, and of the lesson it has for us on this subject in the direction already indicated. But time forbids more than a single sentence. It is, that until the time of national decay comes, this law requires us to look to the country town and its homes—the latter especially, in back districts—for the larger part of the constructive work that builds cities securely and forefends their evils and those of the nation.

ABSTRACT OF AN ADDRESS.

BY REV. NELSON MILLARD, D.D., OF CONNECTICUT.

Dr. Barrow's paper has touched at its quivering quick one of the evil ulcers on Christ's Church—its sectarian division of forces. The advance of Christ's cause is retarded because too often soldiers of his army, who ought to turn their weapons only against the common foe, turn them against one another. Dr. Ward has said that the first great need is evangelization, and then Christian unity. I should rather say that we need Christian unity in order to evangelization. When the church is cordially united, then we may expect to see the work of the world's evangelization proceed with new rapidity and unprecedented success. . bolish the waste of men and money through sectarian divisions, and we may expect to see a united Christianity move forward to unexampled triumphs. And may we not believe that God means our land and our day to be the ones in which the great problem of Christian unity shall be worked out. I believe the coming question in politics to be temperance, in sociology the relations of labor and capital, and in religion Christian unity. And here in America can these problems, especially the last of them, be solved under our freer institutions as they cannot under the harder and more crystallized conditions of the Old World. Our prevailing American type of Christianity is the best the world has seen. So good a sample of the article has not been furnished since the first century; not even at the Reformation. For the type of religion that prevails here has steered clear of three shipwrecking rocks. It is not institutional; that is of the State. It is not formal; a thing of rites and ceremonies. It is not artificial; the fictitious manufacture of official confirmation at a stated and arbitrary age. On the contrary it is the religion of conversion, of spiritual life, of the Holy Ghost. It is vital, not mechanical. It honors the Holy Spirit, and He honors it. It has made our Protestantism other and better than that of Continental Europe. Dr. Strong has said, in his striking book, that Protestantism on the European Continent seems about as poor in spiritual life and power as Catholicism. This judgment seems just. Institutionalism, formalism, artificialism have laid upon European Protestantism

their paralyzing hands. Not even Scotland and England, benumbed as they have been by the institutionalism of State churches, have developed the free vital spirit of religion as it has been developed in this land. Now our Protestantism, which is thus vital, not mechanical, has in it that *spiritual* element and life from which Christian unity, which is the "*unity of the Spirit*," can grow. Institutionalism, formalism, artificialism, being mechanical, not spiritual, cannot be expected to develop the unity of the Spirit, "and so the bond of peace." On the contrary they are divisive. They foster ecclesiasticism, denominational pride, and exclusiveness. They make men sticklers for trifles. But a vital Holy Spirit religion draws men together in the unity of the Spirit. Our land is thus emphasizing the type of Christianity which tends naturally to Christian union, and all the more so when we reflect that the one great characteristic and predominating aspect of our American Protestantism is love and loyalty to Christ. The author of "*Ecce Homo*" proclaimed as the foremost principle of Christianity—the enthusiasm of humanity. Not so. That foremost principle is enthusiasm for Christ. It is not enthusiasm for ecclesiasticism or sect; for creed however sound; or doctrine however sacred; but enthusiasm for Christ. And now that master principle and feeling is unifying in its tendency. Drawing all hearts toward one mighty and common center, it draws them toward each other. We may regard therefore hopefully, the prospects of Christian union in this land of ours. I am proud of the vigorous and successful efforts which our Home Missionary Society has already put forth toward co-operation with other denominations. As regards Presbyterians the problem is already well on the way toward solution. And at the meeting last night it seemed as if it were as regards the Methodists. For what was that meeting? Why, it scarcely seemed as if it were any longer a Congregational gathering; it was a Methodist love-feast, camp-meeting, and roaring revival all rolled into one, and then not boiled down, but boiled up to overflowing! Yea, I believe and rejoice that our Congregationalism is catholic enough in its views of truth, and wide enough in its sympathies, to strike hands on one side with Presbyterianism, and on the other with Methodism, and thus to form the rallying point and center for a comprehensive Christian unity. God grant that it may do this, and that thus not only the waste of men and money may be abolished, but a burning scandal on the Christian name be removed.

PERIODICALS.

It seems necessary to explain that the Home Missionary Periodical Plan does *not* include the circulation of boxes, barrels, or packages of second-hand papers or magazines. We ask that when A, B, or C, has read his weekly or monthly paper or magazine with so much pleasure

and profit, he mail the same to a home missionary pastor who would heartily appreciate just that paper or magazine, but cannot afford the luxury. *The Home Missionary* counts it a rare privilege to be able to introduce the applicant to the source of supply. Please let this venerable monthly know what you have to give, and you will soon receive the name of a pastor who will gladly receive. Please remember that there are *children* in most home missionary families who would clap their hands with delight at the sight of *The Youth's Companion*, *Wide Awake*, *St. Nicholas*, etc.

The following table shows that out of seventy-eight applications, twenty-seven remain at present unsupplied. New opportunities will present themselves each month for those who wish to help the work in this way:

	Applications.	*Supplied.*
The Congregationalist	12	12
The Advance	6	2
The Independent	7	6
The Christian Union	9	7
The Christian at Work	1	1
The S. S. Times	1	1
The New York Observer	6	6
The Christian Advocate	1	1
The Christian Intelligencer	1	1
The Bibliotheca Sacra	3	1
The New Englander	1	0
The Pulpit Treasury	4	0
The Pulpit of To-day	2	0
The Homiletic Monthly	1	0
The Andover Review	2	1
The Popular Science Monthly	1	0
The Century Monthly	7	4
Harper's Monthly	8	5
The Atlantic Monthly	2	2
Littell's Living Age	1	1
The Brooklyn Magazine	1	0
Harper's Weekly	1	0
	78	51

I AM not in need of books and periodicals as suggested in the June *Home Missionary*, but I have a need which I am unable to meet. The young people in my field are being gathered in as never before in our work here. We have a meeting each week especially for the young. The exercises consist of prayer and praise, normal instruction in God's Word, and missionary exercises. The young people have spent most of their available means in furnishing the present meetings. We have a few books and periodicals in the way of a circulating library, but I want more good books, etc., for this purpose.—*Rev. R. W. Fletcher, Hart, Mich.*

I SEE by *The Home Missionary* that there is a chance of some magagines, etc., being sent to home missionaries. Allow me to say that I can make good use of anything in the way of reading matter among some sixty to eighty patients in the Miner's Hospital. I should be very thankful for some good books in German, Polish, or the Hungarian language. I want them now. I gave two New Testaments in German to men in the hospital last week, and one of them is nearly through it in one week. I could make good use of a few more. A Hungarian and Polander asked me to-day for something, but not in English. One could not speak English at all.

There are little children here as young as ten years of age, and old men on the verge of eighty. Little magazines for children would be very useful and of great service to me in this work. But among the patients are almost always well-read, intelligent men, who could make good use of the best articles in the *Christian Union*, *Bibliotheca Sacra*, or any other book. I visit among them two or three times a week. Here is an excellent place to do good. If you can assist us I shall feel extremely thankful.—*Rev. E. T. Griffith, Ashland, Penn.*

WILL you ask the readers of *The Home Missionary* to write me regarding denominational papers? I could use *The Congregationalist* or *The Advance*, after one reading, to good advantage.—*Rev. James E. Smith, Fort Smith, Ark.*

A NEW HAMPSHIRE lady offers *The New Hampshire Journal* for the use of some home missionary.

DON'T put any reading matter into your waste basket. If you are through with it, please send it to me, and I will gladly distribute it among many people who are too poor to provide any reading matter for themselves or for their children.—*Mrs. Mary A. Phifer, Cole Camp, Mo.*

HAVING noticed in *The Home Missionary*, that in some parts of the West second-hand papers are of little use, I want to say that I know that they are very gladly received by Rev. E. D. Murphy, 46 Catherine Street, New York. He is the pastor of the Mariners' Church, and these papers are put on board the out-going ships, and are eagerly read by the sailors when far from land for months, and are the means sometimes of untold good to the readers. Time drags with them, and is often passed in card-playing and other occupations no better. Surely placing good reading matter in their hands is home missionary work, and dates make no difference with them.

For further information please communicate with Rev. E. D. Murphy, or send your papers without, and you may be sure of a thankful acknowledgment.—*A New England Friend.*

I AM just in from an "out-station," and my heart is rejoicing over

your valuable present of books. They are just what I most needed. I shall put the name of the kind donor in each book, and when it was given to me. I feel deeply grateful. I shall peruse them, and use their information to the glory of God.—*T. C. Johnston, Memphis, Mo.*

A MISSIONARY OUTING.

On the 26th of May, at Detroit, I went on board "The Toledo," a steamer of the "Ward" line, to spend my summer vacation in the Upper Peninsula of Michigan in work and change. On Sunday morning I landed at Lake Linden, disappointing an audience which was awaiting me on Saturday evening at the "Atlantic Mine." Brother Savage received me cordially, and invited me to preach to a unique congregation, containing many more men than women. The two deacons are live men, and the growing church is awaiting the new edifice soon to be built. I have often been prayed for when I was going to preach; but here was a man who prayed for me so minutely and heartily that I had to wipe away a tear that started in my eye. He just meant me to have power. I felt he did, and the power came as I expounded Bozrah's Conqueror, "mighty to save." The same day I went to Calumet, where Brother Higgins gave me a warm welcome. On Children's Day I addressed a large audience containing many children. Although I was the only speaker, the pastor limited me to fifteen minutes; and, owing to the necessity of what Hampden would call logical conciseness, I said more in fifteen minutes than I should have said in thirty had not the pastor placed me in a compressing machine.

On "The Toledo" I invited twenty young colored men, on their way to Duluth, to sing a hymn, which they did with those mellow tones peculiar to their race. I then addressed them on the "one thing needful"—what it is, how to get it, how to know we have it, and how to use and increase it. Then, as a little dessert, I told them a racy anecdote, which caused a burst of laughter rather unusual at the close of a sermon. On my way back, in the "Samuel Hodge," I held service on Sunday afternoon. The captains were delightful men, just as ready to hear as I was to talk. God bless Captains McKinnon and Morley! I should be gratified to hear of both being promoted to larger vessels, and they would be equally pleased to learn of my prosperity. I must not forget the chief owner—Mr. Ward, of Detroit—who, at the request of Capt. Johnson Vivian, gave me a free pass up and down, thus saving $32 to the slim purse of your home missionary.

I lectured at Calumet, Lake Linden, Atlantic, and Houghton, on "Eloquence and Orators." Lake Linden gave me a collection of $18, surpassing that of the mother church at Calumet: so I place the amaranth on the fair brow of Linden. Brother Higgins is also toiling at Red

Jacket, adjoining Calumet. Here we shall soon have a mission church. The elders think we are not quite ripe; but I think the elders are mistaken. Let them sing, "Give to the winds thy fears!" and "Launch out into the deep." One of our leading men here could keep a missionary himself, and would not feel the charge. His excellent wife invited me to lunch, and I wondered how I should answer if he who employs several thousand men were to propose that I begin a new mission at Red Jacket. I was resolved not to refuse if asked, as this would vex our good Superintendent Warren. The agent's mind, however, must have been pre occupied, for he did not even propose!

On Sunday morning, June 6th, I preached in Pastor White's church, at Hancock. I am glad I do not have to prepare two homilies a week for this refined and literary congregation, who absorb like so many sponges! I felt it was good to be there. This is the strongest church in the Upper Peninsula, and its beloved pastor is a man who combines mental culture with mental vigor—a happy union.

I have reserved one sad thought for my last. Between St. Ignace—my former church—and Houghton, a distance of nearly 300 miles, we have no Congregational church. I propose that a Congregational circuit be formed, on the Methodist plan, and call it "The Macedonia Circuit." Judging from the $57 given me for my lecturing, I think to a missionary who needed only "a table, lamp, and Bible," these scattered people would respond; indeed they would welcome any missionary whom the committee might send, who had anything to say and knew how to say it, having

"A yearning pity for mankind,
A burning charity."

I would add that, to me, "change of work is as good as play"; for I have returned home fresh as a daisy, and thankful to God for a pleasant outing.—*Rev. Richard Wrench, Maybee, Mich.*

FROM OREGON.

BY REV G. H. ATKINSON, D.D., SUPT.

Our General Association held its thirty-eighth Annual Meeting at Salem on the 10th, one week before the appointed time, by request of the inviting church. The change diminished the attendance and disturbed the programme, but the sessions and services proved to be spiritual and helpful every way. Papers of marked excellence were read, and vigorous discussions were held. Home Missions had the central place while Foreign Missions came into view at several points, clearly and in strong outline. It is a pleasant fact that all work together in both and that they will do so more and more in the future. It is true that

prayers and toil and gifts to one, add to what is planned, done and given for the other.

Our five Auxiliary Associations have become recognized factors in their own fields. We trust that mutual and energetic co-operation will mark the new year upon which we now enter. Harmony of views and purposes prevailed to the end. Our gains in membership reported were much larger than during any previous year. More revivals were enjoyed; more conversions noted; more churches formed; more prayer-meetings, Sunday-schools, out-stations and institutions of learning were in care and progress than ever before. One more church has become self-supporting. Our home missionary motto for the new year is John 16: 8–11: "The Work of the Holy Spirit in Conviction of Sin, of Righteousness and of the Judgment." It was welcomed at the home missionary prayer-meetings, as the key of our work and the only assurance of success for the new year. The number of churches on our list has increased to more than eighty, two of which are German, three Swede, and two Welsh, and the number of members to about 2,500. The number of pupils in the Christian academies and colleges and ladies' halls under our care wholly or in part during the year have been 500 or more.

TOO GOOD TO LOSE.

In the *Advance* for June 3d, you will find a full statement from which I quote the following: "On one of the thousand Islands of Puget Sound in the center of eight counties wholly destitute of any higher educational advantages, and having a population of over 16,000, is a little community intensely in earnest in this matter. The people of this island have recently offered us a fine building, well adapted for academy purposes and twenty acres of land, *provided* we as a denomination will raise an endowment of $10,000, with which to start the school. The money with which to purchase the building is all subscribed, and bond for a deed has been given. The property is worth at least $5,000, and not one of the forty persons who subscribed for its purchase is a Congregationalist; and yet they say to us as a denomination: "Take the property and give our children the benefit of a good school, that they may not grow up in ignorance." Was ever a finer opportunity offered for doing good than right here?

I know that to people who live in the midst of well-endowed institutions this may seem like a very small beginning; but it is a *beginning*, and it means everything to us. It means just the difference between strength and weakness, success and failure. To improve this opportunity is to place our work upon a solid foundation, and to insure to all future generations a blessing as enduring as the snow-capped mountains which surround us."—*Rev. C. C. Otis, Supt. Western Wash. Ter.*

[Mr. Otis is now in the East trying to raise the necessary funds for this institution. The bond for the deed expires September 1st. So that whatever is done must be done quickly. Is not this too good an opportunity to lose? Contributions for this most worthy cause may be sent to the treasurer of the A. H. M. S., Bible House, New York City.]

THE HOME MISSIONARY

has been giving us recently a greater variety of interesting matter than usual. The fifty-eighth volume of this most excellent periodical closed in April. For nearly three-score years it has, by its monthly visits, kept its readers informed of the spiritual needs of the waste places in our country, and of what was being done to supply them. It has pleaded the cause of the feeble and infant churches in the new States and Territories, and chronicled the advance of population and the kingdom of God toward the setting sun. It has called upon the churches for the funds necessary to explore the frontier settlements and to man the infant churches with an educated ministry. The work it advocates has grown in importance and volume with the growth of our country and the passing years. It never has been greater or more pressing than it is to-day. Great interests are at stake in our national life. Nothing but the leaven of the gospel, working in all grades of society, can effectually shape our national life, make us a homogeneous people and save us from the perils that threaten our social state. The new settlements; the immigrant population; the neglecters of public worship in our cities; the feeble, struggling churches all over our land, need to be visited and cared for and to have their needs voiced forth to our churches with joyful reports of progress made. This work the Home Missionary Society seeks to do, and its organ, the *Home Missionary*, monthly tells us of the work. No enterprises attempted for the good of our country surpass in real importance and thrilling interest those connected with the work of Home Missions in all its departments, including the work for all of the races. Our missionary magazines deserve a prominent place in our reading.—*New Hampshire Journal.*

INCIDENTS.

The only stirring incident I have to report this quarter is one altogether too stirring. Early in the year my new horse, "John," taking fright, ran away, smashed my wagon against a fence, severely sprained my right wrist, and contused my brow, disabling me for upwards of a fortnight. For this bad behavior "John" was promptly sold and turned into a drawer of wood. He has no longer the honor of carrying the

Lord's prophet to preach the Word, but is degraded to the rank of a servile "Gibeonite."—*Michigan.*

When we first fell in with Happy Jack he was one of the roughest imaginable, even in a mining camp. He had ceased, however, at that time, to drink. But he never thought of going to church. Gradually he has developed into a pronounced Christian, and is very useful to us, taking an active part in our weekly meetings. Lately, at a public lecture given by him in the church, he said: "People say I am getting very religious and churchy. I am, and I mean to be." He is a man of some education, with a good memory, and the boys like to hear him. He owns a fine ranch, adjoining the town. He is publicly pronounced as to his religious condition, and a great contrast, in this respect, to what he was when we found him.—*Colorado.*

A father whose children attend the Sunday-school volunteered to supply it with the necessary periodicals and lesson-systems, as it had been the means, under God, of saving his boys, who had been Sunday base-ball players.—*Missouri.*

A few days ago one of the best Christian men here, mild, quiet, peaceable, and generous, and an earnest supporter of the new church enterprise, was, utterly without cause, knocked down and brutally beaten about the head by a rival in business, whom he had repeatedly befriended. This will give some idea of the difficulties with which we and all Christian workers here have to contend.—*New Mexico.*

We have the common difficulty to meet—absorption in material things—and yet, we are thankful to say, there are some who have a real interest in the welfare of the church. The store which was open on the Sabbath, a year ago, is now positively closed to all on that day. One young man who came recently seven miles to trade on the Sabbath could not induce the proprietor to open the store, and so staid in town all night, attended the evening meeting, and did his trading in the morning. It was remarked in my hearing, recently, that the morals of the town had visibly improved. It has become disreputable to attend the saloon; the influence of the church is evidently felt.—*Dakota.*

I have recently baptized a young lady who had become well known in the community as a trance medium. Her conversion was unlooked for, but none the less precious. It seems that the young lady had given a promise to a dying relative that she would, when converted, join the Congregational Church. This was in Boston, Mass. She has fulfilled her pledge, and gives evidence of a true change.—*California.*

One new-comer we greatly enjoy. She is a music teacher; but withal, she is a refined and active Christian lady, born and educated in Vermont, and bringing the sturdy Christian principles which character-

ize the better element in the New England Congregationalist churches. She is a willing worker in Sunday-school, and also in prayer-meeting. Oh, that the Lord would send us a few more such! How much of comfort and strength they bring to the heart of a Western pastor!—*Nebraska.*

We have recently lost by death, after a lingering illness through a cancerous affection, one of our most efficient and helpful women, Mrs. Varney, our organist, and, until recently, the President of our Ladies' Aid Society. From the time that it was known that her life was so threatened until the day of her death her sickness cast a dark shadow over all our church work. The loss of such an one is felt deeply in our small community. We miss her at every turn. Her place will not be easily filled. But there are some things connected with her sickness and removal which furnish occasion for thanksgiving and praise. Her death was the "death of the righteous," and her "last end like his." The room where she lay wasting away became radiant as the ante-chamber of heaven. Though at first there was the unsatisfied questioning "Why must this be? Is it right? Is it kind?" yet, weeks before the end, she expressed her feelings in the words, "I can now heartily say, 'Father, thy will be done'"; and at the last for days she seemed to be upon the border-line of the spirit world. The testimony thus given to the truth of the Christian religion and the sufficiency of God's sustaining grace was most convincing. She rests; but we trust the fruitage of her life and death will not be *all* soon gathered.—*Minnesota.*

TO CONGREGATIONALISTS.

SOUTHERN KANSAS.

Why stay in the East when there are so many openings in the West? We cordially invite you to come to our beautiful country. Professionals, merchants, and mechanics contemplating coming West would find a very desirable location at Severy, Greenwood County, situated at the junction of two excellent railroads—the Atchison, Topeka & Santa Fe and the St. Louis & San Francisco. Our young city has a beautiful location, surrounded with a rich farming country from twelve to twenty miles from any other town. The extension of the Atchison, Topeka & Santa Fe Railroad south this summer will probably in the near future bring machine shops, and a round house to Severy, as the town company owns over 100 acres of the town site, and its share-holders are chiefly connected with the Atchison, Topeka & Santa Fe Company. We have a $6,000 stone school building and employ four teachers; we have two church buildings—Congregational and Methodist—and two oth-

ers are expected this summer. There are two lumber-yards and several stone buildings in course of erection. A large dry goods, merchant and general clothing establishment would do well here; also various other branches of business. A wagon factory and farm implements are much needed. A good brick burner would find an opening. Any other information required will be sent to any one upon application to *Rev. John S. Embleton, Pastor of the Congregational Church.*

WHERE IS THAT "GOOD FRIEND"?

We have succeeded in nearly completing our church, so that it is quite comfortable. It is not ceiled, but we go only as we can pay. Would you be willing to make mention of our church in the next *Home Missionary*, with the request that some good friend donate us *a bell* weighing 500 or 600 pounds?—*Rev. C. M. Bingham, Daytona, Fla.*

Rev. J. G. Aikman, Red Cloud, Neb., wants some "good friend" to send him a *Cabinet Organ* to help on the good work.

HOW IT LOOKS TO AN EASTERN VISITOR.

Yesterday I was at Columbus, Nebraska, for half a day; a typical town of the Plains, and I wish to use it to point a lesson most vital to the missionary interests of the land. The East is slow in appreciating the condition of this land beyond the River, and there is criticism among those unfamiliar with the facts and their relations, because there are so many churches in these towns. There are, doubtless, exceptions, but I have never met them, and they would only prove the rule.

Columbus shall furnish the facts, simply because I was there yesterday, and they are freshest. There is nothing exceptional in it. There are twenty-seven hundred inhabitants and nine churches. This seem out of proportion to a New Englander, and would be in an Eastern village; but let us see. They are Roman Catholic, German Catholic, German Reformed, Lutheran, Mormon, Congregationalist, Presbyterian, Methodist, Baptist, and four Armenian Christian churches. But there are in the town, which is only a village in appearance, seven physicians, fifteen attorneys, two banks, two large flouring mills, six hotels, twelve saloons, and eighty-eight business houses. Some of the hotels are surprisingly good, and the business houses have a trade that would astonish many a Massachusetts trader. How can these things be? Where is the patronage of these merchants, hotels, physicians and attorneys? In the suburbs largely. There is not another hotel, merchant, doctor, lawyer, minister, within twelve miles, on the average, in any direction. In every such town, even in a much smaller town of this character, there should

be each of our four great national churches represented; and, if there could be found the men to appreciate their relation to the country about them, as our own pastor, Rev. Mr. Rice, of Columbus, does, the East could afford to assist with cordial missionary benevolence these struggling churches.

When Nebraska, the Keystone State of the Plains, shall have developed her ranches into farm land, her farms into towns, her towns into residential centers, then she will ripen the missionary seed-sowing of to-day into Christian character and religious heroism as marked as that of Iowa, whose righteousness adorns the Western country with numerous virtues.—*Rev. A. E. Winship, in the Golden Rule.*

LOCKED UP.

When the cloth ceiling has been put up, and the walls plastered, and the pulpit and pews put in, our house of worship will be complete. It has good looking windows and doors, and looks well *as far as it goes!* I think if some eastern friends could see it locked up for want of funds to go on, remembering that it is in sight of the Mexican border line, and in the midst of a population greatly needing its influence, these walls would be finished, and pulpit and pews would appear. A small sum, say $150, would do a large part of this work.

I was pleased with a recent letter from Magdalena, Mexico, to me, asking for light on a matter of Christian faith. I think the writer is a Protestant, with early Roman Catholic training or surroundings. I expect to see him in a few days, and hope to be of some help to him.—*Rev. Robert T. Liston, Nogales, Arizona.*

ONLY "GOING HOME."

The power of the Spirit is in our midst; souls are being converted to God, and back-sliders reclaimed. The membership is being stirred up. May the Lord continue the good work. Never in the history of Atlanta has there been less feeling in regard to denominationalism. Perfect harmony exists among all classes of Christians. This is the outcome and the blessing of Mr. Moody's work here.

Last Saturday morning the angel of death entered our number, and removed one of my young men, who, about one year ago, was converted under my ministry. I baptized him and received him into the church. His life was an example to every young man in my church. He was a faithful, devoted, earnest, Christian worker. He was confined to his bed with the measles, which disease has been very prevalent here; being very delicate in health, in his case it proved fatal.

Saturday morning I told him he was sinking fast, and, if he had any

message to leave with his friends, he had better do so now. He called all his loved ones around his bedside, and, mentioning each by name, he bade them good-bye. He told us he was going home to heaven to be with Jesus, and begged us all to meet him there. He then folded his hands across his breast, sang a verse of "Jesus, Lover of my Soul," and his work on earth was done. The angels took his spirit to the better land. Since his death a brother and sister have given their hearts to the Lord, and will soon join our church. His father and mother and a married sister, also an uncle and aunt and two cousins, have given me their names to propound before the church. Three young men who were with him during his sickness made up their minds to lead a Christian life, and joined the church last Sunday night. There are more to follow.— *William Shaw, Atlanta, Geo.*

A NOVEL MUZZLE.

My field has been Eskridge and Waushara. The church stations are eight miles apart. The time embraced in this report is just three months—January, February and March. On January 2d a cold wave came down on us, lasting, with little mitigation, all that month and well into February. Across the railroad track, about half a mile from where I write, fifty cattle had their mouths frozen up; so encased that they could not open them to eat, and the owner had much trouble in breaking this unexpected ice muzzle. He said he never saw it so before. Thirty-nine of his fat hogs died in one night from the cold; they crowded up in a heap, and perished by frost and suffocation. Another man lost sixteen head; and so on. No one of the human family froze to death in my field, though many were sick from cold and exposure and lack, and several have died from the effects of it all. Further west numbers froze to death outright, and the loss in cattle was very heavy. Through all this our Waushara and Eskridge Sunday-schools and preaching services kept steadily on. I frosted both feet, I don't know when, or how, but probably in night rides. Have about "got over" it; did not slacken my driving speed at all.

At Waushara, we held something over three weeks of special meetings. About thirty were more or less influenced, and pledged themselves to serve the Lord. This is the largest revival in the history of that church. We have had quite a line of Sunday-schools in connection with our work with very good results, on the whole. Waushara has had the best year in its history. The attendance has been good, and in fair weather the room has been "too straight" for the audience, many standing. I rode on runners six weeks; something very unusual in this section. My sleigh broke down on the prairie once in the cold-wave period. Night was coming on, and no house near; but we literally "pulled

through," (my horses never falter) and found a place to lodge in before dark. Had I been on foot and alone I might not have fared so well. Our people are not prepared for such weather; hence there has been much suffering and loss. This has affected the temporal things in all our churches.

Spiritually, Kansas has had an unusually good year; additions and spiritual growth are beyond any in its history. But in losses by bad crops, and by extremely cold weather, it has had an unusually bad year. The winter wheat now up has suffered all over our State heavily, by the cold, making a rather blue prospect ahead.—*Rev. G. E. Northrup, Eskridge, Kas.*

WHO IS MY NEIGHBOR?

* * * The essential question is, Ought the local church to revise its methods in behalf of these outlying neighborhoods?

We say, Yes; because the gospel is not preached there, and because there are souls there to be saved. Sinners do not seek for salvation till the gospel is presented to them. "They love darkness rather than light." All the motives that lead us to call after any men as men bid us not neglect these men. These neighborhoods are dangerous to the State. In some towns they contain a majority of the voters. In many towns they hold the balance of power between parties. They can, and they often do, dictate the policy of the town. They can be, and they often are, represented in our legislature. They hold the balance of power in the State. According to the ordinary working of parties, they can easily be represented in the national legislature. But these are non-progressive neighborhoods. They have fallen behind educationally as well as religiously. They oppose progress. They hinder reform. They threaten some advances already made. They need to be educated morally. The Decalogue, and the Sermon on the Mount, and the Golden Rule, and the declaration of Jesus, "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have eternal life," need be sounded in their ears and be set forth in life for their instruction. They need be educated politically. The great principles of the Hebrew law need be expounded to them and compared with our bills of rights and frames of government. These it was that gave force and victory to the English revolution of 1688, and near a century later to the American revolution; and these need be restudied and reinterpreted, in the light of late historical research and recent social developments, to all the American people, that new States and the whole incoming flood of foreigners may be saved for regulated freedom and peace and prosperity.

These neighborhoods are dangerous to the nation. We have already

seen that they may place their representatives in the national capitol. They will certainly send representatives to the great cities and to the great West. It will be a sad day for the cities when their recruits from rural America shall be as ignorant of Christianity and as hostile to it as are many of those from other countries.

. . . What are the neglected portions of Vermont to do for the new West if the churches continue to neglect them? Men and entire families are continually going from these neglected neighborhoods. Consider what they are to carry. Not a love for the gospel, nourished by the experience of its power. Not the abiding faith in the power of righteousness, which comes from the teachings of the gospel to some who do not receive the gospel. Not the enlargement of heart and mind that comes from the contemplation of all men as the children of one Father. But in place of these they will carry a disbelief of the Bible, a belief that righteousness is a pretense and religion a delusion; they will carry a supreme desire for money and place, and the doctrine that a man is worth what can be got out of him. What kind of States will such men build?

. . . If America and Vermont are to be saved, they are to be saved through the churches, for the State as such has no regenerating power. And society has no permanently regenerating power save in the Church. If these dark portions of our State are to become light it must be through the gospel furnished by the churches. The two-fold commandment is, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind; and, Thou shalt love thy neighbor as thyself." Are not these neglected ones our neighbors?—*Prof. Edward Conant, in the Vermont Chronicle.*

WOMAN'S DEPARTMENT.

"She hath done what she could." What she could, not what she could not do; not what she thought might be done; not what she would like to do; not what she would do if she had more time; not what somebody else thought she ought to do; but what she could.—*W. A. Shipman.*

WOMAN'S HOME MISSIONARY ORGANIZATIONS.

EXTRACTS FROM THE SECRETARY'S ANNUAL REPORT.

Maine.—"We feel that we have every reason to be encouraged, and we are sure that it (the woman's organization) was *a wise thing to undertake.*

"At the outset we met with many difficulties, and some opposition.

The feeling that it was unwise to multiply woman's societies was strong, and failure was predicted. It has always been the manifest destiny of woman to be a burden-bearer, and evidently she was intended to be a helpmate; but in this case it has been fully proved that nothing has been left undone by the churches, because she was trying to do something by herself. On the contrary, the general testimony has been that since our Society was formed, the churches have been stimulated to a more active interest, and have increased their contributions."

Maine reports seventy-eight Auxiliaries.

New Hampshire.—The New Hampshire Female Cent Institution has about thirty-four hundred members. It numbers ninety-eight Auxiliaries, or branch societies. It seems to be an institution blessed and prospered of the Lord, and of long continuance, having passed its eightieth year. Receipts of the past year, $1,700.

New York.—The Woman's Home Missionary Union of New York State is in its third year. It has now sixty-three Auxiliaries, and raised last year $1,674.17. Of this amount The American Home Missionary Society received $408.16; The American Missionary Association, $510; The Congregational Union, for parsonage building, $411.14; The New West Education Commission, $308.13; The Congregational Publishing Society $15; while the State expenses amounted to $21.74.

The present year closes the last of October, and it is hoped $2,500 will be raised.

The meetings of the Auxiliaries are conducted in various ways, but usually one hour at least is spent in devotional exercises, and studying the needs of our land. Interest in these meetings has been greatly promoted by bi-monthly letters from three of the teachers supported.

Ohio.—Ohio reports healthful activity in the various branches of missionary labor. Cash contributions have advanced thirty per cent. over the previous year. Ohio emphasizes the value of our missionary literature. Large quantities of leaflets have been distributed with good results, and the opinion is added that the National Society furnishing the most valuable and most abundant free leaflets will receive the largest contribution from Ohio.

Ohio has fifty-four Auxiliaries; and her receipts last year were $2,402.14.

Illinois.—Illinois has just held her first annual meeting, and reports fifty-one Auxiliaries and $5,328.49 contributed for home evangelization.

Michigan.—Michigan has our earnest sympathy in the loss, during the past year, of the President of the Woman's Home Missionary Union Mrs. Leroy Warren, a woman greatly beloved, whose example of untiring devotion and cheerful self-forgetfulness was a stimulus to all who

knew her. Her mantle has fallen upon the remaining officers, in whose hands the work has prospered, so that they are able to report fifty-nine Auxiliaries and the sum of $2,725.77 raised in the year. Their courage has risen to the *aim* of $4,000 for next year. They rejoice in the conviction that "Interest in the work is gaining among the women of the State, and will increase as they come to know and realize the great needs and demands of the hour."

Missouri.—The Missouri Woman's Home Missionary Society is but one year old and reports ten Auxiliaries. Perhaps no other State does better in proportion to the number of its self-supporting churches. Of the eighty-one Congregational churches, over seventy are dependent more or less upon aid from the National Society. The Secretary writes: "I think that in almost every church the women are at work; but as every dollar they can raise must go into their own church, they do not report to the State Society. A cash statement does not fairly represent the women's work. This is not worthy the name of Report, but states our situation, and we hope to grow to reports before long. 'Oh! woman, great is thy faith; be it unto thee according as thou wilt.'"

South Dakota.—This is frontier home missionary ground. Of the eight Congregational churches, four are self-supporting, yet they number five Auxiliaries to their Woman's Home Missionary Union. Their force is principally expended on the needs immediately about them, reserving as a special luxury the privilege of helping the national cause outside of their own State. They are engaged in a hand-to-hand fight for the cause of truth and a pure religion, and what they do give in dollars and cents represents vastly more than in the East, of devotion, and interest, and self-denial.

North Dakota.—"Hold the Fort" seems to be the watchword for North Dakota. We see the signals waving over these vast prairies in all directions. Reinforcements are coming in slowly but surely, and there is every reason for thanksgiving and praise. In Harwood *every woman* in their country neighborhood is a member of the Woman's Home Missionary Society. They report nine Auxiliaries.

OUR FOREIGN POPULATION.

BY MRS. H. M. SHELTON, SECRETARY.

At the late meeting in Saratoga of the American Home Missionary Society, the subject of our work among the foreign population thronging our shores filled a large place; their numbers and growing political power in our large cities; their numbers and molding influence too in their more scattered condition throughout the Western States. Particularly in the woman's meeting of June 2d was this subject made

prominent *as a practical point*, and the support of the Society's work among foreigners was offered to the woman's organization, as a special object for their efforts, prayers and contributions. Let us, by God's grace, be instrumental in the conversion of these multitudes of strangers to a pure Christianity, and we shall thus best solve the problem—"What shall we do with the foreigners?"

One State Secretary, in giving report of home missionary work done, says: "The Bohemian Mission has diverted some contributions from the National treasuries, but no one can question the importance of sustaining that work. Better expand than cripple or weaken it." The Bohemian Mission is a part of the general work of the American Home Missionary Society. To it we appropriate thousands of dollars annually. Now why should not all the funds given to this work pass through the hands of the Treasurer of the American Home Missionary Society? All will be appropriated according to the wish of the donor.

The receipts and disbursements of the Society will be justly increased and the individual churches and States will be accredited with a nearer approach to what they are really doing for home missions.

GOOD NEWS FROM IOWA.

Born at Marion, June 4th, 1886, "The Woman's Home Missionary Union of Iowa." This infant of a day will soon call for supplies needed for its growth. All doing well.—*T. O. D.*

HOME MISSIONS THE HOPE OF OUR COUNTRY.

The above is the title of an inspiring little leaflet published by the "Minnesota Woman's Home Missionary Society," of which Mrs. E. S. Williams is the President; Mrs. H. L. Chase, Secretary; and Mrs. J. N. Cross, Treasurer. The following brief extracts will be read with interest by those connected with similar organizations:

. . . Do the women of all our churches understand that we divide our contributions with four societies now—the American Home Missionary Society; the American Missionary Association; the American Congregational Union and the New West Education Commission? Please repeat over these names, study what they mean and consider how far reaching our gifts may be. Taking in one hand our home work, we reach from the island-studded shores of old Maine to the orange groves of Los Angeles on the Pacific coast. There, linking hands with our sisters of the Woman's Board, we help carry around the globe the bless-

ing of the gospel, which is everywhere the joy and help of woman. Are we adding to our Auxiliaries? Are more women interested in the work this year than last? Are our contributions increasing? . . . Some of you say: "How can we keep up so many meetings? We are few, scattered, busy; our means are small; we have so much to do for ourselves; the women are not interested; they will not come and help us." Dear sisters you do not need many meetings. Doubtless you already have a sewing society or an afternoon prayer meeting; graft upon that your missionary meeting. Sew and plan, pray and study about missions, both home and foreign, in one meeting. Every interest outside your own church is some sort of missionary work. Let your hearts grow large in every direction. . . . Persuade your pastor, if he has not already persuaded you, to revive the old-fashioned missionary concert. It need not be one bit dull. Have the sweetest singing and freshest talks you can get, and never forget the contribution box; for "to give is to live." Often our great duty—and a trying one too—is to teach those about us to love this work.

THE AMERICAN HOME MISSIONARY SOCIETY.

This Society, which we most affectionately and appropriately call "the dear mother of us all," does the foundation work in all our country. She sends the missionary to the settlers in the new town and on the prairie, gathers them together for the first church and pays the bills. until they can shoulder the burden themselves. Nearly all our Minnesota churches have started into life and been for several years under her fostering care. Indeed we have now but thirty-seven self-supporting churches, while one hundred and fourteen are still nurtured by this Society. She has expended in this State more than half a million dollars. ($541,174.) We have returned in our contributions less than one-eighth of what we have received. ($60,317.) What a debt remains unpaid! A debt, too, of the most sacred honor. For sixty years this brooding mother has thus generously nurtured her swarming children.

With a foreign population of 15,000,000 and a tidal wave of immigration constantly pouring in on us, bringing the heathen to our very doors, with Mormonism, Socialism and Intemperance blighting our best interests, with the dangerous classes massing in our cities, with hireling hordes corrupting the ballot-box and angry strikers warring on property rights, do we not intensely need the welding power of the gospel in our midst? Is it not the one solvent of all earth's most serious questions? Shall we not help this potent society to send its messengers to our western towns and to the poor and ignorant masses of our cities?

. . . In round numbers there are 100,000 Christian Congregational families in the United States. The Home Missionary Society

issues 25,553 copies of its magazine. Into 70,000 Christian Congregational families no home missionary literature finds its way. Are you among the 70,000? · · · Ignorance of the working of these societies is the chief cause of lack of interest in the work of Christ's kingdom in mission fields.

WOMAN'S STATE H. M. ORGANIZATIONS.

New Hampshire Female Cent Institution, org. 1805, Miss Annie A. McFarland, Concord, Sec.

Minnesota Woman's Home Missionary Union, org. 1872, Mrs. H. S. Chase, Minneapolis, Sec.

Nebraska Woman's Home Miss. Soc., org. Oct., 1874, Mrs. E. H. Baker, Sutton, See.

Maine, Woman's Missionary Auxiliary, org. June, 1880, Mrs. Levi L. Paine, Bangor, Sec.

Michigan, Woman's Home Missionary Society, org. May, 1881, Mrs. Mary B. Green, Olivet, Sec.

Kansas, Woman's Home Missionary Society, org. Oct., 1881, Mrs. S. F. Armstrong, Topeka, Sec.

Ohio, Woman's Home Missionary Society, org. May, 1882, Mrs. Flora K. Regal, Oberlin, Sec.

New York, Woman's Home Missionary Union, org. Oct., 1883, Mrs. C. C. Creegan, Syracuse Sec.

Wisconsin, Woman's Home Missionary Society, org. Oct., 1883, Mrs. C. Matter, Brodhead, Sec.

North Dakota, Woman's Home Missionary Society, org. Nov., 1883, Mrs. Rose A. Davis, Walcott, Sec

South Dakota, Woman's Home Missionary Union, org. Sept., 1884. Mrs. Joseph Ward, Yankton, Sec.

Connecticut, Woman's Home Missionary Union, org. Jan., 1885, Mrs. Wm. H. Moore, Hartford, Sec.

Missouri, Woman's Home Missionary Society, org. May, 1885, Mrs. E. P. Bronson, 3100 Chestnut St., St. Louis, Sec.

Illinois, Woman's Home Missionary Union, org. May, 1885, Mrs. J. H. Dixon, Chebanse, Sec.

Iowa, The Woman's Home Missionary Union, Org. June, 1886.

AMERICAN COLLEGE AND EDUCATION SOCIETY.

Rev. John A. Hamilton, D.D., *Secretary*.
10 Congregational House, Boston. James M. Gordon, Esq., *Treasurer*.

[Money may be sent to James M. Gordon, Esq., Treasurer, No. 10 Congregational House, Boston; or to Rev. Alexander H. Clapp, 34 Bible House, New York.]

Our Grandchild.—The way in which the American Home Missionary Society helps all other good things, and is in turn helped by them, is notably illustrated in Dakota.

Being so early on the ground, the Society not only secured the founding of more churches thereby, but she set her mark on other things as they were forming, thus making Dakota a desirable place for good men to live. And so they come in great numbers. But men who love churches, and especially Congregational churches, love also schools and colleges. Hence Yankton College, plainly the child of the churches; as such, drawing pupils from Christian homes; and so it has material easy to train for Christian work. It is the most natural way; indeed the only way, to have Christian influence predominant. Not how little, but how much time can be wisely used in Christian service.

The Faculty did not need to urge the forming of a prayer-meeting. It established itself the first week of the first term, and has never failed since. Then, in quick succession, the "Christian Association," regular reports from mission fields, Sunday-schools, and prayer-meetings in outlying neighborhoods, regular services in a mission church, and occasional Sabbaths with prisoners—occasional because the jail is sometimes empty.

Thus, at the end of its first four years Yankton College has a full round of Christian activities.

But what return to the American Home Missionary Society? In the college classes two already, who will be fully equipped and preaching within four years, and others coming on in the preparatory classes, not to speak of the many more whose entire life, spiritual and intellectual, has been quickened by Yankton College, the grandchild of the American Home Missionary Society.

APPOINTMENTS IN JUNE, 1886.

Not in commission last year.

Rev. Charles L. Corwin, Auburn, Cal.
Rev. Adam L. Rankin, South Vallejo, Cal.
Rev. Frank E. Butler, Plankinton and vicinity, So. Dak.
Rev. August Wurrschmidt, Huron, So. Dak.
Rev. Thomas J. Pearson, Six Mile, Kan.
Rev. John Wenstrand, Keokuk, Iowa.
Rev. Joseph F. Kellogg, Tyrone and Hartland, Mich.
Rev. E. C. G. Lundquist, Manistee, Mich.
Rev. John Hagstrom, No. Springfield, Mo.
Rev. R. W. Graham, Coolville and Center Point, Ohio.
Rev. Andrew H. Chittenden, Ceredo, West Va.
Rev. Edward P. Allen, Manchester, N. J.
Rev. George E. S. Soper, Salamanca, N. Y.
Rev. Abel S. Wood, Philadelphia, N. Y.

Re-commissioned.

Rev. Jonathan Edwards, Spokane Falls, Wash. Ter.
Rev. Charles E. Newberry, Steilacoom, Lakeview, Hillhurst, Roy and Huggins school-house, Wash. Ter.
Rev. Henry V. Rominger, Port Gamble and Port Ludlow, Wash. Ter.
Rev. Ozra A. Thomas, John's River, Wynooke and Melbourne, Wash. Ter.
Rev. Warren F. Bickford, Berkely, Cal.
Rev. Elijah Cash, Westminster and two out-stations, Cal.
Rev. Hiram Cummings, Rocklin, Cal.
Rev. John G. Eckles, Hanford, Travers and Cross Creek Cal.
Rev. Dennis Goodsell, Tulare, Cal.
Rev. Nathan W. Lane, Galt and Lockeford, Cal.
Rev. Oscar G. May, Sunol Glen and San Jose, Cal.
Rev. William N. Meserve, Fresno, Cal.
Rev. Thomas D. Murphy, San Buenaventura, Saticoy and Nordhoff, Cal.
Rev. Henry H. Wikoff, Sonoma, Cal.
Rev. William H. Wolcott, Ontario, Cal.
Rev. George M. Spencer, Reno, Nev.
Rev. William H. Thrall, Lehi and Sandy, Utah.
Rev. Stryker A. Wallace, Billings, Mon.
Rev. Samuel J. Jennings, Big Horn, Bickton and Sheridan, Wyo.
Rev. Edward H. Byrons, Montrose, Colo.
Rev. Charles H. Cook, Manitou, Colo.
Rev. Arthur Davies, Coal Creek, Colo.
Rev. Fayette G. Appleton, Firesteel, So. Dak.
Rev. William S. Bell, Grove Hill and Eden, So. Dak.
Rev. Amasa A. Brown, Mitchell, So. Dak.
Rev. William Ewing, Fargo, No. Dak.
Rev. George W. Honey, Highmore, So. Dak.
Rev. Henry O. Lawrence, Ree Heights and Greenleaf, So. Dak.
Rev. Thomas Sims, Valley City, Oriska and Get-
Rev. Abraham A. Cressman, Wahoo, Neb.
Rev. Jacob V. Dimon, Wymore, Neb.
Rev. George Dungan, McCook, Stoughton and Vailton, Neb.
Rev. Samuel G. Lamb, Milford, Neb.
Rev. George W. Mitchell, Newcastle, Neb.
Rev. John Roberts, Silver Creek, Neb.
Rev. George E. Taylor, Clay Center, Neb.
Rev. James Brunker, Rush Center and La Crosse, Kan.
Rev. George P. Claflin, Dunlap and out-station, Kan.
Rev. James Cooper, Neodesha and Brown school-house, Kan.
Rev. Richard B. Foster, Milford and Sargents, Kan.
Rev. Myron O. Harrington, Mound City, Kan.
Rev. Amos Jones, Independence, Kan.
Rev. David T. Jones, Arvonia, Kan.
Rev. Charles L. Kloss, Axtell, Kan.
Rev. George Marsh, Douglass, Kan.
Rev. Milton J. Morse, Carbondale and Ridgeway, Kan.
Rev. Hiram Myers, Union and out-station, Kan.
Rev. Joseph H. Parker, Wichita and out-stations, Kan.
Rev. Oscar A. Palmer, Westmoreland, Kan.
Rev. Leon C. Schnacke, Clay Center and Mt. Vernon, Kan.
Rev. Edward Skinner, Blue Rapids, Kan.
Rev. James Wilde, Center Ridge, Scatter Creek and two out-stations, Kan.
Rev. John J. Wilson, Onaga and Clear Creek, Kan.
Rev. William F. Cooley, North Branch, Minn.
Rev. Richard M. Burgess, Alba and Simonds, Mich.
Rev. William C. Calland, St. Louis and Breckenridge, Mich.
Rev. Rufus W. Fletcher, Hart, Mich.
Rev. O. S. Grinnell, Nashville, Mich.
Rev. John Jones, West Branch, Mich.
Rev. George E. Lincoln, Highland and White Lake, Mich.
Rev. George Lloyd, Croton, Mich.
Rev. John Nicol, Chase, Mich.
Rev. Richard Redeoff, Sherman, Cleon and Marilla, Mich.
Rev. William Scurr, Minden City and White Rock, Mich.
Rev. Richard Vivian, Vestaburg, Mich.
Rev. Daniel L. Fordney, Cole Camp and Pleasant Union, Mo.
Rev. Marcellus Herberg, St. Louis, Mo.
Rev. Gustavus Holmquist, St. Louis, Mo.
Rev. James V. Jones, Bevier and New Cambria, Mo.
Rev. William A. Hyde, Sherman, Tex.
Rev. Frank M. Whitlock, Cleveland, O.
Rev. Lewis Morgan, Soddy, Tenn.
Rev. George Martin, Huntington, W. Va.
Rev. John Cadwalader, West Bangor, Penn.

chells, No. Dak.
Rev. Christian W. Würrschmidt, Wartburg, Mitchell, Mt. Vernon, Alpena and Baker Township, So. Dak.
Rev. F. H. W. Bruechert, Omaha, Neb.
Rev. Henry C. Crane, Chadron, Neb.
Rev. David L. Davis, Carbondale, Penn.
Rev. Evan T. Grimith, Fountain Spring, Penn.
Rev. James S. Ainslie, Ogdensburg, N. Y.
Rev. John H. Butler, Moriah, N. Y.
Rev. Curtis Graham, East New York, N. Y.
Rev. J. Harvey McKee, Little Valley, N. Y.

RECEIPTS IN JUNE, 1886.

MAINE—$26.87.

Gorham, First, by J. S. Leavitt, Jr.	$11 87
Woodford, by J. H. Clark	15 00

NEW HAMPSHIRE—$392.46; of which Legacy, $250.00.

Chesterfield, Oliver J. Butterfield, by Rev. A. E. Hall	$5 00
Dartmouth, Young Men's Chris. Assoc., by J. C. Ross	8 00
Meriden, by Rev. B. A. Dean	14 46
Milford, First, by A. C. Crosby, to const. Miss Mary M. Hoyt and Miss Susie H. Kimball L. Ms.	$115 00
Pittsfield, Legacy of John L. Thorndike, by T. H. Thorndike, Ex.	250 00

VERMONT—$2,271.16.

Vermont Domestic Missionary Soc., by J. C. Emery, Treas.	40 00
Barnet, Rev. J. Boardman, special	195 29
Castleton, by Rev. G. P. Byington	46 60
Cornwall, by Rev. M. C. Stebbins	69 36
Dummerston, Rev. J. P. Humphrey	1,500 00
Manchester, $56.77; S. G. Cong, $50	106 77
Milton, by Rev. J. L. Sewall	11 00
Norwich, S. J. Burton	5 00
Peacham, by Miss L. K. Pearson	47 14
Springfield, Dea. A. Woolson	250 00

MASSACHUSETTS—$7,083.55.

Mass. Home Miss. Soc., by Rev. E. B. Palmer, Treas.	1,500 00
Mass. Home Miss. Soc., by Rev. E. B. Palmer, Treas., for Western work among foreigners	4,500 00
Boston, Woman's Home Miss. Assoc., by Mrs. H. M. Moore, Treas., Special for salary of Miss Ada A. Durham, Vinita, Ind. Ter.	61 12
Campello, P. B. Keith	500 00
Dorchester, Miss E. Tolman	3 00
East Granville, Young People's Soc. of Christian Endeavor, by W. S. Griswold	5 23
Fitchburg, D. B. Whittier	10 00
Groton, Snow Flakes Mission Circle of Cong. Ch. special, by Mrs. G. A. Pelton	1 00
North Abington, by Rev. J. H. Jones	5 00
Northampton, First, by C. B. Kingsley	234 45
North Andover, J. S. Sanborn, to const. Nellie M. Stillings and Clara H. Lacock L. Ms.	100 00
Norton, Trinity Ch., of which $50 from Mrs. E. B. Wheaton, to const. Miss Harriet L. Blandin a L. M., by Rev. J. P. Lane	60 00
Pittsfield, A Friend, by Mrs. H. M. Hurd, Woman's fund, for Foreign work	2 00
South Amherst, by C. H. Shaw	6 75
South Hadley, Teachers and Pupils Mt. Holyoke Sem. add'l, by Miss S. H. Melvin	5 00
Springfield, Miss C. E. Bowdoin	15 00
F. B. Marsh, special	25 00
Webster, First, by E. L. Spalding	50 00

RHODE ISLAND—$65.00.

Central Falls, "Cash"	$25 0
Pawtucket, H. Thresher, $10; R. A. Gage, $10.	20 00
Providence, Howard W. Preston and wife	20 00

CONNECTICUT—$1,187.86.

Berlin, Mrs. Sarah B. Hall Bunce, deceased, by E. C. Hall	300 00
Bridgeport, Ladies' Soc. of the Second Ch., by Mrs. E. Sterling, special	60 46
Connecticut, A Friend	100 00
Coventry, A tithe offering	10 00
Darien, by M. S. Mather	54 40
Durham, North Ch., by W. Sewall	9 30
Ellington, by E. C. Chapman, to const. Rev. S. C. Kendall a L. M.	91 02
Goshen, Mrs. Moses Lyman	10 00
Hartford, Boys' Miss. Soc., special, by Master Harlan Taintor, through Mrs. E. C. Bissell	18 00
Middletown, Ladies' H. M. Soc. of First Ch., Woman's fund, for Foreign work, by Miss C. M. Bacon	25 00
A. B. Colegrove	5 00
New London, First Ch. of Christ, by C. D. Boss, Jr.	$263 18
Northford, by E. Smith	40 00
North Stonington, Miss C. Williams	2 50
Norwich, Cong. Sunday-school Park Ch., special, by O. L. Johnson, Jr.	20 00
Ridgefield, by A. L. Paddock	54 39
Salisbury, Young Men's class of the Cong. Sunday-school, by L. F. Reid	10 00
Sharon, by Rev. J. R. Bourne	73 30
South Britain, Sunday-school, by W. E. Mitchell	15 00
Woodstock, First, by H. T. Child	26 31

NEW YORK—$4,023.94; of which Legacies, $1,821.81.

Received by Rev. C. C. Creegan:	
Java Village Cong. S. S.	$ 5 00
Lebanon, by Rev. J. J. Bond	4 50
Madrid	3 00
Oswego, Cong. Sunday-school class fund	15 43
Otisco, Woman's H. M. Soc. of Cong. Ch.	15 03
Oxford	10 00
Phœnix	13 25
South Hermon	2 00
Utica, Plymouth Ch.	50 00
Walton, by O. Mead	5 00
	123 21
Albany, First, by W. Gould, Jr.	82 00
Hon. W. L. Learned	50 00
Angola, by W. Woods	8 00
Batavia, Mrs. L. B. Smith	5 00
Brooklyn, Ladies' Home Miss. Soc. of the Ch. of the Pilgrims, special	281 37
Ch. of the Pilgrims, by S. F. Phelps, Coll., $294.37; Estate of R. P. Buck, $100; W. F. Merrill, $50; Misses C. and E. Thurston, $50; J. E. Brown, $50; Rev. Dr. Storrs, $50; D. W. McMullen, $50; J. P. Wallace, $25; Mrs. Packer, $25; J. P. Robinson, $20; B. P. Stevens, $50.	764 37
Puritan Ch., by L. W. Partridge	16 55
Nazarine Ch., by Rev. J. E. Rawlings	7 00

A Friend, special, $5; Mrs. F. H. Trowbridge, $5 ..... $10 00
Buffalo, First, by R. K. Strickland 50 00
Canandaigua, Ladies' H. M. Soc., through Woman's H. M. Union, Mrs. L. H. Cobb, Treas. 146 00
East Otto, by J. Dow 3 50
Gloversville, Ch., of which from Mrs. U. M. Place, $50; by J. O. Karker 162 13
Holly, Legacy of Mrs. A. H. Pike, by A. P. Harwood, Ex 66 13
Homer, Legacy of Mrs. Margaret Lewis, by H. H. Sanford, Ex. 1,755 81
New Lebanon, Miss Ellen P. Kendall 5 00
New York City, Two Friends, special, $35; A. C. Armstrong, $30; J. A. Ross, $15; Miss H. B. Judd, $5 ..... 85 00
Penn Yan, W. Coburn, for Emergency Fund of 1883 ..... 2 00
Saratoga, Coll. at Woman's Meeting for Woman's Dept., for work among the Foreign Population, $275; special for Miss Hobart, $25; special for Mrs. Drake, $100 ..... 400 00
Rev. R. Osborne 1 00

NEW JERSEY—$92.16.

Chatham, Stanley Ch., by Rev. R. S. Stone 6 00
Closter, First, by Rev. G. W. Plack 11 16
Mont Clair, Ladies' H. M. Soc., for Woman's fund, for Foreign Work, by Mrs. J. J. Cooper 75 00

PENNSYLVANIA—$47.30.

Fountain Spring, by Rev. E. T. Griffith. 10 00
Jeanesville, Welsh Ch., by J. R. Llewelyn 7 60
Miners, Welsh Ch., by Rev. C. C. Creegan $10 00
Potterville, First, by Rev. T. P. Thomas 7 70
West Bangor, by Rev. J. Cadwalader ... 2 00
York, Mrs. E. C. Kimball 10 00

MARYLAND—$150.25.

Baltimore, First, by H. Stockbridge, to const. Rev. W. F. Slocum a L. M. 150 25

DISTRICT OF COLUMBIA—$85.00.

Washington, First, by S. H. Galpin 85 00

ALABAMA—$5.36.

Talladega, Sunday-school, for Sunday-school work, by G. H. Howe 5 36

FLORIDA—$5.26.

Altamonte, by Rev. L. A. Austin 2 26
Norwalk, by Rev. B. T. Stafford 3 00

TEXAS—$25.00.

Paris, Rev. C. R. Hyde 25 00

OHIO—$692.77

Received by Rev. A. C. Barrows:
Belden $15 00
Brighton 3 00
Cleveland, Plymouth Ch. 87 00
Cortland 1 36
Geneva, Mrs. Barnum 1 00
Gomer, Welsh Cong. Sunday-school 3 90
Hartford 25
New London, by Mrs. Healy 4 33
Palmyra, Welsh Ch. 5 40
Toledo, Rev. A. B. White 5 00
Wayne, by S. A. Babcock 13 75
Williamsfield Center 5 25
——— 145 24

Received by S. P. Churchill, Treas. for Bohemian mission work:
Chardon, Sunday-school $5 00
Cleveland, Plymouth Ch., by
Mrs. S. H. P. 50 00
Received at Conference 9 18
Jennings Avenue Ch., by Mrs. Lamson 50 00
Nicola 5 00
Euclid Avenue Ch. 65 00
Gomer, by Miss A. Watkins 1 00
Oberlin, Young Ladies' M. Soc. 25 00
Randolph, Penn., Sunday-school 4 20
Rev. F. M. Price, for preaching 5 00
Rockport, Sunday-school 2 75
Talmage, Sunday-school 11 85
——— 233 88

Cleveland, Euclid Avenue Ch., by T. M. Bates 38 45
Cuyahoga Falls, by C. Clark 9 82
East Liverpool, Rev. H. D. Kitchel, D.D. 25 00
Fort Recovery, by Rev. M. W. Diggs .. 4 00
Mansfield, First, by E. B. Caldwell 88 31
Rochester, by J. H. Fay 5 25
Toledo, First, by M. Brigham 67 82
Troy, G. Coles 75 00

ILLINOIS—$5.00.

Waukegan, Rev. H. W. Cobb and wife. 5 00

MISSOURI—$810.85.

Billings, by Rev. W. L. McElroy 75
Lamar, Ladies' Miss. Soc., by Mrs. R. P. Smith, through Rev. L. W. Dalzell 12 45
North Springfield, Pilgrim Ch., by Rev. H. J. Zercher 23 65
St. Louis, Pilgrim Ch., add'l, by G. H. Bradford $735 80
Webster Grove, by E. S. Hart 38 20

MICHIGAN—$246.85.

Received by Rev. L. Warren:
Calumet, Mrs. Enfield $15 10
Goodrich 2 13
Portland 9 30
——— 26 53

Woman's Home Miss. Soc. of Mich., Mrs. E. F. Grabill, Treas.:
Adrian, L. M. S., by Mrs. R. H. Fisk $10 00
Goodrich, for sale of quilt made by the Children's Soc. 1 35
Special coll. to const. this Soc. Aux. to W. H. M. Soc. 3 65
Grattan, Mrs. M. C. Watkins, Memorial offering 5 00
Greenville, by Mrs. C. C. Ellsworth 11 15
Hudson, Mrs. H. C. Clement 10 00
Lake Linden, by Mrs. Allis McLeod 15 40
Memphis, Cheerful Workers, by G. Granger 3 00
Port Huron, Mrs. S. L. Ballantine, $1; Mrs. G. C. Meisel, $1; Mrs. C. M. Stockwell, $1; Mrs. E. Gillett, $1; Mrs. A. E. Wastell, $1; Mrs. C. G. Meisel, $1. 6 00
Wheatland, Mrs. J. R. Rowley. 10 00
Ypsilanti, Mrs. M. M. Fairfield. 1 00
——— 76 55

Ada, by Rev. R. M. Burgess 1 00
Almira, Glen Arbor and Solon, by Rev. J. G. Hodges 17 55
Ann Arbor, H. Buel 20 00
Banks, $4.50; Eastport, $3.96, by Rev. P. F. McClelland 8 46
Bradley, Hopkins and Hopkins Station, by Rev. J. B. Jones 17 38
East Fulton, $2; Maple Rapids, 75 cts.; by Rev. R. Stapleton 2 75
Eastlake, by Rev. H. C. Hurlbut 5 00
Jerome, by Rev. J. P. Barton 3 00
Ovid, by Rev. A. T. Waterman 5 00
Perry, by Rev. F. W. Bush 4 70

Roscommon, First, by Rev. G. C. Dalgliesch $2 00
Traverse City, First, by J. G. Johnson .. 47 83
Watervliet, Sunday-school, by Rev. C. Evans 9 10

WISCONSIN—$100; Legacy.

West Salem, Legacy of Timothy E. Clark, by Rev. A. Clark, Ex. 100 00

IOWA—$15.00.

Fairfield, S. Y. L. 15 00

MINNESOTA—$611.74.

Received by Rev. J. H. Morley:
Brainerd, by N. B. Kelly $8 00
Minneapolis, First 46 54
Plymouth Ch., by H. S. Fletcher 71 82
Vine Ch., by E. Burnell 14 61
Owatonna, by C. F. Backus 8 78
Sauk Rapids, Bequest of Nancy F. Gordon 99 89
249 55

Minn. Woman's H. M. Soc., by Mrs. J. N. Cross, Treas.:
Clearwater, Aux., by Mrs. M. A. Mowery 6 82
Duluth, Aux. 30 00
Excelsior, Aux., by Mrs. A. W. Lathoin 4 35
Hamilton, Ladies' Union Miss. Soc. 6 80
Minneapolis, Silver Lake Mission and Aid Soc. 4 00
Miss Keith $1 90
Plymouth Ch., Young Ladies' Miss. Soc. 14 61
Open Door Girls' Mission 5 50
St. Paul, A Lady 100 00
Plymouth, Sunday-school 48 61
W. H. M. S., by Mrs. D. A. Mathews 12 64
Atlantic, W. H. M. S. 10 00
Sterling, L. M. S. 4 50
Winona, by R. P. Herrick 50 00
299 55 549 10

Benson, by Rev. G. H. Smith 3 00
Duluth, Pilgrim Ch., by T. H. Hawkes, Jr 40 44
Glenwood and Villard, by Rev. C. A. Ruddock 2 50
Groveland and Wayzata, by Rev. S. Stone 2 00
Minnesota, Scandinavian Chs., by Rev. D. Magnus 14 20
Springfield, by Rev. J. Kidder 50

KANSAS—$54.12.

Brookville and Bavaria, by Rev. S. G. Wright 6 25
Ford, by Rev. J. E. Courter 5 00
Fort Scott, by Rev. H. A. L. King 5 00
Genda Springs, by Rev. D. Strong 17 50
Great Bend, by Rev. W. A. Bosworth ... 8 00
Milford, $3.32; Sargent, $1.05, by Rev. B. Foster 4 37
North Lawrence, Pilgrim Ch., by Rev. T. F. Norris 3 00
Westmoreland, by Rev. O. A. Palmer ... 5 00

NEBRASKA—$290.62.

Received by Rev. J. L. Maile:
Columbus $1 50
L. 100 00
Stanton 8 50
Wisner 13 00
123 00

By Mrs. H. D. Perry:
Crete 3 00
Genoa 6 50
Irvington $21 00
Norfolk 6 62
York 11 00
Willing Workers 5 00
53 12 176 12

Creighton, by Rev. T. Kent 2 50
By Rev. J. P. Sparrow 4 00
Doniphan, North Hastings and West Hamilton, by Rev. J. H. Embree 4 50
Fairmont, by Rev. A. C. Abernethy 10 00
Friend, by Rev. S. Strong 16 70
Greenwood, by Rev. H. A. French, to const. Rev. D. Knowles a L. M. 50 00
Holdredge, by Rev. J. Roberts 9 80
Princeton, German Ch., by Rev. G. Schenerle 5 00
Silver Creek, by Rev. J. Roberts 4 00
Springfield, by Rev. J. B. Gilbert 4 00
Verdon, by Rev. M. H. Mead 4 00

DAKOTA—$122.68.

Received by Rev. H. C. Simmons:
Dickinson $1 75
Glen Ullin 4 15
Sanborn 1 84
7 74

Received by Mrs. F. D. Wilder, Treas. Dak. W. H. M. Union:
Huron, Woman's H. M. Soc. for Woman's Fund for foreign work $3 00
Sioux Falls, Woman's H. M. Soc., for Woman's Fund for foreign work 12 50
15 50

Bristol, by Rev. I. G. Gordan $2 00
Chamberlin, by Rev. W. B. Hubbard ... 5 00
Dawson, $11; Tappan, $3.50, by Rev. A. J. Pike 14 50
Dazey and Spiritwood, by Rev. J. W. Donaldson 3 00
Dover, by Rev. J. H. Gurney 2 90
Eldridge, by Rev. D. Wirt 29 61
Hope, by Mrs. L. C. Day 7 75
Lead City, by Rev. G. Belsey 5 00
McIville, by Rev. C. A. Mack 4 13
Powell, Welsh Ch., by Rev. J. T. Lewis 6 00
Wahpeton, by Rev. G. B. Barnes 7 00
Wartburg, by Rev. C. W. Wurrschmidt 5 80
Watertown, by Rev. S. G. Updyke 5 00
Winfred, by Rev. F. E. Matlock 1 75

COLORADO—$8.00.

Boulder, by Rev. G. N. Kellogg 5 00
Denver, O. H. Peck, by Rev. R. T. Cross 3 00

MONTANA—$10.00.

Livingston, by Rev. W. C. Fowler 10 00

CALIFORNIA—$28.80.

Clayton, $4.35; Pacheco, $6, by Rev. J. H. Strong 10 35
Hanford, by Rev. J. G. Eckles 2 00
Lincoln, by Rev. L. N. Barber 5 00
Riverside, W. F. Montague 10 00
W. V. Shirley 1 45

OREGON—$20.00.

Oregon City, by Rev. G. A. Rockwood. 20 00

WASHINGTON TERRITORY—$35.30.

East Tacoma, by Rev. S. H. Cheadle ... 2 50
Ferndale and Semiahmoo, by Rev. G. Baker 4 00
Steilacoom and Lakeview, by Rev. C. E. Newberry 28 80

CANADA—$200.00; Legacy.

Sherbrooke, Legacy of T. S. Morey, by S. F. Morey, Ex.	$200 00	
Home Missionary	31 45	
		$18,744 35

Donations of Clothing, etc.

Brooklyn, N. Y., Ladies' Benev. Soc. of Central Ch., barrel.	
Ladies of Pilgrim Ch., by Mrs. L. W. Allen, cash and boxes	$869 00
A. E. Halliday, package.	
Danbury, Ct., Ladies of First Ch., by Fannie Osborne, box and cash	122 90
Exeter, N. H., sewing-machine.	
Galesburg, Mich., Ladies' Home Miss. Soc., by Mrs. J. L. Allen, box and freight	17 12
Greenville, Mich., Mrs. E. F. Grabill, barrel and freight	65 75
Homer, N. Y., Ladies' Soc., by Ellen F. Phillips, two barrels.	
Little Rock, Ark., Ladies of Ch., by Rev. G. M. Sanborne, barrel and cash	61 80
Newark, N. J., Belleville Ave. Ch., by E. H. Snow, communion set.	
New York City, Pilgrim Ch., box	125 00
Pawtucket, R. I., Ladies' Soc., by Mrs. L. B. Goff, box	80 00
Peabody, Mass., H. S. Robbins, barrel	114 00
St. Louis, Mo., Ladies' Home Miss. Soc. of Pilgrim Ch., by Mrs. Clinton Rowell, 4 barrels, half-barrel and freight	319 43
Steubenville, O., Ladies' Soc., by Jennie Anderson, box and freight	18 35
Stratford, Ct., Ladies' Sew. Circle, by E. B. Emerson, box and freight	55 58
Wallingford, Ct., Ladies' Benev. Soc., by Miss Jennie E. Doolittle, box	$125 00
Washington, D. C., Ladies of First Ch., by Sarah A. Thacher, box	133 00
Waterbury, Ct., Ladies' Union of Second Ch., by Mrs. G. R. Baldwin, box and freight	93 17
Webster Groves, Mo., Ladies, two barrels and cash	84 50
Westfield, Mass., Ladies' Benev. Soc. of Second Ch., by Mrs. H. Hooker, half barrel and freight	40 52
Windsor, Vt., Ladies, by M. L. Paine, three barrels	165 10
Windsor Locks, Ct., Ladies' Home Miss. Soc., by Mrs. Chas. H. Coye, barrel	103 00

Receipts of the Maine Missionary Society from April 30 to June. JOHN L. CROSBY, *Treas.*

Andover, Ch. and Soc., by Rev. G. Rice	$10 00
Anson, Ch. and Soc., by Sumner Dinsmore	5 00
Bangor, Central District S. S., by R. H. Hunt, Esq	18 00
Hammond St. Ch. and Soc., by E. F. Duren, Tr	100 00
Hammond St. Ch., from Sprague Adams, Esq	5 00
Bath, Central Ch. and Soc., by F. S. Partridge, Tr	50 00
Winter St. Ch. and Soc., G. J. Mitchell, Tr	209 55
Belfast, Ch. and Soc., by Rev. J. A. Ross	64 50
Benton, Ch. and Soc., by Rev. J. P. Williams	7 00
Boothbay, Second Ch., by Rev. L. D. Evans, of which $20 to const. Mrs. L. D. Evans L. M.	30 00
Brewer, Legacy of Dea. John Holyoke, by Mrs. J. Holyoke, Ex	100 00
Brownville, Ch. and Soc., by Rev. C. L. Nichols	5 45
Calais, Ch. and Soc., by A. L. Clapp, Tr., $21 and $30	51 00
Castine, Cong. S. S.	5 00
Caribou, Ch. and Soc., by Rev. C. W. Porter	15 00
Deer Isle, 1st Ch., $7.55; Cent Soc., by L. Spofford, $14	$21 55
Dedham Ch., by W. J. Skelton	5 00
Dexter Ch., by Augustus Cummings	12 00
East Sumner, Ch. and Soc., by W. H. Eastman	12 00
Eastport, Central Ch. and Soc., by G. A. Peabody, Tr	12 55
Edgecomb Ch	29 70
Ellsworth Falls ch., by Dea. Harlshorn, Tr	10 00
Farmington, 1st Ch., by A. Russell, Tr	34 74
Foxcroft and Dover Ch., by C. H. B. Woodbury, Tr	7 15
Freedom, Ch. and Soc., by Rev. J. E. Adams	9 25
Gardiner, 1st Ch., by Rev. Mr. Jenkins	41 00
Garland, Ch. and Soc., by Rev. P. B. Thayer	10 00
Gilead Ch., by Rev. A. L. Gridley	5 00
Gorham, legacy from Catherine Storer, by A. Storer, Administrator	10 00
Greenville, Ch. and Soc., by Rev. Chas. Davison	20 00
Harrison Ch., by H. L. Sampson, Tr	10 00
Houlton Ch., by Rev. C. H. Percival	28 75
Jonesport, Ch. and Soc., by Rev. E. L. Walbridge	18 00
Jonesport S. S.	11 00
Kenduskeag	2 00
Lebanon Center, Ch. and Soc., by Rev. J. T. Closson	46 50
Litchfield Corner Ch., by David T. Smith, Tr	20 00
Machias, Center St. Ch., by H. W. Longfellow	8 71
Madison Ch., by Frank Dinsmore, Tr	27 00
Milford, 1st Ch., by A. W. Butler	3 21
Monmouth Ch., by Rev. R. M. Peacock	9 00
Monson Ch., by Rev. W. G. Mann	10 35
Mt. Desert Ch., by Rev. J. E. Sparrow	4 00
New Sharon Ch., by Rev. G. W. Jones	6 00
North Ellsworth, Union Ch., by Mrs. Frank McGown, Tr	5 00
Norridgewock, Ch. and Soc., by Dea. Andrew Kennison	32 33
Perry Ch., by G. A. Peabody, Tr	7 00
Phillips, Ch. and Soc., by Cornelia T. Crosby	5 00
Pittston Ch.	5 44
Portland, Williston Ch. and Soc., of which $2 from Mrs. Fickett	64 44
State St. Ch., and Soc., by W. S. Corey, Tr	200 00
Legacy of Mrs. F. E. D. Hayes, by Ella H. Hayes, Ex	40 00
Fourth Ch., by Rev. J. G. Wilson	16 00
West Ch., by Rev. Sidney K. Perkins	7 00
Presque Isle Ch., by Rev. G. W. Christie	8 00
Robbinston Ch. and Soc., by Mrs. Sarah M. Albee	10 00
Sherman Mills Ch., by Rev. I. C. Bumpus	7 00
South Berwick Ch., by John H. Plumer, Tr	90 00
South Bridgton Ch. and Soc., by F. W. Sanborn, Tr	14 00
South Gardiner Ch., by Rev. Jacob Horton	8 00
Standish, Ch. and Soc., by Rev. J. E. Adams	8 50
Sweden, Ch., by E. P. Woodbury	2 54
Thomaston, Legacy in part from Mrs. Hannah C. Ludwig, by Dr. Levensaler, Ex	369 76
Tremont, Ch. and Soc., by Rev. A. Redlon	15 00
Turner, Ch. and Soc., by Rev. A. A. Turner	10 00
Union, Ch. and Soc., by Rev. F. V. Norcross	7 00
Vassalboro, Riverside Ch. and Soc., by Rev. J. E. Adams	2 47
Wells, Second Ch., by Rev. H. Houston	10 00
West Auburn, Ch. and Soc., by H. M. Packard	20 00
West Newfield, Ch., by E. H. Symes	7 44

inslow, Ch. and Soc., by Rev. T. P. Williams	$14 00
oolwich, Ch., by Rev. H. O. Thayer.	12 00
indham, Ch., by Rev. J. E. Adams	22 00
ork, Second Ch., by J. H. Moody	12 00
oman's Maine Missionary Aux	610 00
rom Rev. J. E. Adams, Secretary, received for preaching	5 00
ividend on stock in Skowhegan National Bank	4 00
ividend on stock in Atchison, Topeka & Santa Fe R. R	7 50
oupons on Bangor 4 per cent. bonds	40 00
oupons on Portland and Ogdensburg bonds, due Jan., '86.	61 50
	$2,879 88

eceipts of the New Hampshire Missionary Society from May 1st to June 30th. L. D. STEVENS, *Treas.*

lstead, Third	$20 05
arrington, Ch. and Soc.	4 50
ennington, Ch. and Soc.	10 05
hesterfield, Ch. and Soc.	7 78
laremont, Soc. of Merry Workers..	12 00
Ch. and Soc.	5 00
oncord, First, Ch. and Soc., to const. Miss True E. Holt, Miss Sarah F. Ballard and Nanby B. Roby L. Ms	100 00
East, for A. H. M. S.	25 00
West..	9 00
ranconia, for A. H. M. S., $20; F. V. D. Garretson, $10	30 00
ilmanton, Iron Works	8 00
offstown	32 03
orham	12 20
reenfield, Cong. Sunday-school	4 00
reenland	18 10
arrisville	15 00
udson	4 00
eene, First	10 00
Legacy of Ezra Livermore	600 00
angdon	14 00
isbon	10 31
ondon	5 00
anchester, First, to const. Mrs. Adaline Hartshorne and Josiah S. —— L. Ms	67 47
ew Boston, Friends	3 00
elson	12 26
ewington	6 83
ew Ipswich	6 39
enacook	18 11
indge	3 00
ockingham, Co. Conference	15 00
ye, Ch. and Soc., $16.50; Busy Bees, 50 cts.; Sunday-school, $13.50	30 50
t. Johnsbury, Vt., Rev. C. F. Morse	5 00
akefield	17 00
alpole	21 25
ilmot	5 00
inchester, Ladies' Home Miss. Soc., in full, to const. Miss Dora T. Smith a L. M. of A. H. M. S	42 50
ew Hampshire Cent Soc.	144 73
	$1,353 06

eceipts of the Massachusetts Home Missionary Society in June. REV. EDWIN B. PALMER, *Treas.*

lford and West Stockbridge Center, by Rev. J. G. Willis	2 67
mherst, College, by W. C. Esty	181 02
North, by S. E. Harrington	110 00
rlington, Orth., by R. W. Hilliard	45 00
Special for Rev. G. E. Alorecht, Omaha, Neb.	25 00
uburn, by Rev. S. D. Hesmer	80 00
ouondale, by C. C. Burr	352 00
yer, Orth., by Levi Wallace	25 23
ank balances, Interest on	47 19
ecket, North, by Rev. L. Harlow	10 00
oston, A Friend	5 00
Alfred M. Goodrich, special to give H. My. mag. sub.	1 00
Brighton, Evan. Soc., by F. G. Newhall	$117 54
Dorchester, Pilgrim, by S. B. Holman..	35 00
Estate of Charlotte A. Stimpson, Income by C. C. Burr, trustee	29 00
Friend	5 00
Shawmut, by F. M. Newcomb	513 50
Union, by A. Gay	128 95
Mon. con. coll. by A. Gay	9 83
Braintree, First, by A. B. Keith	20 00
South, S. S., by Mrs. Sarah E. Fitch, to const. Mrs. Sarah H. Dyer L. M.	30 00
Brockton, Campello, South, by E. B. Estes	110 00
First, by J. T. Burke	50 00
Brookfield, by Rev. C. P. Blanchard	100 00
Brookline, A friend	10 00
Canton Center, Conn., Mrs. E. S. Canfield	1 40
Chester Center, by Rev. Chas. Morgan	13 50
Deerfield, Orth., by Rev. A. Hazen, D.D.	37 48
Dover, by Rev. H. L. Howard	15 07
Franklin, First, by Rev. G. E. Lovejoy, add'l	6 20
Gardner, First, by Dan'l H. Rand	60 00
Gloucester, Magnolia, Mrs. Mary S. Burnham	5 35
Greenfield, First, by Rev. W. Newell	19 00
Second, by Lucy A. Sparhawk	17 04
Hampden Benev. Assoc., by Chas. Marsh, Tr.:	
Agawam, Feeding Hills	$10 25
Chicopee, First	76 57
Second	43 41
Palmer, Second	25 00
South Hadley Falls	10 00
Springfield, Olivet	23 51
West Springfield, First	15 00
	197 74
Hampstead, N. H., Miss J. S. Eastman, for A. H. M. S.	10 00
Haverhill, Center, by Ezra Kelly	78 00
"Gold dollar," Thank offering	1 00
Haydenville, by C. D. Waite	16 56
Lowell, Pawtucket, by S. B. Simonds	40 29
Lynn, First, by C. W. Royce	91 05
Lynnfield, South, by Rev. H. L. Brickett.	3 00
Malden, First, by Herbert Porter	55 12
Manchester, by Geo. F. Allen	47 00
Massachusetts, A friend	100 00
Maynard, Ladies' Benev. Soc., for Woman's Dept., by Mrs. Joel Abbott	20 00
New Boston, by Rev. A. W. Field	12 64
Newburyport, North, by J. B. Creasey	30 28
Newton, Eliot, by D. E. Snow	200 00
Northboro, Evan., by S. S. Ashley	47 79
North Orange, by N. F. Blodgett	8 00
Pepperell, by Dea. Chas. Crosby	18 00
Pittsfield, South, by H. M. Peirson	22 38
Provincetown, First, by Philander Crocker (for Mass.)	23 03
Quincy, Girls' Mission, by C. W. Carter..	5 00
Reading, by S. G. B. Pearson	25 00
Sterling, by Rev. S. H. Robinson	17 35
Sudbury, Ev. Un., by D. C. Jones, $73.19, less 25c. express	72 94
Taiker, China, Rev. J. B. Thompson, for A. H. M. S., by L. S. Ward	5 00
Taunton, Union, by Rev. E. N. Pomeroy.	20 96
Van, Turkey, by Rev. Geo. C. Raynolds..	10 00
Ware, First Parish, by Otis Lane	25 50
Wellesley, Miss Mary A. Stevens (Western work)	10 00
West Medford, by E. E. Shepard	5 00
Westport, Pacific Union S. S., by J. C. Macomber	5 61
Winchester, First, by Eugene Tappan	170 97
Woburn, Ladies' Char. and Reading Soc., by Mrs. Maria R. Bickford, to const. Mrs. Sarah A. Trull L. M.	30 00
Woods Holl, by Rev. F. L. Goodspeed	13 50
Worcester, David Whitcomb	1,000 00
Union, by S. Newton, Tr.	266 65
	$4,9-5 27
Home Missionary	4 10
	$4,929 37

Donations of Clothing, etc., received at the office of the Mass. Home Miss. Soc., in June.

Easthampton, Payson, Ladies' Benev. Soc. and Home Mission Band, by Lydia A. Ferry, bbl.	$160 79
Merrimac, Ladies' Social Circle, by Mrs. O. F. Seavey, bbl. and freight	67 46
Newton, Eliot, Ladies, by Mrs. W. H. Partridge, 3 bbls. and freight	359 32
Stockbridge, Ladies' Home Miss. Soc., by Miss Alice Byington, box and freight	98 00
Winchester, First, Ladies, by Mrs. Chas. Pressey, 2 bbls. and freight	109 29
	$794 77

Receipts of the Missionary Society of Connecticut, in June, 188.. WARD W. JACOBS, *Treas. Hartford.*

Avon, by Rev. N. J. Seeley	$30 00
Derby, Birmingham, J. Tomlinson	10 00
Eastford, by Jos. D. Barrows	22 00
East Hartford, by E. A. Williams	45 00
Fairfield, by Walter Jennings	78 41
Glastonbury, Buckingham, by Rev. A. Gardner	4 09
Hartland, East, by E. P. Jones	15 70
Hebron, Gilead, by Josiah C. Gilbert	12 00
New Hartford, First, by J. C. Keach	21 00
New Haven, Humphrey Street, by J. D. Mallory	194 75
New London, First, by C. D. Boss, Jr., for three quarters ending May 31st	174 96
Norwich, First, by Lewis A. Hyde, to const. Mrs. Sarah B. Fenton, of Norwich Town a L.M.	75 00
From Lewis A. Hyde, personal, with $25 contributed June 27th, 1885, to const. Mrs. George G. Whaley, of Norwich Town a L.M.	25 00
Pomfret, Abington, by Mrs. Mary M. Osgood	15 00
Prospect, by Rev. W. H. Phipps, add'l	5 00
Salem, by Rev. Jairus Ordway, $20; personal, $10	3 00
Southington, Plantsville, by E. P. Hotchkiss	204 79
Thomaston, by P. Darrow	26 58
West Hartford, from Mrs. Mary A. Butler, by A. C. Sternberg	10 00
Windsor, by J. W. Baker	66 64
	$1,065 32
Woman's Cong. Home Miss. Un. of Conn.: New Haven, College Street, by Mrs. L. H. Fowler, in April, a box, value	$80 00

Receipts of the Wisconsin Home Missionary Society in May, R. A. MCCULLOUGH, *Treas.*

Appleton, Y. P. S. C. E.	$10 00
Arena, Second Cong. Church	5 00
Avoca, S. S.	1 80
Barneveld	6 30
Bethel in the Wood	5 00
Bloomer, W. H. M. S.	1 74
Brandon	78 00
S. S.	12 00
Burlington, Plymouth Ch.	20 00
Plymouth S. S.	11 43
Eau Claire, Cheerful Givers	25 00
Fort Howard	32 00
Friendship	6 90
Hixton	8 00
Kenosha, S. S.	25 00
Lancaster, W. H. M. S.	15 00
Leon, S. S.	60
Madison	$50 00
S. S.	9 34
Mazomanie, W. H. M. S.	5 00
Menasha, W. H. M. S.	8 00
New Richmond	40 00
Pewaukee	10 50
Plymouth S. S.	5 00
Racine, Park Avenue S. S.	$3 10
Raymond, S. S.	3 75
Stockbridge	1 05
Waukesha, W. H. M. S.	17 00
Waupun	75 00
S. S.	15 00
Wauwatosa	50 00
West Salem	2 00
W. H. M. S.	16 35
	574 86

Receipts of the Wisconsin Home Missionary Society in June, R. A. MCCULLOUGH, *Treas.*

"A Friend" (To be invested)	$5,000 00
Appleton	60 00
Arena	10 00
Women's Soc.	3 85
Asshippan	7 90
Black Earth, S. S.	1 20
Blaike's Prairie	2 00
Bloomer, W. H. M. S.	1 74
Bloomington	1 00
Clinton	27 25
S. S.	13 85
Clintonville	24 29
Columbus	12 50
Durand	8 00
Eau Claire, First, W. H. M. S.	2 50
Elroy, S. S.	6 00
Evansville, S. S.	10 00
Ladies' offering	8 46
Fish Creek, S. S.	3 10
Fon du Lac	46 50
S. S.	8 92
Footville	11 79
S. S.	1 61
Friendship, Ladies	1 00
Hammond	5 00
Hartford, S. S.	6 00
Hartland	20 00
Ithaca	11 56
Janesville, Merry Workers (Women)	7 00
Johnstown	5 56
La Crosse, W. H. Holcomb	50 00
Lake Mills	21 66
Lancaster	25 00
W. H. M. S.	15 00
Lone Rock	1 36
Madison, S. S. Primary Class (Women)	9 34
Mazomanie, W. H. M. S.	5 00
Menasha, W. H. M. S.	8 00
E. D. Smith	100 00
Menominee	37 33
Muscoda	4 63
S. S.	8 37
Necedah, S. S.	6 00
New Lisbon, W. H. M. S.	2 55
New London	10 00
Northwestern Convention	5 23
Oak Creek	5 05
Oshkosh	150 00
Osseo	6 00
Peshtigo, S. S.	7 29
Platteville, S. S., Birthday Box (Ladies)	10 16
Potosi	5 80
Racine, Welsh	2 33
S. S.	20 00
Rio	10 60
Sextonville	2 05
Sparta	6 00
Spring Green	5 45
S. S.	1 64
Welsh S. S.	2 20
Sturgeon Bay, S. S.	6 00
Church	3 00
Sun Prairie, S. S.	1 45
Watertown	11 15
Waukesha, W. H. M. S.	17 00
Wauwatosa	12 00
S. S.	25 00
Whitewater	150 00
Total	$6,119 82



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No. 251 Broadway, New York.

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The purpose of the management of THE INDEPENDENT for a generation has been to make it the ablest and best religious, literary, family, and general newspaper published. They have attained a high degree of success; but they are determined that its character and usefulness shall be still more improved and enlarged. Nothing hurtful or doubtful will be admitted into either its reading or advertising columns. It will continue to be, in every department, sweet and pure and helpful.

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APPLICATIONS FOR AID.

Congregations desiring aid should apply *at once* after finding a minister. They should ake a full statement of the facts in their condition and prospects which justify an applica-on. They should also give these particulars, viz.:

Population of the place.
Names of the church or churches, and preaching stations
Number of church-members.
Average of congregation.
Denomination and size of contiguous congregations.
Names and distances of the nearest Congregational churches.
Minister's full name and post-office address: Town, County, State.
Does he reside on his field of labor? Is he installed pastor?
Has he any other calling than that of the ministry?
Of what local church is he a member?
Of what Ministerial Association?
The number of persons composing his family.
Total amount of salary proposed.
Amount pledged by the people and how secured.
Has he, also, the use of a parsonage?
Is aid expected from any other source?
The least amount that will suffice from the A. H. M. S.
The amount received from this Society last year.
Will less probably be needed next year?
Amount contributed to this Society last year. How raised
Amount contributed to other benevolent societies.
Additional statements concerning the condition, prospects, and wants of the field.
Date of the desired commission.

The application must be signed by the officers of the church, where there is one, and by he trustees or a committee of the congregation.

If the ecclesiastical body, within whose limits the congregation is found, has a "Com-ittee of Missions," the members of that committee should certify these statements, the stand-ng of the minister, his prospects of usefulness there, and indorse the application. If no uch "Committee of Missions" exists, the application should be indorsed by two or more eighboring clergymen acquainted with the facts. If no church or congregation is yet athered, applicants will follow the same course, as far as practicable.

Applications, after being so indorsed, should be sent to the Superintendent (or Secretary f the Auxiliary) for the region where the applicants reside.

Appropriations, as a rule, bear the date of a *punctual* application; and they never cover nore than one year. If further aid be needed, a new application is required, containing ll he particulars named above, and indorsed as before. *To this the certificate of the missionary, hat the congregation has fulfilled its previous pledges for his support, must be added.*

For the address of Superintendents and Secretaries of Auxiliaries, see p. 4 of cover.

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I bequeath to my executors the sum of dollars, *in trust*, to pay over the same after my decease, to the person who, when the same is payable, shall act as Treasurer of the American Home Missionary Society, formed in the City of New York, in he year eighteen hundred and twenty-six, to be applied to the charitable uses and purposes of said Society, and under its direction.

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THE HOME MISSIONARY.

SEPTEMBER, 1886.

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THE HOME MISSIONARY.

Go.....PREACH the GOSPEL.....*Mark* xvi. 15.
How shall they preach except they be SENT ?.. *Rom.* x. 15.

VOL. LIX. SEPTEMBER, 1886. No. 5.

A NEW EDITION OF "OUR COUNTRY."

TEN thousand copies of "Our Country" were sold by the middle of July, and the new edition of five thousand will soon be gone. It is safe to say that fifteen thousand copies will be sold within seven months of its first publication. This wonderful success of Dr. Strong's book is due wholly to its merits. Every one who reads it becomes its warm friend, eager to get somebody else to read it. Hundreds of people have sent us the price of the book requesting us to mail it to their friends.

There is such a demand for it on the part of booksellers, that the officers of the Society have decided to put this work into the hands of a regular publishing firm, in order that the trade may be better supplied.

Messrs. Baker & Taylor, Publishers & Booksellers, No. 9 Bond Street, New York City, have been secured to make and sell this book for the Society. In the future all orders should be sent to them. The price in paper covers will be kept at 25 cents. Those bound in cloth will be 50 cents. Sent postpaid, on receipt of price, by Baker & Taylor, Bond Street, N. Y.

A NOTE OF DISTRESS.

THE melancholy days of the year have come in the rooms of the American Home Missionary Society. Eight thousand dollars (now $16.000) are past due to its faithful men, and the ominous cards have gone out which carry dismay to so many homes. These seasons of distress seem inevitable, when the Society's pledges must be made on expectations, and become due by the clock, while its income depends on two sources—first, legacies, which know no law but their own sweet will; and, secondly, contributions, that flow in, at best, by a fitful and irregular stream.

The Swett exigency fund, that stood at $25,000 in April, is exhausted. The officers of the society have repeatedly borrowed on their personal notes to relieve this annual summer distress, and must do so again at great inconvenience and risk, unless the friends who resolved in the heat of the Saratoga meeting to do something handsome take the present time to do it. Whoever gives quickly now, doubles his gift, and will make glad and grateful many faithful hearts.—*Bourne, in the Congregationalist.*

WHO CAN COMPUTE IT?

Your missionary has been solicited (and has agreed thereto) to furnish a religious article each week to each of the two daily papers of the city. Weekly papers of New England publish a column each week, from his pen, on religious topics; but for western dailies to open their columns to a religious article once each week is an item to be marked. These columns are prayed over, and most carefully written. Thus your missionary has an audience far more numerous than the walls of the little church. Oh, if our eastern friends could only know the state of things out here, their hearts and purses would open wide to help on the grand development, both material and spiritual. Money out here brings from ten to eighteen per cent., in safe investments; but who can compute the spiritual per cent. realized by the Congregational churches in their investments in home missions!—*Helena, Montana.*

MISSIONARY BOXES.

The organization of the Woman's Department of the American Home Missionary Society has already resulted in a general increase of interest in Home Missions, among the women of our churches, and in the formation by them of a large number of local Societies to aid in this work. Hitherto the organized efforts of women have been expended, mainly, in preparing boxes of clothing for the families of the missionaries. For more than twenty years the value of these gifts, according to the moderate estimates of the donors, have exceeded $50,000 a year. Last year it amounted to nearly $60,000. The Society was thus enabled to send one box, and in many cases more than one, to the family of every missionary who was known to need, and expressed a desire to receive, such assistance.

The Executive Committee of the Society, as well as the missionaries themselves, are grateful for these expressions of Christian sympathy and kindness, and the continuance of them is solicited. But there is no occasion, at present, to *increase* the number of these gifts. It fully equals and often exceeds the number of applications. Now and always the Society's most pressing need is that of *money* to redeem its pledges to the missionaries already in the field, and to send forth other laborers into the harvest. In this work it needs and invites the aid of the numerous Ladies' Societies which have been, and those which may hereafter be, organized among the churches.

It will still co-operate, however, with such of them as shall decide, in view of all the facts in the case, that they can best serve the cause of Home Missions by preparing boxes of clothing for missionary families. But, in order to promote the efficiency of such labors, and to prevent the waste and confusion that must otherwise attend them, these Socie-

ties are requested to conform to the *system* of operations which has been adopted by the Society and its Auxiliaries. The main features of this system are as follows:

1. Each missionary, except those in the New England States, is furnished, annually, with a printed blank, in which, if he needs and desires a missionary box, he is requested to enter the age, sex, and dimensions of each member of his family; a list of the articles of clothing, etc., which they especially need; his post-office and freight address; and such other items of information as will guide and interest ladies in the preparation of a missionary box.

2. The blanks thus filled are sent to the State Secretary or Superintendent. If he can supply any of these applicants with boxes prepared within his own State, he retains a portion of the applications for that purpose, and reports to the Secretaries in New York the names of the missionaries supplied, the value of the gifts sent to them, and the sources from which they came. The remaining applications he forwards to New York, with his indorsement of them, and such comments as each case requires.

3. If the State Secretaries and Superintendents receive applications for boxes from missionaries laboring in other States, or applications from ladies in other States for the names of missionaries in need of boxes, they forward these also to the Secretaries in New York.

4. Ladies desiring to prepare a box of clothing for a missionary laboring in the State where they reside, should apply to the State Secretary or Superintendent to designate a missionary wishing such aid; but if they desire to assist a missionary laboring in any other State, they should make their application to the Secretaries of the National Society.

To secure a satisfactory preparation and just distribution of boxes, attention is invited to the suggestions contained in an article entitled "Missionary Boxes," which may be found in each issue of *The Home Missionary*.

NORWEGIANS ASK QUESTIONS.

I HAVE visited and prayed with my countrymen in different places in Iowa and Minnesota, preaching to them the way of salvation through Christ Jesus, our Redeemer. The word is cheerfully received, and I thank God for his blessings, and trust that he will continue to bless the great cause. I am working for the salvation of my dear people. This mission seems to be very new to them, because of the Congregational name. There is nothing else new or different about me, either in my appearance or doctrine, from what I had in former times. But they know that I now represent the Congregational church, and this excites their

curiosity, because our church has hitherto been very little known to the Norwegians. Hence they ask me a great many questions as to the doctrines and government, and these questions give me a welcome chance to explain. There is a class of Lutherans to whom such explanation is very delightful indeed. This is the kind of a Free church they are looking for, and we need only to make ourselves known to them, then they will ask us to help them. In some places they already want me for their pastor; but I do not think it wise to take that charge just now, while the field is so large before us, and it seems so necessary to explore the condition of the people, as far as we can reach, and make them acquainted with us as a church. Then there will be calls from many quarters for young preachers, who will graduate, one after another, from Chicago Theological Seminary; and we shall soon have more Congregational churches, and plenty of them.—*Rev. B. Johanson, Forest City, Iowa.*

WORTH A THOUSAND DOLLARS.

How much did Mrs. Van Cott's meetings accomplish in the Tabernacle? They were worth considerable in dollars and cents to one man.

A gambler lost $1,000 from his safe one day, while absent for dinner. He believed it had been stolen by his partner, but could prove nothing. Time passed on, and Mrs. Van Cott came to hold a series of meetings. The gambler and his partner dissolved partnership at the time of the loss. One day the partner entered the old gambling house, and calling the gambler one side, confessed the theft. He had hidden from the police down here near the Tabernacle, and while waiting for an opportunity to dispose of the money, he went and heard "the woman." He went to the altar that evening, and was converted. He said he had now started on a very different life, and had come to pay back the stolen money.

The influence of the Tabernacle is steadily increasing. Not a church in the city has more friends. Of course we have many things to discourage us. No one who has not labored among this class of people knows with what we contend. I long for greater results; but God will take care of the harvest, while we look faithfully after the plowing and sowing.—*Rev. Thos. A. Uzzell, Denver, Col.*

FROM NEW MEXICO.

Evangelistic work among the Mexicans is no easy task, and was never so difficult as at present. There are many things that impede the progress of the Evangelist; the Romanist, for one, with convents, cloisters, priests and monasteries. The people of this beautiful country are kept in gross ignorance. They are deceived with masses, responsories,

rosaries, scapularies, and many other things which resemble a genuine heathen religion; such as touching a piece of metal with reverence, and a belief in pictures and images made of gold, silver, stone and wood. Instead of the Holy Bible, revealed of God through divine inspiration, they give to the people, who seek their souls' salvation and the life eternal, the decree of the counsel of the authority of the Pope, the dispensation of Joseph, and the seven joys of Mary, and many other things too numerous to mention.

But this is not all the priests have done to hinder the Evangelist. They have increased the vices among the masses of the people. Do you know how? By treason to Christ and his truth, by their covetousness, always inventing methods to make money. They take away the Bible from the people, the only rule of faith and conduct, and replace it with books which they call "Books of Devotion," invented by themselves, thus separating them more and more from their Savior. They induce them to follow the road of error and vice, themselves being the principal actors in the labyrinth of iniquity. The priests here are more vicious than any other class of Romanists, because they are French. The native people are not obstinate, and if they had education enough to bring them into the true light they would make good Christians, good citizens, active in the service of Christ. But as they are now, what good thing can you expect of them?

After my last report, I visited as before, various places in villages surrounding Albuquerque. The difficulties encountered were less each day. Brother Ancheta, Brother Chavez and myself proposed to preach in the streets of old Albuquerque. Court was in session, and we hoped for a good opportunity; but they disturbed us much, and without doubt there was much ruin accomplished by the advice of the priests who were present. Because many people were assembled together the sheriff of the county was present. The drunkards gave us much trouble. Because the priests do not respect the laws, they make the people break them, with regard to all business, public, political and religious; and let me say right here, that is one reason why the work does not prosper more in New Mexico. In Mexico, the priests are either Mexicans or Spaniards, and obey the laws of the country in which they live, so that the missionary has not as hard work there. But in New Mexico the priests are all, with but few exceptions, French, and they disobey the laws and incite the people to do the same; and there are, I am sorry to say, plenty of Americans who help them along, in order to gain political influence.

I have visited various places east of the Rio Grande, making a circuit of 125 miles, the same embracing a population of 10,000 persons, some villages having from 300 to 500 inhabitants. These people have been living in a sorrowful state of ignorance. I inquired with much care

about various things, that I might give you a clear idea of the work of an Evangelist here. In the places that I visited, I found only two men that were educated, and perhaps fifteen out of every hundred could read a little in Spanish. If they could only read there might be some hope for them. And yet, the Territory pays out thousands of dollars every year for public schools, which are under the authority of the Church of Rome, and still these poor creatures remain in ignorance. The people are not only ignorant, but fanatical, and in some places it is necessary to preach in the street, as they will not come to the place appointed for worship; but by this method, sometimes we have a congregation of 300 persons; at others, from forty to 100. I believe and trust that the day is not far distant, when the progress of the Evangelist will be seen in this Territory in the uplifting of the people. At the present time, we find in each place some that do not hate the Evangelist, and hear him with much pleasure. God grant us more missionaries, and the prayers of his people for the out-pouring of the Holy Spirit!—*A Mexican Home Missionary.*

NO MODERN INNOVATIONS.

[Those who met Mr. and Mrs. Peebles, of Utah, while in the East, will read with interest a few words about their new field at "Hooper-by-the-Salt-sea," Utah.]

"HOOPER," writes Mr. Peebles, "is a very retired place. Its sublime quietude is not disturbed by the steam whistle, telegraph, telephone, or any other innovation of the nineteenth century. It would be an excellent retreat for people of sensitive nerves were it not for its one excitement, which is the old man who herds the neighborhood cattle, whose advent morning and evening is heralded by the thrilling notes of an antiquated fish-horn. We are about forty miles from anywhere. There is, however, a doctor within twelve miles, but, having no conveyance, we can only reach him on foot.

"I have been here three Sabbaths, and have been somewhat depressed and discouraged by the small attendance upon the services. This may have been owing in part to the great heat and the mosquitoes, which equal, in their power to annoy, one or two of the Egyptian plagues. I manage to get along through the sermon and prayer by vigorous gesticulations, which do not add to the solemnity or dignity of the occasion. I entered upon yesterday's labors with a heavy heart. To be sure the Sunday-school has come right up as to numbers; but I could not calculate upon more than three people at the evening service, besides the big, black dog who never misses a meeting, and is one of my most attentive hearers. But at this time I was made jubilant by a happy surprise. The people kept coming in, until there were thirty adults present, who gave most excellent attention to the Word. The singing was hearty, and we really had a delightful meeting."

A PROFOUND CONVICTION.

A RETURNED missionary of the American Board, now laboring in a home missionary church, expresses the profound conviction that "it is spiritual death to any church not to be positively interested, and actually engaged in missionary effort; and that, if we would not sink our capital for the foreign work, we must thoroughly begin at Jerusalem." It is a loss to me not to be able to lay hold upon any opportunity offered me for helping, even in the smallest way; for thus do I ever count my riches; and so long as I work in any capacity whatever for Christ, and there is anything I can do for home missions, I hope you will not fail to lay it upon me.—*Mrs. G. F. M., Phœnix, N. Y.*

THE INDIANS AGAIN.

THIS week, while moving my goods to this place, a man was brought in shot by the Indians. He had been dragged with a lasso after being shot, and his face was fearfully scratched. This is the fifth person killed by Indians, whose funeral I have attended within a few months. There is yet no stop put to these raids. The Apaches seem bolder of late than ever. They seem to be on every side of us, within a few miles. Things for some months will be necessarily depressed for me. Yet building even now goes on, and the town seems to most thoroughly believe in its own immediate future. Some friends and some enemies I find here, both helpful in a measure, it may be. But the work is not always easy. I never needed your prayers more than now.

I am furnishing my own room in a scant way, and expect to live on very little for some time. The little church will soon be out of debt.—*Rev. R. T. Liston, Nogales, Arizona.*

GLIMPSES.

WINTER WORK IN FLORIDA.

Saturday.—I am greatly pressed with work, but I pray, and hope, and expect from the Lord some permanent results to his glory. Left in mail-boat to spend the Sabbath at St. Sebastian, twelve miles south of Malabar. There are about thirty inhabitants here. The growth of this town is prevented by the uncertainty of land settlers, because of land troubles. I stop here occasionally, because I want to hold on to the people.

Monday.—Arrived at Jupiter lighthouse, built near the inlet from the ocean, which is the mouth of Jupiter River. Only two families here;

one takes care of the lighthouse, and the other keeps a boarding-house. When possible I get them together and hold a simple service.

Tuesday.—Went in a boat eight miles up the Jupiter River. Good pine timber on either side; navigable for small boats twenty miles.

Wednesday.—Came to Lake Worth in the mule spring-hack, over a rough road, twenty miles, to a point on the west shore opposite the boarding-house. It is always a great pleasure to get here, where one meets with such warm cordiality. This is universally true, however, in my case. I think Florida people are very warm-hearted.

Thursday.—Visited north as far as the post-office, putting up notices on the trees of time and place of services next Sabbath.

Friday.—Visited a poor family in a row-boat. They live in a palmetto shanty—very destitute. Poor country for poor people. Made their wants known, and sent relief.

Sunday.—Preached—at the boarding-house. Subject: The prodigal son and the servant son, both destitute of love and at equal distance from the Father, and therefore both without joy. In the evening held a service of song, after which I preached to the colored people in one of their shanties—a dense black cloud relieved by attentive, shining eyes. Not being accustomed to this kind of audience I asked one: 'Did you understand me?" He replied: "Been always mighty difficult to understand white preachers; but I could understand you most as easy as colored preacher. You talk in parables."

Having learned that Will Moore, who is now at the lower end of the Lake with his schooner, returns Thursday morning, when the tide goes out, I intend going with him to visit Brother Wicks, by request of Superintendent Gale.

Tuesday.—I hear that the schooner leaves to-day, about noon. As the captain has not been informed that I wish to go, he will not stop unless signaled.

Evening.—I took my station on the wharf, with grip-bag and sleeping blankets, to watch for Will Moore and his schooner, all ready to jump on board when he should swing up. Had been there about one hour, seated under an umbrella, reading, when the landlady called me. A sick man just brought in from a life-saving station down the coast, and placed in a bed up-stairs, wanted to see me. She said she would watch. I was gone so long that she delegated the duty to a young girl, who was so busy picking flowers and chasing butterflies, that the boat passed smoothly and noiselessly by without her knowledge. I came down and resumed the watch, only to be told by a passing man that the boat had "gone long ago," and was already out of the inlet. The Lord has led and directed me many times so signally that I thought I could never more be disturbed by such a disappointment. I could walk

with the mail-man to Jupiter Thursday morning, and then go in his boat, or wait until Friday and go in the mule spring-hack, and run my chances of getting north by some uncertain boat.

I went to my room; thought it all over—looking to the Lord for guidance—and finally concluded to go in the mule spring-hack. Just here came a most delightful and comforting letter from my wife, which took away the last murmur of regret at the delay.

Thursday.—Word has come that Will Moore's schooner was caught in a sudden squall and driven ashore. I feel so humiliated and cast down because of my distrust of Providence that I cannot look up. I seem to hear the Master say: "Wherefore did you doubt?"

Wednesday.—I found a small boat, which brought me to Titusville. Preached at St. Lucie on the way. The captain of this boat, a Florida "Cracker," declined to take one cent for my passage.

Thursday.—Arrived at Oak Hill about 3 P. M. Found Brother Wicks working in his vegetable garden. He is tanned and hearty, and gave me a most cordial greeting. He and his charming wife have a pleasant home here. I preached for him, and attended the Sunday-school of which he is the Superintendent. They worship in a school-house, having no church building, but are looking hopefully forward to this in the future.

Monday.—Left Oak Hill on the mail-boat, and arrived in Titusville about sundown. As I stepped upon the wharf one greeted me in astonishment: "Why, Mr. Dilley! are you really *alive*, and not drowned?" "What are you talking about?" said I. "Didn't you go in Brown's boat?" "Yes." "Well, the paper stated that the boat was capsized between Oak Hill and New Smyrna, and that Rev. Mr. Dilley and others were in the water a long time before help came, and that you were drowned!"

Truly I seem to see God and live! Another deliverance! I was dazed and dumb. Am now entering into the quiet of his rest and peace. God has been with me through all the Florida life. How dull of spiritual apprehension! He has now revealed himself to me as never before!

Tuesday.—Came to Merritt's. Looked the ground over. Have about decided to pre-empt it for the Lord.

Thursday.—Came to Melbourne by steamer. Dined with a very pleasant family—ardent Baptists—didn't charge me anything for my dinner. I guess they begin to find out that it isn't easy to get a Baptist minister for one family. They invited me most cordially to call again. Walked to the mouth of Turkey Creek—got ferried over. One mile further, on foot, brought me to the house of one of my own church-members in Malabar. His wife was brought up a Catholic in Germany. They both attend church with their five children. I never talk with

her about our differences; only about our agreements. Took tea with them and walked on to the boarding-house, giving notice of Sabbath services on the way.

Sunday.—Preached again upon the prodigal son: Connection between love and obedience as illustrated by the prodigal son and elder brother. The first, enfolded in the arms of his father, with his kisses and tears of joy falling on his face, had something awakened in his soul he never felt before, and in this new-found joy he forgot to say, "Make me as a hired servant!" The elder, only a field servant, trying *to earn* his inheritance, and the gladness of a son.

Monday.—Mr. C. called this morning to consult with me as to what must be done with a motherless baby, left without any natural protector. We looked over every family in the vicinity, and finally decided that we must go beyond to find a home for this little one. No one can make search along the river as well as I can, so I am to undertake the task. The idea of ministering to this little one warms my heart; for it belongs to Christ.

Saturday.—A boat and sailor was furnished me, and I set sail immediately on my baby mission. Went as far north as City Point, calling at every house where I thought good care would be granted to the child. Dr. Holmes, who practices up and down the river, knew of a family, on Merritt's Island, where God had never sent a child, and where one was wanted for adoption. Unfortunately, when I reached the place, I found only the woman, her husband being in Jacksonville, and had to accept her promise to consult her husband upon his return, when they would both go and see the child.

I had already dismissed my sailor and boat, and walked two miles to where the steamer might be hailed. This I had to do in twenty minutes. I made it, but was overheated, and being exposed to a cold wind on the steamer, I reaped a harvest of cold in my throat and head.

Tuesday.—Reached Malabar, and made report about the child.

Thursday.—Having reached Jupiter I preferred to walk the eight miles across to the head of the Lake, to running the dangers of the deep. I got through about dusk. Mr. and Mrs. F——, both from New Jersey, live in a little palmetto-covered shanty—poor, but have taken up a homestead. They are both well educated and young. To my application they said they could keep me over night, but could give me no supper. I had been there before in my rounds, and knew they had but one bed; so I told them I was accustomed to rough it, and could sleep comfortably on the floor, wrapped in a blanket, with anything for a pillow; but I failed to convince them that it was better for one to suffer discomfort than two, and was compelled to occupy the bed.

Saturday.—I was anxious to get to the south end of the Lake by two o'clock the next day to attend the Annual Lake Worth dinner, at

which all the inhabitants of the Lake are usually present. I had an appointment to meet and must get there if possible. Mr. and Mrs. F—— and myself were up therefore by daylight, and without breakfast went down to the shore and dug out an old boat that had been lying there two months imbedded in the sand, and full of water. We pried it loose, and, turning it over, emptied the water. The lifting sprained my back. Mr. F—— took me in this boat two miles, to an island where lives a Swedenborgian, all alone. He was hoeing in his garden. I was sorry to find he had been to breakfast—didn't care to tell him I wanted some. He was to start soon in his sailboat for the annual gathering, and I invited myself to accompany him, for I knew he would be glad to take me. He is one of my best friends and helpers. We do not discuss theology; but we have Christian talks, and we pray together. Mr. and Mrs. F—— went on in their boat to the store. I don't think they had a mouthful in their house to eat that morning. We reached the gathering about one o'clock, and I had dinner.

Sunday.—Subject of sermon: Christ realizing to every soul that accepts him through faith, the soul's highest hopes, even in this world.

Wednesday.—Under favorable circumstances again started in the mail-boat north. Not an inhabitant for eighteen miles. Through twelve miles of narrow, tortuous river the boat is "poled." The wind has suddenly shifted to the northwest; it grows cold; the sky looks tempestuous. We come out of the narrows into a wide lake. On a high, narrow strip of land 300 feet wide, mostly rock, separating the lake from the ocean, is the House of Refuge for shipwrecked sailors. As the night is cold, and the wind increasing, we seek refuge here. The house is firmly anchored to the solid rock, so that the wind causes hardly a vibration. I am reminded of the Christian safely anchored to the Rock of Ages. The ocean waves roll and tumble in massive grandeur against the rocks below; the white spray dashes against the house; but we fear not, and are lulled into peace and quiet by the music of the deep.

Thursday.—Wind somewhat abated, and we reach Waveland post-office. From this point to Eden the wind is dead ahead; but the captain has carried the mail on this boat five years, and knows her and the storms. He has double-reefed the sails, and we are only two miles from Eden. Just here a sudden squall struck our boat, and she nearly capsized. The wind grew stronger, and under bare poles the captain turned and ran before the wind to a camp owned by his brother, on an island. But what a camp for this increasing cold! A long shed covered with palmetto branches—at the north end a room, eight feet square, simply enclosed by mosquito netting, containing two bunks. For a covering I had a blanket and two overcoats.

Wednesday.—We were compelled to remain in this slight shelter until Monday. We found ice one-half an inch thick. Our food was coffee, beans, warm bread, and pork, and plenty of it. Since reading of the suffering in Texas and other places, I am thankful that it was no worse with us.

The above details are enough to give you some idea of life here. Permit me now one word as to methods of work. You perceive that it is emphatically personal, individual—in the boat, the camp, the house, the wayside—in fact anywhere where human beings can be found. It is, I think, the early Christian method—Christ's method, and that of his disciples.

We must get down and out of the pulpit and talk to individual man. We must touch him, take hold of him, wherever we find him, and just as we find him. Preaching to the masses if we can get them is important. It will certainly make more noise, and, temporarily, perhaps, a larger impression. It gives the preacher a greater reputation. Christ thought one soul at the well a great congregation. It was in its results. So of Philip with the Eunuch in the chariot. I find personal effort reacts and sustains, which preaching alone does not.

When I first came down I thought to buy me a place and cultivate it; have a nice orange-grove, bananas, pine-apples, cocoanut trees, etc.; but I could not do Christ's work on this river that way.—*Rev. A. B. Dilley, Lake Worth, Fla.*

AFTER THE BOYS.

I NEVER realized how much good it did me to take a year's lectures in medicine at Yale, while in the seminary, until I met such atheists as Dr. B—— here, who had influenced several young men to adopt his shallow ideas concerning the nature of man's being. A sermon preached to show the young how easy it is to prove that men have souls—which the doctor denies—so incensed him that he attacked my position most sharply and positively, until he became convinced that I had not founded it upon opinions at secondhand; and now I have him in tow toward confessing Christ to be also his God. When we can talk leather to shoe and harness-makers, crops, stock, and trees to farmers, plows, wagons, and cultivators to hardware dealers, and in the same way meet other business men, it makes the introduction of the question important above all others, quite easy and effectual. But I am again confronted with illegal rum-selling hindering and opposing my work, and I hardly know at present what course to pursue other than to try to win men from the curse; for the sentiment of this Democratic town is with the violators of the law, from the Mayor down.

Another question is, how to win the crowds of boys who frequent

the streets Sundays, and all other days (people keep their swine and herds within bounds); but I am becoming quite interested in base-ball again, and the boys don't swear so much when I am with them. Imagine my thoughts when a lady member of the church related a conversation with another member of the church concerning the discouraging fact that there are no young members growing up to take the places of the older ones, when I tell you that though she expressed great concern regarding this condition of things, and asked pathetically what we were to do, yet her three grown-up sons are among the roughest and most profane in town!—*Kansas.*

UNANSWERABLE.

In conversation with a very intelligent infidel lady, a few days ago, said: "Why, no intelligent person can believe the Bible." I said: "Then I am not intelligent; for I believe it, from lid to lid." She believed that the Bible was written long since the events occurred of which it prophesied. I asked her if she believed that such men as Socrates and Plato lived and wrote the books ascribed to them, and at the time they pretended to have lived and wrote. She replied she did. I asked her to give me a reason for believing that, and discarding Moses and the books he wrote and the time in which he wrote them, and she could not give me one. These visits have led me to go more often and earnestly to the Master for an anointing from on high for the work. I never felt so small nor pleaded so earnestly to be filled with the Holy Spirit as I have of late.—*Rev. S. R. Dole, Sylvania, O.*

A CHRISTIAN COLLEGE.

One needs to come West and see a western college to get a true appreciation of the work which these ill-appreciated institutions are doing. There are colleges and colleges; and some of them are schools whose pretentious title is their only endowment; they have acted on the assumption that a good name is more to be desired than great riches. But those which, in the hard struggle for life, have done an educational work worthy of their honorable title, have a noble record behind them, and a noble fame above, and some of them an inspiring history evidently before them.

* * * Doane College, here at Crete, Nebraska, where I am writing, is a striking illustration of the way in which a Christian college grows up in the West. The Congregational Association of Nebraska, which had faith and a prophetic gift, but no money, determined to establish a Christian college, and obtained a charter for one in 1872. Several towns bid for it. The railroad offered it six hundred acres on

an eminence overlooking the town of Crete; the town offered it fifty village lots, and a subscription of $6,000; and with this endowment, and one teacher, its present President, the Rev. David B. Perry, it began its existence. It now has two large buildings—one erected at a cost of $13,000, one at a cost of $35,000—and an observatory and apparatus costing $6,000; it has nearly all its original six hundred acres, and forty of its fifty town lots; it has a faculty of twelve, and last year had over two hundred students in attendance. It is carrying something of a debt, and its annual receipts are not adequate for its work. It needs endowment. But the reader can judge from these few figures that a few dollars go a long way in such a college. For in colleges, as in railroads, farms, and all business in this great West, every dollar wisely used becomes a seed for a future harvest.—*L. A., in the Christian Union.*

THAT PUGET SOUND ENTERPRISE.

Those who have become interested in the Puget Sound Academy, through Rev. C. C. Otis, of Washington Territory, will rejoice in the following bit of good news written to a friend.

"You will be glad to know that Rev. Charles H. Peck, now pastor of the church at Griswold, and for five years principal of the city schools of Bridgeport, Conn., has decided to go and take charge of the Academy as soon as the endowment is secured. Could you have heard him and his noble wife, as we three knelt in prayer at their home, the other evening, I am sure you would think them just the persons to take hold of that important work. God seems to have prepared them for just that. So, you see, we have the building, and the land, and the man to take charge of the school, and one-half of the endowment secured! The rest of the money would come very easily if only people realized the need. Our God is behind it all, and success is sure!"

TOO SOCIAL.

People here are queer. It is not sermons in the pulpit that they want so much as visitation. They want one on the go all the time. I have been asked to come and stay three or four days. This would be well enough if one had time. I cannot visit many days at each house and attend to twenty miles of territory. Yesterday one old lady came across the school-house after service, and told my wife how lonesome she and her husband were, and how they would like us to come and see them. This we will do. They all ask us to come often, and they keep coming to us. I seldom have a chance to sit down and read of an evening, as I would like to. The people do not love to go to church. Call on them, and they are exceedingly

pleasant. Invite them to church, and they will promise to come; but they seldom do, and I get discouraged sometimes. Still, there are more who come, I think, than there were. Some have come to my services who have never been known to go to church before.—*Dakota.*

MENTAL SLOTH.

"I LIKE to hear a man talk who doesn't know what he is going to say when be begins." I frequently hear this remark among these people, and always feel like adding: "Nor what he has said when he gets through."

The thoughtful hearers are few; and the conviction grows strong within me that multitudes of people do not wish to be made to think. They like to be pleased, amused, and helped to "feel good"; but if one seeks to lead them in lines of earnest thought, if he presents the deeper truths which cannot be mastered without mental effort, there arises an unpleasant consciousness of ignorance, and without realizing why, the hearer turns away to follow a teacher who stands on his own level, who appeals to his emotions, who does not tax his intellect, nor arouse any consciousness to the great world of religious truth which he has not yet entered. How hard it is to accept the truth that a knowledge of our own ignorance is just the preparation necessary for the attainment of true knowledge.—*A Home Missionary in Ohio.*

MONEY MAKING.

IT is the duty of some men to make a great deal of money. God has given to them the money-making talent; and it is as wrong to bury that talent as to bury a talent for preaching. It is every man's duty to wield the widest possible power for righteousness; and the power in money must be gained before it can be used. But let a man beware! This power in money is something awful. It is more dangerous than dynamite. The victims "of Saint-seducing gold" are numberless. If a Christian grow rich it should be with fear and trembling, lest the "deceitfulness of riches" undo him; for Christ spoke of the salvation of a rich man as something miraculous (Luke xviii, 24–27).

Let no man deceive himself by saying: "I will give when I have amassed wealth. I desire money that I may do good with it, but I will not give now, that I may give the more largely in the future." That is the pit in which many have perished. If a man is growing large in wealth, nothing but constant and generous giving can keep him from growing small in soul. In determining the amount of his gifts and the question whether he should impair his capital, or to what extent, a man should never lose sight of a distinct and intelligent aim to do the

greatest possible good in a lifetime. Each must decide for himself what is the wisest, the highest use of money, and we need often to remind ourselves of the constant tendency of human nature to selfishness and self-deception.—*Rev. Josiah Strong.*

OBSTACLES.

While awaiting the completion of our chapel we worshiped in a hall which was used for dances, theaters, etc., and some of our experience was at once amusing and provoking. The hall was lighted with large, hanging lamps, which burned very well for two evenings—Wednesday and Sunday. Once other parties used the hall on Saturday evening, and our janitor not thinking to fill the lamps, they all went out, about the middle of the Sabbath evening service. We could do nothing but pause till they were refilled. One Saturday evening there was a theater in the hall, and being short of chairs, they had extemporized some seats. When we went over in the morning to kindle the fire we found twenty-two beer kegs (three or four under each plank) and a small breastwork of chewed tobacco in front of each plank, and the whole room filled with stage litter. The floor was always very dirty until after a dance, when it was as white as if it had been polished. For about two months we could not get an organist. At one service, with over fifty present, we had no singing. We rarely have singing at prayer-meeting. Still we kept on working and waiting. We now have an organist and choir. The chapel has been dedicated, Superintendent Morley preaching the sermon and making the dedication prayer. Though we have all been busy with the chapel, we have been able to do some work more directly spiritual. The Sunday-school has increased from an average of eighteen to twenty, to an average of thirty to thirty-eight. The average congregation was, morning, eighteen; evening, twenty-five. Now we have mornings about forty (last Sabbath forty-five), and evenings fifty to eighty. We have had one communion service, at which five united—four on confession. Several more will unite at our next service.

At Barnesville the real difficulty is *the babies!* As it will probably seem rather ludicrous that children should be a serious obstacle, I will give you an idea of the situation. Barnesville station has been moved one mile, so that the village is now one and a quarter miles long, by about a quarter of a mile wide, lying wholly on the east side of the railroad. There is not a tree of two inches diameter in sight, nor a hill near; nothing higher to be seen than the prairie. There are no "young folks" to come to service. Nine-tenths of the families are young married people with one or two small children. There are no large children to leave the little ones with, and very few keep servant girls. As it is difficult to take the babies out, the mother stays at home, and when she

stays at home the father stays with her. This is the greatest difficulty. I don't object to it, I don't regret it; I only state it. Barnesville, with a population of 700, has as many children under three years as an eastern town of 2,000.

Several people have been led to make an open confession, by public prayer acknowledging Christ as Lord: perhaps six or eight have done so for the first time. Quite a number of others are increasingly attentive, both at the church service and in private. Numbers who never attended service since childhood are coming regularly. Still there have been no conversions. I am fairly well satisfied with the work in other respects; but there is cause for mourning, humility and prayer. I ask you to remember me in your petitions. — *Rev. W. H. Kaufman, Barnesville, Minn.*

WILDFIRE.

The month has been one of much interest. There is a violent infidel element here which we have had to withstand. They have brought us some anxiety last year and this, but nothing serious. This month two ignorant men from the backwoods of Tennessee came here to hold a meeting. They got a tent of a circus which went to pieces, a short time ago, and went to work in it. Their type of religion was the negro type of emotional something which they call religion. They have had a wildfire time of it. The excitement has been tremendous and astonishing. Nearly a hundred have "got religion."

Incidents like these are frequent. A woman, wife of a hardware dealer here, jumped as high as she could, and fell across a bench and had to be carried home. Another got so frantic that it took four men to hold her and get her away. A woman laid her baby down at the feet of a lady from Old Salem, Mass., saying: "Watch my baby while I go to the altar and shout." A young lady asked her friend, "How did my hair look while I was shouting?" Three women went crazy, at a similar meeting here two years ago, and one of them died. The other two were not allowed to attend these meetings. These things only show the need of our work the more.—*Arkansas.*

THE PAPER MISSION AND WHAT CAME OF IT.

BY MISS NANCY MARSH, OF PROVIDENCE, R. I.

In closing our sixth year of mission work we can truly say: "Hitherto hath the Lord helped us." We have sent to twenty-eight States and Territories (including the Southern States, with a friendly greeting to Alaska) 3,458 papers and pamphlets, 1,480 lesson papers, 295 lesson cards, 1,431 tracts, leaflets, etc., 734 scripture cards, 195 Christmas and picture cards, 134 lithographs, 44 books of various kinds; postage

$16.89. Have written 138 letters, and 125 postal cards. Contributions for the year, including postage and communion sets, $224.42.

We closed our last report, rejoicing over a gift of $20 from an aged pastor in Maine for an Academy in Arkansas. This formed a nucleus for a school and church furniture fund which was greatly needed. The teacher writes: "Just received $10, unsolicited, from a gentleman in Boston"; and later, "Have I told you of the arrival of our beautiful new furniture, furnished mostly through the liberality of a brother in New York? Blessings on the dear, aged brother who sent the precious nucleus! We have labored so long without tools or conveniences; but how faithful are the promises! Mrs. P. is doing a good thing for our students at your suggestion, and regularly supplies papers, fresh and interesting. If you could have been present at the opening of our reading room, and seen the eager delight of our students for the papers so generously furnished, you would have felt rewarded for all your efforts; there is no estimating the blessed results which may follow, for this may be to many their only opportunity of forming a taste for good reading. This new pleasure was given our school the day before Thanksgiving and formed no small element in our cup of blessings. Additional books for our library will be thankfully received."

We have received over thirty letters from twelve different States from our last report, some asking where they could send papers, books, etc.; others asking for aid in various ways. We were asked to furnish communion sets for two new churches; but we saw no way open. A third call came from a missionary to our pastor, who kindly laid the three cases before our Sunday-school, and they voted to supply the three churches. One was sent to Dakota, and this message came back: "At the close of a special Christmas service, Dec. 27th, the communion set was presented by the pastor in behalf of the Central Congregational Sunday-school, of Providence, R. I. It was a very touching scene; many eyes were filled with tears. It was a complete surprise to all. Every one was sincerely grateful. At the close of the service one lady said: 'This is a certain proof that the Lord is with us; I am sure he is; there can't be any doubt about it.'" The second set went to a little church in the Indian Territory where there is no other church. The pastor writes: "I hardly know how to express my gratitude to you and the other friends for their valuable present. Please accept the thanks of myself and little flock; our congregation is increasing and growing stronger, and I expect to have a strong church in this dark spot of the Lord's vineyard." One man in this church, about three years since, went into a little meeting to make fun; but he found the Lord, or the Lord found him, and ever since he has been a chosen vessel for the Master's service, and is now a valued officer in this church. The third set was sent to a small church in Michigan. The pastor says: "Your

timely gift is greatly appreciated, and I am sure it will do good to our people far beyond the money value of the gift. We used it yesterday, January 24th, 1886, for the first time; eight persons united with us, all on confession of faith. One of these has since decided to study for the ministry. A girl of eleven asked if she could join at the next communion. Every time I enter the church I am reminded, by the handsome, decorated window in the entrance, of the gift of your infant class two years ago." This church, though in its infancy, is doing a grand work in closing saloons and gambling dens, and bringing many to hear the Gospel who had not entered a church for years. Three young men are now studying with the ministry in view, one walking *seven miles* each day to receive instruction. The pastor writes: "My hands and heart are full. I have in my church a weekly lecture, a prayer and conference meeting, a children's meeting with a short sermon; preach two sermons on the Sabbath, superintend the Sunday-school, teach a Bible class, play the organ, lead the singing, visit among my people, and give two days to the city mission work, and feel that much more might be done. I want to have a gospel meeting where hundreds will come who will not go to the churches. This is the best way to stop *strikes!*"

Scarcely had the burden been lifted for these churches when two more came. We were nearly overwhelmed by these constant appeals for help. One of these, a missionary friend with whom we had corresponded for years, made no request for assistance. She simply stated her case; sudden bereavement had come upon her; she was in debt, and her daughter, an only child, was obliged to give up her education (for the present at least), and "the future looked dark; yet she trusted in God that he would not forsake the widow and the fatherless." We wrote her a letter of sympathy and longed to help her, but could see no way open; yet the burden was still on our heart. The other burden was for a new church in Dakota. The wife of the missionary writes: "Our house is enclosed; that is, double sheeted (no clapboards). It is plastered and ready for use, but we have no windows. Mr. D. helped lay the foundation, built the chimneys, and worked four months on the house, besides giving quite a sum out of his small salary. The ladies and I helped lathe the house, and I have done everything I could. Could you help us a little? We can have no Sunday-school till our church is done, our rooms are all so small. Fourteen young men are waiting to come into my Bible class. We live in two rooms in the basement, with pantry and closet. We have neither cellar, cistern or well, or any of those comforts considered so indispensable in the East; yet we consider ourselves very comfortable to what we have been. We ride from fifteen to twenty miles every Sunday, having six appointments. I take Mr. D. within three miles of his place at the school-house, and he walks the rest of the way while I go to another, give talks, superintend the Sunday-

school, etc., and two of our deacons hold meetings and Sunday-schools in other destitute neighborhoods; so, you see, we are alive. We commenced here three years ago with three members; now we have twenty-eight and more to follow. We have precious tokens of a revival. This is an important point; Mr. D. and a Methodist minister are the only ones in the western half of our county, which is as large as the State of Rhode Island."

What could we do? Well, with the thermometer considerably below zero, windows did seem a necessity. We collected a few dollars for each of these objects; then came a halt—we made no progress—every one was unusually busy. In our little missionary prayer-meeting these two cases were laid before the Lord, and earnest, united prayers offered that help might be given, if best. A few days after, we received a check of $50 for the widow, from an unknown donor. You may be sure it did not tarry long with us! On its reception, the daughter writes: "We had a payment to made of over $40. We made every effort to raise it; but in vain. Mother was very anxious to get the mail; I asked why? She replied: 'I am expecting $50.' The next day your two letters came, and before she had looked in them, she said: 'There are my $50.' [Yet we had expressly said we knew of no way to aid her.] I wish you could have dropped in just then. Mother looked up, with her eyes full of tears, saying: 'I knew it would come.'" The mother adds: "My Heavenly Father alone knows what I feel for the timely aid you have rendered; truly he never forgets the widow and the orphan. May he bless you in your ministry of love, and the friends whose hearts have been touched with the sorrows of another." God bless abundantly the unknown donor who has caused the widow's heart to sing for joy, strengthening her faith as well as ours. We could wish the oil might flow on a little longer that the debt might be paid, and the mother and the daughter (anxious to prepare for the Master's work) might live on the rest.

But what of the church? We then laid this case before our Ware friends, whose hands are ever open to help. First came $15, with a prospect of a few more. This, with what we had on hand, made $23.45. Twenty cents of this came from an invalid whose means are small, but who loves the cause of missions. We felt sure we could make no better investment. The missionary writes: "We were truly astonished, as well as gratified, to find the large sum you sent us. Truly the Lord is good to us indeed!" Later: "'How wonderfully are we blessed!' was our exclamation on the receipt of your next letter enclosing the $32 from Ware. If it was an astonishment to you to receive it as you did, how much more, think you, to us? It was like a sudden shower from a clear sky; we feel like singing 'Praise God,' with a will." This church was opened March 14th. The pastor writes: "We had a grand

congregation and a universal jubilee!" Never did we realize a more signal answer to prayer than for these two cases. With Isaiah we could say, "Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." (Isa. xxv, 9.)

"Two years ago," a pastor says, "I was requested to take up work in a little place in Wyoming Territory. The people told me they did not want preaching, but I might help a little in Sunday-school. We had ten or twelve as a congregation. I kept right on, and now we have an average of sixty, with a good Sunday-school, a good reliable choir, an organized church, and a comfortable church edifice; now the people say: 'How nice it is to have a place of worship where we can go on the Sabbath, and hear the Gospel preached!' To God be all the glory." Sixty Easter cards were sent to this school by a friend in Connecticut. By a friend in Providence, twelve copies of "Gospel Hymns" were sent to a pastor in Nebraska.

We have been greatly interested in the work of a German, son of a Jewish Rabbi, who is laboring in Alabama. "Most of my brother ministers and sister missionaries," he says, "of the American Missionary Association are employed in the thickly populated districts of Northern Alabama. I alone am in these back-woods, in a thinly settled country, where only little patches of land are cleared from the original forests, and the soil is very poor. My post-office is five miles from the church, where I also live. From here I make my pastoral visits on foot, carrying besides Bible and hymn-book, such papers as I can; thus I am enabled to go from house to house and scatter the Lord's message among all. On the Sabbath we have very good congregations, and I feel sure of gaining souls for the Master's Kingdom. May the Lord bless your efforts to assist the weary travelers who are going out to save souls."

An invalid in Massachusetts, who has often helped us by her hands, but whose means are small, writes: "I have a gold ring which I would like to give to the cause. Can you sell it for me? If you cannot get more than seventy-five cents, I shall be more grateful than I can tell you. I have wanted to do this for a long time, and give the proceeds to the missionary cause." We sold the ring for $2, with the request that she keep it, and wear it, as a token of God's loving mercy. We sent her the money. She replied: "I was so overcome on reading your letter I could only say 'praise the Lord!'" I never dreamed I could keep the ring (and, indeed, I was willing to give it up), and now to think I have the ring (it will seem almost too sacred to wear), and the money to give to Jesus. It is more than I deserve!' I send one dollar for you to use as you think best." This was sent for special mission work in Michigan. The pastor writes: "I told my people last Sabbath

morning about your letter and the dollar; which, I am happy to inform you, was multiplied twenty-six times by Thursday night, and the end of the influence of that dollar is not yet!" This, of course, was expended among themselves, where it was needed. This ring has already brought $31, and its influence will still be felt.

A young lady in the same State, who had read about mission work in Alaska, left as her dying legacy, one dollar (a large sum for her) for that work. It was sent to Mrs. M——, at Sitka, last fall. In January we received an answer from Virginia. "Perhaps you have heard that I am sojourning in a civilized part of our land for a little rest. Your letter went to Sitka, then was sent back here. Many thanks to the dear mother for her daughter's legacy. It seems very sacred. It shall be spent for Testaments for my little girls." We feel sure that these gifts, though small, are precious in the eyes of Him who sits over against the treasury.

A much-needed church was built in a small place in Missouri, being the only evangelical church in that place, and has been greatly blessed. One of our boys has taken a share of twenty-five cents in it. Three little children in one family have each taken the same share. One afterwards added a dollar from his birthday gift. These children have also shared their good things with children far away, and given them great pleasure.

Our infant class continue their interest in our work, having given us many papers and $6.70 for postage. They have lost their teacher, who had held this class for over twenty-five years, and was always ready to help every good cause.

The Young Men's Christian Association of Leicester, Mass., have aided us through their secretary. She has sent papers, magazines, etc., to several places, which were greatly appreciated. We have had many expressions of gratitude from all quarters for books, papers, and other helps. One writes: "You little know how much of our success is due to the 'Paper Mission.' I could not have accomplished nearly as much without your timely aid."

The Tract Society gave us several packages of tracts, handbills, etc., and a package of beautiful cards, which were a delight to young and old. We have also had a large number of lithographs from that Society which have been gratefully received. For these, and all other favors, we return our sincere thanks. Verily they shall in no wise lose their reward. We recommend them to Matthew xxv, 40.

Another feature of our mission is work among the sailors. One Sabbath evenings a Portuguese came to the Bethel; a kind word was spoken; he came again with a companion. We taught them the prayer "God be merciful to me a sinner." They could read and speak very little English. Finally we had eighteen Portuguese sailors regularly on

Sabbath evening for quite a while, and several came to our weekly prayer-meetings. Some could not read English at all—scarcely speak it. Such have gladly received Portuguese tracts. Some of these have been sent to their friends far away; so that while we have commenced "at home," we have stretched out our hands across the sea to the western coast of Africa, as most of these are from the Cape Verde Islands. One called before going to sea, saying, "Me got letter from my wife; she says 'you be sure go tell that woman "thank you"; she so kind to you.'" We have also given tracts to sailors from the West Indies, Fayal, Germany, Sweden, Calcutta, and many other places. Recently the Portuguese women and children have begun to come to the meetings. Oh! for the gift of tongues, that we might speak to these in their own language! But we can only cast the bread upon the waters, and leave the result with God. May he grant that all this seed-sowing may not be wholly in vain.

We have not been able to supply all the needs. We want a bell or two, an organ, and several other things (and new appeals are coming in); but we have done the best we could with the means the Lord has provided, and we bless him for his loving kindness and tender mercy.

WOMAN'S DEPARTMENT.

REPORT OF THE COMMITTEE ON WOMAN'S STATE HOME MISSIONARY ORGANIZATIONS.

PRESENTED BY ITS CHAIRMAN, MRS. WM. KINCAID, OF BROOKLYN.

The committee appointed at the woman's meeting, in Saratoga, June 4th, 1885, report their work:

After much conference a circular was issued by them. The expense of its publication, 5,000 copies, was shared equally by the American Home Missionary Society, and American Missionary Association. The Secretaries of these Societies examined and approved the circular.

Our instructions were "to open correspondence with representative women in the different States where no societies now exist." This, so far as possible, was done. Our circulars were sent to each Congregational church of the States thus far unorganized for woman's home missionary work. The address of some lady known in each church for her good works was, as far as possible, secured; otherwise, the pastor was requested, by private note, to pass the leaflets over to his elect ladies.

This work, which was by no means small, was equally shared by the members of the Committee. These leaflets were also sent out by the Woman's Departments of both the American Home Missionary Society and the American Missionary Association. Secretaries of several of the Woman's State organizations used them liberally among their uninterested churches, thinking them calculated to stir up an interest.

It was also thought useful by the Committee to gather up statistics relative to the workings of the various State Home Missionary organizations. The following results are given according to the time of formation as published in the *The Home Missionary*.

New Hampshire has its "Female Cent Institution," and is auxiliary to its State Home Missionary Society. Its aim is to secure, on an average, one cent per week from each female member of its churches. It has an invested memorial fund of about eleven thousand dollars, which, with its receipts from individuals last year, gave through its treasurer $1,757.39. It has this year celebrated its eightieth anniversary. Its total receipts for these eighty years amount to $110,194.27. It has the further peculiarity of having no public meeting, and only one officer who combines the duties of secretary and treasurer; but four ladies have held this office during the period of eighty years.

The *Minnesota Woman's Home Missionary Society* is thirteen years old. Last year its contributions amounted to $3,109.70. It contributes, through all of our national home missionary societies. The Minnesota Society is pre-eminent for its frequent bright and stirring leaflets issued from headquarters at Minneapolis to the ladies of the State. Their annual meetings are held not by themselves, but in open conference.

The *Nebraska Woman's Missionary Association*, was organized in 1874. Home and foreign missions are combined, having, however, two treasurers. The ladies look forward to separate organization as soon as prepared for it. Money is sent to all our national home missionary societies, but when undesignated goes to their State Home Missionary Society. Their president, Mrs. Dean, always has a bright column in the *Nebraska News*, their State Congregational paper.

The *Woman's Maine Missionary Auxiliary* was organized in 1880. All its collections go through the State Home Missionary Society, and are used in the State. Last year its receipts were $1,247.00.

Michigan Woman's Home Missionary Society was organized in 1881. Ladies from sixty churches have this year reported through their treasurer. They have thus far contributed mostly through their State Home Missionary Society, but are about making some changes in their constitution, and then expect to give more largely to all the co-operative societies. They have this year been greatly afflicted in the death of their long-time president, Mrs. Leroy Warren.

The *Woman's Home Missionary Society of Kansas* was organized

in October 1881. Thus far its work has been done through the American Home Missionary Society, the American Missionary Association, and the New West Education Commission.

The *Ohio Woman's Home Missionary Union*, organized in 1882, like all other State societies bearing the name Home Missionary Union, contributes to each of our six national home missionary societies. Its annual meetings are held distinct from the State Association, in connection with the Foreign Missionary Society, but on successive days.

The *New York Home Missionary Union* is in its third year. Its receipts the first year were $344.73, the second $1,674 17, and this year the aim is to reach $2,500. If it has any special feature it is the regular reception by all its Auxiliaries of letters from three of its teachers. These are found of great aid in carrying on the work.

The *Wisconsin Woman's Home Missionary Society* is also in its third year. It was formed at a time when Wisconsin was assuming self-support; hence most of its funds have gone to State Home Missionary work. Its constitution, however, provides that they go through any of our existing home missionary societies, and in the various contributions to the other societies this reaching out is apparent. In the Congregational paper of the State, *Our Church Work*, Mrs. Miner, the president, has always a helpful column.

North Dakota Woman's Home Missionary Society was organized in 1883. From it we have no further word.

South Dakota Woman's Home Missionary Union was organized in 1884. Its officers are the same as the Woman's Foreign Missionary Society Auxiliary to the Woman's Board of the Interior.

Connecticut Woman's Home Missionary Union, since its organization sixteen months since, has raised $1,855.39, besides boxes valued at $2,591.92, making a total of $4,447.31. It now numbers twenty-eight Auxiliaries. Their annual meeting, May 12th, was very interesting and full of inspiration.

Missouri Woman's Home Missionary Society, with its sixty out of seventy-five churches, assisted by the American Home Missionary Society, contributes entirely to State work through the Woman's Department of the National Society.

The *Illinois Woman's Home Missionary Union* held last week its first annual meeting, which, from its programme, must have furnished a feast of fat things. The enthusiasm of its officers speaks well for its future.

Committee { Mrs. W. Kincaid,
Mrs. C. A. Richardson,
Mrs. E. S. Williams.

THE OLD-FASHIONED CHEST.

In the roomy attic of my childhood's home there stood for many years an old-fashioned chest, the contents of which I am sure had much to do with my own interest in all matters of benevolence, through the fifty years since I first remember its existence. In its "till" lay a precious hoard of keepsakes, things once used or worn by the dear ones of our household who had entered into rest. There were grandfather's glasses, and grandmother's "hussef" of ancient pattern; there was the little, soft wrinkled shoe, worn dingy by the darling feet that never went astray, and many another seeming trifle made sacred by the touch of a vanished hand.

In the chest itself was kept such a store of things as could be at any time made available for the needy. Many of these were outgrown garments, or larger ones made over, all repaired and ready for immediate use. Sometimes might be found there an apron, a little dress, a pair of baby socks, or similar thing made of some remnant of new material, insufficient for larger use. No piece of clothing was put there till all its possibilities had been considered and planned for. There were no Woman's Missionary Societies, either home or foreign, in those days; but the dear aunt, whose tireless devotion gave back to our motherless childhood so much of a mother's watch and care, that not till her death did we realize what it was to be motherless—she, the quietest of loving souls—knew how to be steadily and systematically helpful to others. I do not remember that she ever, in words, told us of her purposes; but the things silently drawn from that old chest on every occasion of need brought to her attention, were an object lesson to us, never to be forgotten.

Blessed among women (if it *was* a woman, and I am sure it must have been,) was she who first devised the plan of sending boxes, filled with needed supplies, to the dear co-workers, whose life-work is among the "waste places," or the newly opened fields. This is a wonderful plan, truly; for while it systematizes our own efforts, every box sends back along its path a shining track of reflex blessing to the senders.

Let us make the most of these boxes then. Just as soon as one is sent, let us begin to fill another. It is well to get advice from our Secretary early; make the acquaintance of the pastor and his family, whom we propose to help, and learn something of the congregation too, as we expect to supplement their contributions to the pastor's salary.

Let us give thought to the matter, and give it every day. Think and plan for the body, soul and mind, for sickness and health, summer and winter, spring and fall. Seek to get into the confidence of the minister's wife, and find out the special and "peculiar" things about their needs; there always are "peculiar" things to be considered in every family.

Write letters frequently to her, or to the daughters, if there be any; and it is a good plan to write letters to any of the missionaries' wives. Write sprightly, suggestive, sisterly letters, such as you like to receive yourself; the golden rule is the best guide here as in everything else. Send them your magazines, and the most enjoyable of your story books and papers; keep several of their addresses handy, and make it a habit thus to remember in love these lonely women. No end of good comes in such ways.

Put in little surprises for the box; a bit of ribbon, a pretty needle-book, or a bag that you can fill with lint, strips of old linen or flannel, and a few simples to be ready in sudden illness or accident.

Pick up the children's surplus toys, or what is better, influence the children themselves to arrange and put them in. When you go shopping for your own winter supply of clothing, duplicate one or more articles for that other woman, whose life of self-abnegation makes you feel (when you think of it) unworthy even to touch the hem of her garment. Fold in soft blankets for the cradle, and a warm shawl for the burdened shoulders of the mother.

Think of the minister's sermon paper. Of course you have already seen to it that the various religious periodicals are sent to him. Persuade the young men of the church to add some new theological work.

Remember every one in the household which you thus take into your heart with some token of loving interest, and be sure that every separate gift is perfumed with the breath of prayer.

When the box is on its way, let us pause to think once more, "What have we to give to home missions?" There is a gift, of which the Master surely has need. Yet who of us has grace to offer it, though it be indeed to give him back his own?

When Hannah prayed and wept sore by the post of the temple, it was for a man-child she asked since then it was given to men only, to serve in the temple. In these days, the service of our sanctuary requires that "our sons and our daughters shall prophesy," or teach, the fields are so white, and the laborers so few.

And how come up our Hannahs of to-day to the solemn feasts? To pray that God would call our sons and daughters to the service of his tabernacle?

Nay! Are we not yet praying for grace to bring far less worthy gifts, and keeping back the sons who should be ambassadors for God on Zion's walls—the daughters who should be ministering in the homes or schools of the Old South or New West?

May God forgive us! I, the weakest of you all, dare not utter one word of counsel or rebuke.

Let us at least betake ourselves with new zeal to that highest office of woman's home work for missions, the training of our children to be ministers of the Gospel.—*Mrs. E. R. Edgett.*

WOMAN'S STATE H. M. ORGANIZATIONS.

New Hampshire Female Cent Institution, org. 1805, Miss Annie A. McFarland, Concord, Sec.
Minnesota Woman's Home MissionarySocety, org. 1872, Mrs. H. S. Chase, Minneapolis, Sec.
Nebraska Woman's Home Miss. Association, org. Oct., 1874, Mrs. E. H. Baker, Sutton, Sec.
Maine, Woman's Missionary Auxiliary, org. June, 1880, Mrs. Levi L. Paine, Bangor, Sec.
Michigan, Woman's Home Missionary Society, org. May, 1881, Mrs. Mary B. Green, Olivet, Sec.
Kansas, Woman's Home Missionary Society, org. Oct., 1881, Mrs. S. F. Armstrong, Topeka, Sec.
Ohio, Woman's Home Missionary Union, org. May, 1882, Mrs. Flora K. Regal, Oberlin, Sec.
New York, Woman's Home Missionary Union, org. Oct., 1883, Mrs. C. C. Creegan, Syracuse Sec.
Wisconsin, Woman's Home Missionary Society, org. Oct., 1883, Mrs. C. Matter, Brodhead, Sec.
North Dakota, Woman's Home Missionary Society, org. Nov., 1883, Mrs. Rose A. Davis, Walcott, Sec
South Dakota, Woman's Home Missionary Union, org. Sept., 1884. Mrs. Joseph Ward, Yankton, Sec.
Connecticut, Woman's Home Missionary Union, org. Jan., 1885, Mrs. Wm. H. Moore, Hartford, Sec.
Missouri, Woman's Home Missionary Society, org. May, 1885, Mrs. E. P. Bronson, 3100 Chestnut St., St. Louis, Sec.
Illinois, Woman's Home Missionary Union, org. May, 1885, Mrs. J. H. Dixon, Chebanse, Sec.
Iowa, The Woman's Home Missionary Union, Org. June, 1886.

MISSIONARY BOXES.

For many years the ladies of our churches have helped this Society and cheered the homes of its missionaries with boxes of clothing and other useful articles. The continuance of these favors is earnestly solicited. To secure satisfactory preparation and just distribution, attention is invited to the following suggestions.

1. Apply to the Secretaries to designate a family needing such assistance, and state, practicable, how soon a box will probably be sent.

2. If a family is selected without applying to the Secretaries, notify them without delay, so as to guard against a duplication of gifts.

3. If several months should elapse before the box is ready to be sent, ascertain from the Secretaries whether the missionary's address remains as previously given.

4. Mark the box plainly and indelibly, fasten it securely, and forward it to the missionary, not by express, but by a Forwarding Company, if practicable; otherwise, as "fast freight," by railroad, taking *two* receipts from the Company.

5. Write to the missionary, inclosing one of these receipts, a list of the articles sent in the box, and the money, $2, $3, or $4, according to weight and distance, for the payment of *freight* (if it cannot be prepaid). Mention, also, the name of the person to whom a letter of acknowledgment should be addressed.

6. Report to the Secretaries the forwarding of the box, its estimated value, and the amount sent for *freight*, in order that the donation may be acknowledged in THE HOME MISSIONARY.

7. If a box has been prepared, not for a specified family, but to be assigned by the Secretaries, put into it a list of its contents, the name of the association or individual from whom it comes, and the address of the person to whom the missionary may send his letter of acknowledgment.

8. Mark the box, "American Home Missionary Society, Bible House, Astor Place, New York," adding *the name of the place from which it comes.*

9. Write to the Secretaries, inclosing money for freight, and stating the time when and the line by which the box was sent, its estimated value, and giving a *list of contents* to guide in the assignment of the box. Be careful to state the *size* of each adult, and the *age and sex* of each child for whom the clothing is intended, as boxes are not opened at the office.

10. *These donations are not deducted from the grants of the Society.* It needs the same amount of money, therefore, in order to fulfill its stipulations with its missionaries, as if no such gifts were provided; and we trust the friends of Home Missions will not withhold or diminish their contributions of money in consequence of their giving other things that are needful.

AMERICAN COLLEGE AND EDUCATION SOCIETY.

Rev. John A. Hamilton, D.D., *Secretary*.
10 Congregational House, Boston. James M. Gordon, Esq., *Treasurer*.

[Money may be sent to James M. Gordon, Esq., Treasurer, No. 10 Congregational House, Boston; or to Rev. Alexander H. Clapp, 34 Bible House, New York.]

DOANE COLLEGE, CRETE, NEBRASKA.

There has been faithful work the past year on the part of teachers and students: a somewhat larger attendance than heretofore; and more than the usual amount of religious interest. On the day of prayer for colleges, and subsequently, a goodly number expressed their determination to live the Christian life.

Year by year the college strikes its roots deeper and sends out farther its fruit-laden branches. Even the leaves of this tree are for the healing of the nations. At a time when churches are more numerous than ministers, it is encouraging to see a large proportion of our graduates enter the sacred calling—German, English, Welsh, as well as the native-born. Many of our students become teachers, exerting a leavening Christian influence in the sphere of public instruction. Not a few in the lowest grade, attending for the shortest time, dropping as leaves into the quiet home or obscure business life, take with them a power for good that more than justifies the efforts bestowed upon them.

Only those who have personal experience in this work can fully realize the special needs of the frontier college.

1. Tuition being necessarily low, ranging from $17 to $24 per year, the amount received from this source is less than one-fourth of the current expenses. Income from invested funds is about one-fourth. Hence the great need of endowments. The college has but two endowed professorships thus far—one of $10,000, and another of $15,000.

2. Tuition is remitted to a large number of students—forty the past year—children of home missionaries and young men preparing for the ministry. Scholarships are needed to enable the college to continue to aid those who cannot meet the cost of even a low tuition. The college has only six scholarships—four of $200 each, one of $525, and one of $1,000, the interest on which sum is used in this way.

3. Ladies' Hall supplies the much-needed facilities for the Ladies, Department, but in the erection of this building an indebtedness of $20,000 was incurred. Many have given generously for this object. The doors of nearly all the rooms bear the names of individuals, churches, or Sabbath-schools that have furnished these rooms, or in whose honor or remembrance they have been furnished. Many windows in like manner have honored names placed upon them It was heroic work for the home missionary Sabbath-school to raise the requisite $50 to furnish a room. The home missionary pastor sacrificed to the same end, and many Eastern friends. This enterprise makes a strong appeal to those who are interested in the higher education of young women, and in the special work that they have to do in a new State.

How shall these and other pressing needs be met? This is the inquiry of those who have come out here for this special work, who have put in every ounce of their own being, who have seen the work prosper beyond all expectation, who are devoutly grateful to the multitude of

kind friends who have nobly come to their aid, but who realize that the cause demands still greater efforts in the future. Will old friends continue to give of their substance? And can new friends be added? The opportune time will soon pass. One dollar now is worth ten dollars fifteen years hence. The small gifts are needed, and the large ones, too. May God incline those whom he has greatly prospered in business to give largely to Christian institutions in the new States.

APPOINTMENTS IN JULY, 1886.

Not in commission last year.

Rev. M. L. Gordan, Sierra Madra, Cal.
Rev. William H. Bonnell, Julesburg, Colo.
Rev. A. W. Coffman, Denver, Colo.
Rev. Robert J. Stilwell, New Rockford and Tiffany, Dak.
Rev. Edward P. Clisbee, Gloversville, Neb.
Rev. George C. Hall, Wisner and West Point, Neb.
Rev. William Woolman, Naponee and Moline, Neb.
Rev. John N. Zimmer, Elk City, Neb.
Rev. George A. Schram, Breckenridge, Minn.
Rev. Holden A. Palmer, Franklin, Mich.
Rev. Samuel S. Schnell, Chesaning, Mich.
Rev. John M. Cheesman, Deep Water and out-stations, Mo.
Rev. Alexander Douglas, Iberia, Mo.
Rev. Hewit W. Utley, Foristell, Mo.
Rev. Francis C. Woodard, Cheltenham and Tower Grove, Mo.
Rev. Stephen Edwards, Georgetown, New Mex.
Rev. Howell Davies, Danville, Penn.
Rev. Abraham Jones, Blossburg, Penn.
Rev. Frank Nilson, Ridgeway and four out-stations, West Penn.
Rev. Marshall B. Angier, Morrisania, N. Y.

Re-commissioned.

Rev. Eli R. Loomis, Dayton, Wash. Ter.
Rev. Edwin R. Beach, Lexington and out-stations, Or.
Rev. George H. Lee, Corvallis, Beaver Creek and Orleans, Or.
Rev. David H. Reid, Trail Fork and Lone Rock, Or.
Rev. Drummond McCunn, San Jacinto and Perris station, Cal.
Rev. Arthur Davies, Oak Creek, Colo.
Rev. George Dungan, Otis and Hyde, Colo.
Rev. Henry E. Thayer, Denver, Colo.
Rev. Reuben R. Wright, So. Pueblo, Colo.
Rev. Miles E. Bacon, Theodore, Arena and Pembroke, So. Dak.
Rev. Phny B. Fisk, Appomattox, Gettysburg and Lebanon, So. Dak.
Rev. Isaac G. Gordan, Buleah, Gibbs and Cook's school-house, So. Dak.
Rev. Charles A. Mack, Glen Ullin, No. Dak.
Rev. Samuel Penfield, Gen'l Miss. work in So. Dak.
Rev. Charles H. Phillips, Cummings, Buxton and Upson Farm, No. Dak.
Rev. George W. Prescott, Henry and South Kampeska, So. Dak.
Rev. Henry C. Crane, Chadron, Neb.
Rev. Amos N. Dean, Cambridge and out-stations, Neb.
Rev. Samuel C. Dean, South Bend and Mainland, Neb.
Rev. Charles H. Huestis, Bertrand, Neb.
Rev. John A. Milligan, Ainsworth and Long Pine, Neb.
Rev. George S. Pelton, Omaha, Neb.
Rev. Orthello V. Rice, Columbus, Neb.
Rev. Josiah P. Sparrow, Creighton, Neb.
Rev. George E. Taylor, Indianola, Neb.
Rev. Peter Weidman, Spring Creek, Guide Rock, Biber Creek and Willow Creek, Neb.
Rev. John S. Embleton, Severy and Piedmont, Kan.
Rev. Benjamin F. Haskins, Galva, Delmore and Good Hope, Kan.
Rev. James Howell, Bala, Kan.
Rev. Thomas A. Humphreys, Cawker City, Kan.
Rev. Robert Killip, Muscotah and New Malden, Kan.
Rev. Charles L. McKesson, Parsons, Kan.
Rev. Reuben F. Markham, Kirwin and out-station, Kan.
Rev. Charles B. Messer, Heber, Kan.
Rev. Russell S. Osborn, Ash Rock, New Harmony and Mt. Ayr, Kan.
Rev. Henry Rees, Dry Creek, Coal Creek and Phœnix Creek, Kan.
Rev. L. Adams Smith, Atwood, Kan.
Rev. John W. Spring, Linwood and Lenape, Kan.
Rev. Homer Thrall, Garden City, Kan.
Rev. O. M. Van Swearingen, Oswego and two out-stations, Kan.
Rev. Samuel V. S. Fisher, Minneapolis, Minn.
Rev. Wilbur Fisk, Freeborn, Freedom, Hartland, McPherson and Manchester, Minn.
Rev. Leonard H. Moses, Mapleton and Sterling, Minn.
Rev. William J. Parmelee, Morristown, Janesville and Northrop, Minn.
Rev. Martin K. Pasco, Little Falls, Minn.
Rev. Philip K. Peregrine, Custer, Salem and Amiret, Minn.
Rev. Benjamin J. Baxter, Mancelona and Westwood, Mich.
Rev. George Benford, Fremont, Mich.
Rev. Henry Coate, Dundee, Mich.
Rev. Kendrick B. Crane, Addison, Mich.
Rev. James H. Dole, Fruitport and Nunica, Mich.
Rev. Charles Evans, Watervliet and Coloma, Mich.
Rev. Rufus W. Fletcher, Hart and out-stations, Mich.
Rev. George M. Franklin, Farwell and Clare, Mich.
Rev. Ebenezer Herbert, Mattawan and Antwerp Center, Mich.
Rev. Richard Lewis, Bancroft, Mich.
Rev. Isaac B. Lillie, Pine Grove, Superior and out-station, Mich.
Rev. Page F. McClelland, Banks and Eastport, Mich.
Rev. Austin H. Norris, Newaygo, Mich.
Rev. T. Arthur Porter, Hersey, Mich.
Rev. Richard Redeoff, Sherman, Cleon and Marill , Mich.
Rev. Calvin Selden, Bridgeport, Mich.
Rev. William E. Sillence, Filertown, Mich.
Rev. Robert Stapleton, Maple Rapids and East Fulton, Mich.
Rev. Mark W. Tuck, Wolverine, Hondo and Berry school-house, Mich.
Rev. Charles F. Tuttle, Vanderbilt and Berryville, Mich.
Rev. John Van Antwerp, Alma, Mich.
Rev. Chauncey F. Van Auken, Charlevoix, Mich.
Rev. John C. Van Auken, Sault Ste Marie, Mich.
Rev. Richard Vivian, Vestaburg and five out-stations, Mich.

Rev. Melvin C. Wood, Athens and Leonidas, Mich.
Rev. John M. Bowers, Kidder, Mo.
Rev. Julius Stevens, Brookline and Republic, Mo.
Rev. John Vetter, Eldon, Barnettsville and outstation, Mo.
Rev. David W. Andrews, Hebron, Hobart and Ainsworth, Ind.
Rev. Horace B. Knight, Angola and Fremont, Ind.
Rev. Jared R. Preston, Gilead, Mich., and Orland, Ind.
Rev. Jasper Trueblood, Central, Mauckport, Beechwood and Cedarwood, Ind.
Rev. Sylvester R. Dole, Sylvania, Ohio.
Rev. George C. Jewell, Cortland and Hartland Ohio.
Rev. William Lewis, Etnaville, Ohio.
Rev. Charles H. Phelps, Greenwich, Ohio.
Rev. Daniel M. Brown, Deming, New Mex.
Rev. John C. Houghton, Prescott, Ariz.
Rev. Samuel C. Kennedy, Ft. Meade, Fla.
Rev. Samuel V. McDuffee, Orange City, Fla.
Rev. Samuel Rose, Philips, Fla.
Rev. Emerson G. Wicks, Oak Hill, Fla.
Rev. Zachary Eddy, D. D., Atlanta, Ga.
Rev. Nathan M. Sherwood, Jersey City, N. J.
Rev. Jesse W. Brooks, Bay Shore, N. Y.

RECEIPTS IN JULY, 1886.

MAINE—$110.56.

Auburn, Sixth Street Ch. Miss. Soc., by Mrs. H. C. Day	$5 00
Augusta, J. Spaulding	10 10
Bath, Central Ch., by F. S. Partridge	35 00
Farmington, Abel Russell	14 10
Freeport, by Rev. P. B. Wing	21 50
Portland, Williston Ch., by G. F. Thurston	13 61
Scarborough, First Cong. Sunday-school, by J. F. Small	11 25

NEW HAMPSHIRE—$66.00.

Amherst, Miss M. C. Boylston, $20; Miss L. F. Boylston, $20	40 00
Dover, A Friend	1 00
Rochester, A Friend	20 00
Swanzey, Rev. M. W. Adams and wife	5 00

VERMONT—$3,130.46; of which Legacy, $2,805.24.

Berlin, by G. W. Dustin	10 27
Brattleboro, On account of Legacy of Lura P. Muzzy, by H. W. Smith, Ex.	2,805 24
Brownington and Barton Landing, by I. D. R. Collins	9 45
Manchester, by E. J. Kellogg	5 00
Peacham, S. Sell, by Rev. S. S. Martyn	50
Rupert, by Rev. B. Copping	25 00
Springfield, by Rev. C. S. Mills	274 00
West Rutland, Miss C. M. Gorham	1 00

MASSACHUSETTS—$8,716.67; of which Legacies, $725.00.

Mass. Home Miss. Soc., by Rev. E. B. Palmer	6,500 00
Amherst, First, by W. Hamlin	55 00
Memorial offering, by Mrs. E. C. Marsh	1 00
Auburndale, Mrs. N. J. Ingraham	40
Boston, J. A. Lane	100 00
Cambridge, On account of Legacy of A. E. Hildreth, by Rev. E. B. Palmer, Treas. Mass. H. M. Soc	500 00
Cohasset, Seth Richards	200 00
Falmouth, G. W. W. Dove, special	7 00
Florence, by W. L. Wilcox	27 12
Foxboro, Legacy of Mrs. E. C. Tracy, by Rev. A. E. Tracy, Ex	225 00
Hadley, Russell Ch., A Member of Gen. Benev. Soc., $50; A Friend, $1.75, by Rev. E. S. Dwight, D.D	51 75
Indian Orchard, Evan. Ch., by W. S. Colwell	10 00
Lenox Furnace, Mrs. E. Washburn	200 00
Leominster, Woodbury fund of Orthodox Ch., by M. E. McDonnell	100 00
Monson, Mary, special	50 00
Newton Centre, A Friend	50 00
Northampton, Edwards Ch. Benev. Soc., by S. D. Drury	135 50
North Andover Depot, Ch., to const. Miss Anna Tucker a L. M., by J. S. Sanborn	80 00
North Brookfield, A Friend	1 00
Norton, Trinity Cong. Ch., of which $100 from Mrs. E. B. Wheaton, to const. Mrs. E. R. Beane and Miss M. S. Mellus L. Ms	$111 00
Oxford, by O. F. Joslin	46 43
Pittsfield, Rev. Edward Strong and wife	35 00
Scotland, Mrs. Jane N. Leonard	2 00
Sheffield, by Henry Dutcher	11 64
Sunderland, by N. A. Smith	50 00
Topsfield, Rev. D. D. Tappan	2 00
Wakefield, by G. R. Morrison	70 22
West Boylston, First, by E. B. Reid	25 61
Worcester, Salem Street Ch., by E. Tucker, Jr	68 00
Mrs. R. Crawford	1 00

RHODE ISLAND—$258.74.

Bristol, First, by P. Skinner, Jr., Treas.	55 05
Central Falls, A Friend, to const. Rev. J. H. Lyon a L. M	50 00
Newport, Mary A. Pritchard	60
Pawtucket, by E. R. Bullock	129 15
Peace Dale, Cong. Ch., by J. A. Brown	23 94

CONNECTICUT—$4,022.30; of which Legacies, $2,400.00.

Bethel, Ladies' Thank offering, by H. H. Seelye	22 11
Bridgeport, First, by E. Hinks	123 08
Ladies' Soc. First Ch., by Mrs. W. W. Jacobs	50 00
Bristol, Legacy of Mrs. Mary Mix, by Henry Gridley, Ex	2,000 00
Columbia, by S. F. West	13 17
East Granby, Rev. D. A. Strong	10 00
East Haddam, A Friend, $13.50; Millington Ch., $1.50, by Rev. G. L. Edwards	15 00
Fairfield, Legacy of Catharine M. Beers, by E. D. Mills, Ex	300 00
Fair Haven, First, of which $30, in full, from Rev. Burdett Hart, to const. Rev. C. W. Wurrschmidt a L. M., by W. Hemingway	105 39
Farmington, General work, $5; Woman's work, $2, by F. C. Jones	7 00
Huntington, Rev. B. N. Seymour	20
Meriden, First Ch., $200; N. L. Bradley, special, $100; A Friend, special, $100, to const. A. L. Fisk, J. C. Twitchell, O. W. Bartlett, S. B. Little, J. Q. Rider, S. Lynn and F. W. Miner L. Ms	400 00
Nepaug, A Reader of the *Home Missionary*	1 00
New Canaan, A Friend	100 00
New Haven, First Ch., by F. S. Bradley	144 72
Central Ch., E. K. M., and F. A. M	3 00
Sunday-school, $40; F. W. Pardee, $10, special, by Rev. I. C. Meserve	50 00
New Milford, Ladies' Mite Soc., by M. B. Hine	8 25
Plainville, "A Friend"	200 00
Plymouth, A Friend	48 73
Putnam, "X"	5 00
Mrs. H. E. Shaw, Woman's fund for Foreign work	1 00

Salisbury, by Rev. J. C. Goddard..... $98 35
Somers, by L. W. Percival..... 24 93
South Britain, by H. P. Downes, Sec.. 25 00
Stratford, Mrs. Peter Curtis, special, by Rev. J. S. Ives..... 1 00
Wallingford, by G. M. Judd..... 27 48
Washington, Legacy of Mrs. O. S. Brinsmade, by F. A. Curtiss, Ex..... 100 00
By F. M. Galpin..... 104 23
Westport, Saugatuck Cong. Soc. "Weekly offering System," by H. C. Woodworth..... 17 00
West Suffield, by Benjamin Sheldon... 11 66
Winthrop, "A Friend"..... 5 00

NEW YORK—$1,660.70; of which Legacies, $595.00.

Brooklyn, Useful Workers of Rochester Avenue Ch., by Rev. J. G. Roberts, D.D..... 10 00
H. S. W..... 5 00
Buffalo, by Rev. A. L. Smalley..... 40 00
By R. K. Strickland..... 50 00
Canandaigua, First, by E. G. Tyler.... 194 46
Candor, E. A. Booth..... 50 00
Deer River, by E. L. Halbert..... 7 25
East Randolph, by Rev. J. J. Hancock.. 5 00
East Rockaway, by Rev. C. H. Bente... 14 00
Flatbush, Mrs. P. S. Harris..... 2 00
Floyd, Welsh Ch., by R. K. Jones..... 2 00
Irving, Bequest of Mrs. S. M. G. Sackett, by Marcus Sackett, Ex..... 475 00
New York City, On account of Legacy of John Hancock, by A. S. Walsh, Ex. 120 00
S. T. Gordon, $250; Mrs. Parker, $100; C. W. Bliss, $100; "C.," $25; William Abbatt, $1..... 476 00
Norwich, by J. Hammond..... 22 25
Oneonta, Mrs. L. J. Safford..... 5 00
Oswego Falls, by Rev. C. Olmsted..... 6 71
Paris, by Rev. W. E. Matner..... 34 20
Rodman, Cong. Ch. Sunday-school, by J. S. Sill..... 23 00
Seneca Falls, Mrs. G. A. Rawson, special..... 1 00
South Hartford, by W. H. Ward..... 5 00
Utica, Rev. Dwight E. Marvin, to const. Dwight W. and Caroline W. Marvin, L. Ms..... 100 00
West Brook, Plymouth Ch., by W. L. McClenon..... 2 83
West Carthage, by Rev. G. B. Rowley. 10 00

NEW JERSEY—$37.75.

Chatham, Stanley Ch., add'l., by Rev. R. Stone..... 3 50
Jersey City, by Rev. N. M. Sherwood.. 14 25
New Brunswick, Mary H. Parker..... 10 00
Vineland, Pilgrim Ch., by R. E. Williams..... 10 00

PENNSYLVANIA—$1,056.50; of which Legacy, $1,000.00.

Bangor, by Rev. John Williams..... 5 00
Clarendon and Stoneham, by Rev. S. Rowland..... 5 50
Conneaut, by Rev. A. C. Barrows..... 10 00
Mt. Carmel, by Rev. D. D. Davies..... 12 00
Philadelphia, On account of Legacy of Dea. James Smith, by Frank P. Prindleton, Ex..... 1,000 00
Wilkes Barre, First Welsh Ch., by R. George..... 19 00
Wyoming, by Rev. J. G. Evans..... 5 00

DISTRICT OF COLUMBIA—$100.00.

Washington, Ralph Dunning, by C. A. Boardman..... 100 00

WEST VIRGINIA—$3.71.

Ceredo, by Rev. A. M. Chittenden..... 3 71

LOUISIANA—$1.25.

Jennings, by Rev. J. A. Jones..... 1 25

ARKANSAS—$5.00.

Siloam Springs and Rogers, by Rev. G. W. Rich..... 5 00

FLORIDA—$2.50.

New Smyrna and Hawkes Park, by Rev. J. A. Ball..... $2.50

TEXAS—$16.50.

Cleburne, by Rev. P. Pinch..... 16 50

INDIAN TERRITORY—$8.00.

Doaksville, by Rev. A. Gross..... 3 00
McAllister, by Rev. G. H. Brown..... 5 00

OHIO—$1,419.89; of which Legacies, $1,100.00.

Received by Rev. A. C. Barrows:

Belpre Ch., $9; Sunday-school, $3..... 12 00
Center Belpre..... 2 00
Cleveland, Franklin Avenue Ch. and Sunday-school..... 18 40
Madison Avenue Ch..... 15 51
Cuyahoga Falls, Sunday-school 9 60
Grafton, by Rev. E. A. H..... 4 80
Toledo, Central Ch..... 10 00
——— 72 31

Received in June by S. P. Churchill, Tr.

Cleveland Bohemian Board:
Atwater, S. S..... $2 50
Cleveland, First..... 15 56
Ladies' Miss Soc..... 7 00
Euclid Avenue Ch. S. S..... 50 00
Jennings Avenue Ch..... 25 00
Mrs. S. W. Sessions..... 25 00
Mrs. Nicola..... 5 00
Lake Erie, Female Sem., by Miss Laura Woodruff..... 10 00
Riceville, Pa., Ch..... 1 00
——— 141 06

Austinburgh, Legacy of Lewis B. Austin, by W. Pulis, Ex..... 1,000 00
Cleveland, Madison Avenue Ch., by Rev. H. M. Tenney..... 10 49
Coolville, by Rev. R. W. Graham..... 5 50
Elyria, Legacy of L. A. Moody, by G. H. Ely, Adm..... 100 00
Norwalk, A Friend..... 3 00
Oberlin, Julia Spaulding..... 2 00
Painesville, First, $40.53; W. M. Pierson, $5.00; by G. H. Higgins..... 45 53
Randolph, W. J. Dickinson..... 10 00
Sylvania, by Rev. S. R. Dole..... 6 00
Thompson and Hampden, by Rev. H. A. N. Richards..... 11 50
West Andover, by H. Holcomb..... 12 50

INDIANA—$85.61.

Received by Rev. L. P. Rose:

Angola..... $6 10
East Gilead..... 8 77
Indianapolis, Ladies Soc. of Mayflower Ch..... 33 75
Kokomo..... 37
Lanesville..... 9 70
Liber..... 4 32
Ridge..... 30
Solsberry..... 7 84
Westchester..... 50
——— 71 65

Cardonia, by Rev. Z. Wills..... 1 46
Macksville and West Vigo, by James Hayes..... 9 50
Mauckport, by Rev. J. Trueblood..... 3 00

ILLINOIS—$49.23; of which Legacy, $25.00.

Chicago, A Friend..... 10 00
Pittsfield, On account of Legacy of Rev. W. Curtis..... 25 00
Wauponsee Grove, by J. K. Ely..... 14 23

MISSOURI—$235.07; of which Legacy, $864.76.

Received by Mrs. M. S. Forbes, Tr. Mo. Woman's Home Miss. Soc. Work among Foreigners, Woman's Fund:

Amity..... $2 75
Joplin..... 1 00
Kansas City, Clyde Ch..... 5 00
Lebanon, First..... 1 00
Pierce City..... 19 00
St. Louis, Pilgrim Ch..... 75 00
Ch. of Redeemer..... 1 00
Webster Groves..... 5 00
100 75

Kansas City, Clyde Ch., by Rev. J. H. Williams..... 95 86
La Grange, by Rev. Jacob Reuth..... 6 50
Lenhart, by Rev. C. M. Schwarzaner.. 3 00
Republic, S. S., by T. N. Merrill..... 2 80
St. Louis, Olive Branch Ch., by Rev. I. R. Hicks..... 15 00
By Rev. F. C. Woodard..... 7 66
German Ch., by Rev. M. Herberg.... 4 00

MICHIGAN—$1,518.11.

Ann Arbor, J. A. Scott..... 500 00
Baldwin, by Rev. S. B. Demarest..... 3 83
Bangor, by Rev. A. B. Cochran..... 3 00
Benzonia and Homestead, by Rev. O. B. Waters..... 28 38
Chase, by Rev. J. Nicol..... 12 00
Chesaning, by Rev. S. S. Schnell..... 9 59
Custer and Tallman, by Rev. J. B. Kaye..... 2 00
Detroit, Rev. J. Porter..... 95 00
Dundee, Gleaners' Easter offering, $3.02; Children's Day Collection, $13.29..... 16 31
Edwardsburg, Legacy of Julia S. Smith, by Levi Aldrich, Ex..... 864 76
Filertown, $3.05; Louella Sillence, $1, by Rev. W. E. Sillence..... 4 05
Fredonia, by Rev. A. N. McConoughey 4 30
Highland, by Rev. G. E. Lincoln..... 4 00
Manistee, by Rev. E. C. G. Lundquist.. 2 00
Maybee and Raisinville, by Rev. R. Wrench..... 1 76
Minden City and White Rock, by Rev. W. Scurr..... 1 00
Orion, by Rev. W. D. Attack..... 3 14
Romeo, Mary A. Dickinson..... 10 00
Sheriden, by Rev. A. H. Claflin..... 1 00
Sugar Island, by Rev. J. McGregor.... 4 00
Tyrone and Hartland, by Rev. J. F. Kellogg..... 6 89
Vicksburg, by O. B. Dunning..... 9 10

WISCONSIN—$19.00.

Fort Howard, On account of Legacy of Rev. D. C. Curtis..... 4 00
Kenosha, Jessie Petrie, by Rev. W. Edwards..... 15 00

IOWA—$13.55.

Keokuk, by Rev. J. Wenstrand..... 3 55
Le Motte, A. S. McDole..... 10 00

MINNESOTA—$455.30.

Received by Rev. J. H. Morley, Supt.:
Excelsior, by J. H. Clark.....$16 80
Faribault, by H. Wilson..... 44 28
61 08
Minn. Woman's H. M. Soc., by Mrs. J. N. Cross, Treas:
Benson, S. S., by Mrs. A. Garvin $3 15
Excelsior, by A. W. Lathum... 3 95
Mankato, "The Garden A. Y. L. S.," by Mrs. McConnell..... 41 10
Minneapolis, Ind. Ch., by Mrs. Smith..... 31 68
Northfield, $25; L. S., $15, special..... 40 00
Spring Valley..... 6 15
Villard, by Mrs. Ruddock..... 1 50
188 61
Received by Rev. E. E. Rogers:
Glencoe.....$100 00
Donation.....$7 80
107 80
Afton, $10; Lakeland, 62c., by Rev. W. A. James..... 10 62
Dassel, by Rev. S. M. Bronson..... 5 00
Fairmont and Center Chain, by Rev. J. H. Nason..... 10 00
Hawley, by Rev. O. M. Smith..... 5 00
High Forest and Stewartville, by Rev. H. J. Colwell..... 2 27
Minneapolis, Pacific Ch., $50; Sunday-school, $50, to const. William F. Myron a L. M., by Rev. E. C. Evans..... 100 00
Open Door Ch., by Rev. R. A. Torrey 6 00
Ortonville, by Rev. J. B. Fairbank..... 10 00
Rushford, by Rev. W. W. Snell..... 6 00
Sherburne and Triumph, by Rev. E. Carter..... 4 00

KANSAS—$120.60.

Received by J. G. Dougherty, Treas. Kan. H. M. Soc.:
Boston Mills, J. Hubbard.....$20 00
Dial, Ch..... 3 00
23 00
Axtell, by Rev. C. L. Kloss..... 2 00
Cottonwood Falls, by Mrs. J. Y. Walsh. 3 35
Eureka, by E. Tucker..... 19 00
Ft. Leavenworth, Lt. E. H. Catlin..... 5 00
Heber, by Rev. C. B. Messer..... 2 50
Independence, by Rev. Amos Jones... 8 15
Maple Hill, by Rev. W. S. Crouch..... 11 00
Neodesha, by Rev. James Cooper..... 2 00
North Topeka, by Rev. J. F. Bacon.... 25 00
Reno Center and Plymouth, by Rev. L. H. Platt..... 1 00
Smith Center, $5.90; Fairview, $4.70, by Rev. W. C. Sanford..... 10 60
Wakefield, by Rev. R. Kerr..... 8 00

NEBRASKA—$66.16.

Ainsworth and Long Pine, by Rev. J. A. Milligan..... 7 55
Aten and Blyville, by Rev. W. H. Stubbins..... 5 00
Cowles, by Rev. W. D Page..... 8 00
Crete and Highland, by Rev. John Schaerer..... 4 80
McCook, Colls. by Rev. W. Suess..... 10 50
Milford, by Rev. S. G. La nb..... 3 88
Naponee and Moline, by Rev. W. Woolman..... 4 10
Newcastle, $9.25; Bethel, $5.58, by Rev. G. W. Mitchell..... 14 83
Red Cloud, by Rev. J. G. Aikman..... 5 00
Spring Creek, by Rev. P. Weidman.... 2 50

DAKOTA—$66.77.

Canton, by Rev. L. Kingsbury..... 3 50
DeSmet, by Rev. J. H. LaGrange..... 12 25
Huron, by Rev. A. Wurrschmidt..... 4 26
A Friend..... 3 00
Lewiston, by Rev. H. L. Thalberg..... 7 15
Lyonville, by Rev. W. H. Brearley..... 1 10
Menoken, by Rev. W. Griffith..... 3 00
Plankington, by Rev. R. H. Battey.. .. 5 70
Mrs. C. G. Black, Sec. C. L. M. S., by Mrs. J. B. Leake..... 7 65
Ree Heights, by Rev. H. O. Lawrence.. 5 00
Tulare and Eagle, by Rev. L. J. C. Geick..... 1 00
Valley City and Oriska, by Rev. T. Sims. 6 01
Volga and Aurora, by Rev. R. C. Walton..... 5 00
Wartburg, by Rev. C. W. Wurrschmidt. 2 15

COLORADO—$9.17.

Highland Lake, by Rev. A. K. Packard. 9 17

WYOMING—$32.25.

Cheyenne, by Rev. G .E. Albrecht..... 32

CALIFORNIA—$714.59.

Received by S. S. Smith, Financial Agent:		
Los Angeles, First	$182 67	
Merced, Mrs. A. C. Nelson	5 00	
Oakland, Plymouth Avenue	12 10	
First	183 67	
Plymouth	20 60	
Market Street Branch	29 50	
Rio Vista	9 00	
Riverside, First	50 00	
San Bernardino, Miss. Soc.	28 35	
Santa Barbara Ch	73 00	
Church	57 35	
Santa Cruz	15 00	
		666 24
Berkely, by Rev. W. F. Bickford		6 00
Murphy's, by Rev. T. E. Tippett		4 35
Pescadero and Fairview, by Rev. J. B. Clark		2 50
San Bernardino, East Highlands Sunday-school, by G. E. Aplin		5 10
San Francisco, Olivet Ch., by Rev. S. Witter		1 00
San Juan, by Rev. A. B. Palmer		12 50
Sierra Valley, by Rev. C. E. Philbrook		2 00
South Vallejo, by Rev. A. L. Rankin		2 40
Yreka, by Rev. E. F. Dinsmore		12 50

OREGON—$37.00.

Albany, by Rev. J. W. Harris	11 00
Corvallis, by Rev. G. H. Lee	10 80
East Portland, by Rev. D. Staver	15 20

WASHINGTON TERRITORY—$46.25.

Received by N. F. Cobleigh:		
Granite Hill, F. Bowman	$1 00	
Half Moon Prairie, Mrs. Long	1 00	
Donation	40	
		2 40
Cheney, by Rev. F. V. Hoyt		4 15
Dayton, by Rev. E. R. Loomis		12 00
Port Gamble, by Rev. H. V. Rominger		10 70
Ritzville and Endicott, by Rev. F. H. Fruiht		2 00
Sprague, by Rev. T. McConoughey		5 00
Wenas and West Kittilass, by Rev. R. G. Hawn		5 00
White Salmon, by Rev. F. H. Balch		5 00
Home Missionary		144 25
	$24,229 44	

Donations of Clothing, etc.

Barrington, R. I., Social Workers' Soc., by A. M. Hay, barrel	$110 00
Farmer, O., S. S. Hyde, two boxes books.	
Flushing, N. Y., Emily S. Dow, box.	
Hadley, Mass., Geo. Dickinson, box.	
Hartford, Ct., W. C. H. M. Union Ladies' Home Miss. Soc. of First Ch., by Miss E. Bunce, three barrels, two packages, cash and freight	247 91
Monson, Mass., Mary E. Tufts, barrel	65 00
New York City, Mrs. F. Billings, bundle.	
Pepperell, Mass., Ladies' Soc., by Mrs. Geo. T. Fletcher, barrel and freight	59 91
Providence, R. I., Ladies of Beneficent Ch., by Mrs. H. F. Richards, barrel.	
West Hartford, Ct., Ladies, by M. A. Ellsworth, box and freight	246 52

Receipts of the Maine Missionary Society, from June 12th to July 7th, 1886, JOHN L. CROSBY, *Treas.*

Augusta, South Ch. and Soc., by E. A. Nason, Tr	$175 00
Bangor, Central Ch., by Mrs. Walter Brown	10 00
Bethel, a Friend, by Rev. S. L. Bowler	5 00
Bucksport, Elm St. Ch. and Soc., by E. Swasey, Tr	100 00
Cumberland Conference, by Rev. H. C. McKnight, Tr	$60 81
Cumberland Mills, Warren Ch., annual, by Rev. E. M. Cousins	85 08
Individual offering, by Rev. E. M. Cousins	15 00
Gorham, First Ch. and Soc., by J. S. Leavitt, Tr	29 68
Gray Ch. and Soc., by Rev. E. Bean	26 00
Fryeburg Ch. and Soc., by Rev. J. R. Mason, D.D	8 00
East Orrington Ch., by Dea. George	6 00
Hampden Ch. and Soc., by Dea. J. H. Sewall	4 75
Hancock Conference, by Rev. C. L. Skinner	8 00
Kennebunkport, First Ch., by Rev. J. D. Emerson	7 00
South Ch., by Rev. J. D. Emerson	11 00
Limington Ch. and Soc., by Rev. C. H. Gates	11 25
Lyman Ch. and Soc., by Rev. G. E. Chaplin	10 00
Minot Center Ch. and Soc., by Dea. S. W. Shaw	12 00
Monmouth Ch., by Rev. R. M. Peacock	2 00
Newcastle, Second Ch., by Rev. C. D. Crane, $60 of which to const. Alonzo Glidden and Harvey Heath, of Newcastle, and Joel P. Houston, of Damariscotta, L. Ms	72 53
North Anson Ch. and Soc., by Mrs. Mann	5 00
Oldtown, First Cong. Sunday-school, by C. A. Bailey, Esq	7 00
South Paris, Ch. and Soc., by H. N. Bolster	9 00
Strong, Ch. and Soc., by Rev. F. Newport	6 00
Wilton, Ch. and Soc., by Rev. F. Newport	10 70
Yarmouth, First Ch. and Soc., by J. M. Walker, Tr	41 00
Woman's Maine Miss. Aux., by Treas	50 00
General Conference Collection at Bath	52 96
Coupons on Bath City Bonds	30 00
" " Portland " "	50 00
" " Bangor " "	150 00
" " " " "	30 00
Dividends on Stocks:	
Boston & Maine R. R., due May 15, 1886	49 50
State Nat'l Bank, Boston, Oct. and April	30 00
First National Bank, Portland	80 00
Canal " " "	250 00
Trader's " " "	80 00
Cumberland " " "	43 20
Casco " " "	136 00
Man'f'rs " " Lewiston	7 00
First " " "	16 00
Ocean " " Kennebunk	6 00
	$1,788 46

Receipts of the Massachusetts Home Missionary Society in July. REV. EDWIN B. PALMER, *Treas.*

Alford, Rev. J. Jay Dana	15 00
Andover, Free Christian, by Mrs. Minnie C. Cole, to const. Mr. John W. Bell, Mr. Adam Lindsay and Mr. Joseph Ladley. L. Ms	109 00
Atlantic, Memorial, by Rev. F. L. Bristol	1 10
Billerica, Orthodox Cong., by J. B. Bruce, in part to const. James Herbert Cook, L. M	27 00
Orth. Cong. S. S., by Miss Alice B. Hall, to complete above life membership	13 00
Boston, A Friend, B. C	5 00
Dorchester, Second, by Miss E. Tolman. Add'l. for Mr. and Mrs. A. J. Drake.	167 23 75
Village, Ladies' H. M. Soc. by Miss J. K. Wight, to const. Mrs. Reuben Swan and Miss Amanda R. Ruggles, L. M	60 00

Roxbury, H. Wellington, for A. H. M. Soc.		$100 00
South, Phillips, by Chas. J. Lincoln		200 00
Suburbs, A Friend		1 50
"To help redeem our country for Christ."		50 00
West Roxbury, South Ev'l., by J. H. Guild		44 58
Boxford, West, by I. W. Andrews		7 50
Bridgewater, Scotland, by Mrs. S. O. Keith		37 36
Brimfield, First, Benev. Soc., by M. H. Corbin, to const. Edward B. Brown, L. M.		33 27
Brockton, Estate of Rev. Lucius Alden, by J. R. Perkins, Executor, on account		1,000 00
Brookline, Harvard, by H. B. Eager		73 87
Cambridge, A. E. Hildreth, annuity, special, by E. A. and S. B. Hildreth, trustee.		500 00
First Ch. and Shepard Soc., by Geo. S. Sanders		461 56
Cambridgeport, Pilgrim, Mon. Con. Coll., by N. H. Holbrook		31 10
Chelsea, First, by H. W. Jeffers		59 00
China, Friends in		10 00
Danvers, First, by Geo. Tapley, to const. Mrs. Augusta D. Swinerton and Mr. Alexis B. Upton, L. Ms. of A. H. M. S.		107 66
Dedham, First, by Calvin Guild		175 00
Fairhaven, First, by Susan P. Wilcox		40 00
Fitchburg, Rev. and Mrs. J. M. R. Eaton		10 00
Gloucester, Evang'l. by Joseph O. Proctor		50 00
Greenfield, Second, by Lucy A. Sparhawk		204 00
Groton, Estate of Ephraim Sawtelle, by Geo. S. Gates, Exec.		3,469 21
Hampden Benev. Association, by Chas. Marsh, Tr:		
Blandford, A Friend	$5 50	
Chicopee, Third	10 40	
Huntington, Second	12 66	
Longmeadow, East	50 00	
Monson	55 00	
Palmer, Second	25 00	
Springfield, First	127 21	
North	62 36	
South	130 94	
Westfield, Second, special to Tr. Prot. College, Lowell	29 86	
West Springfield, Park St	48 54	
		557 47
Haverhill, West, by Amos Haseltine		15 00
Hingham, Evangl., by J. C. Sanborn		24 95
Hubbardston, Cong., by Alden Pollard		28 26
Ladies, by Alden Pollard		31 74
Hyde Park, Mrs. P. B. Clark		2 00
Ipswich, Linebrook, by J. H. Tenney		2 15
Jessup Fund, Income of		150 00
Lawrence, Lawrence St. S. S. penny Col., by N. P. Houghton, Special for Scholarship in French Prot. College, Lowell		50 00
Littleton, N. H., by C. D. Tarbell		6 34
Lowell, First, by Rev. Smith Baker, to const. David S. Field, L. M.		50 00
Lynnfield Center, First, by Rev. H. L. Brickett		12 44
Medford, Mystic, by Francis H. Kidder		127 38
Medway, Village, by Rev. R. K. Harlow (Semi-annual)		86 59
Middleboro, First, by Chas. F. Cornish		26 02
Millbury, First, by Dea. D. T. Marsh		35 60
Natick, First, by F. H. Randall		150 00
Newbury, First, Monthly Concert Col., by Rev. F. W. Sanborn		12 00
Newburyport, Belleville, by Rev. D. T. Fiske, D. D., to const. Theodore Fiske Savage and Daniel Fiske Noyes, L. Ms. of A. H. M. S.		223 69
A Friend, Thank offering		10 00
Newton, First, by Chas. H. Bennett		139 82
Newtonville, A Friend		5 00
Central, by E. W. Green		92 21
North Adams, First, by Wm. F. West		68 66
Oakham, by Jesse Allen		15 15
Petersham, by Rev. David Shurtleff		3 34
Pittsfield, First, by Frank W. Dutton		150 00
Randolph, First, by Dea. Joseph Graham. Special, by Dea. Joseph Graham, for Rev. H. A. Schauffler's work		$202 14 25 00
Sunday-school, by Joseph Graham		10 00
Reading, by S. G. B. Pearson		25 00
Shrewsbury, by Dea. L. Maynard		33 50
Somerville, Prospect Hill, by M. P. Elliot, to const. Chas. H. North and Wilbur S. Clark, L. Ms. of A. H. M. S.		103 50
South Hadley, First, by Miss Clara E. Dickinson		31 00
Springfield, A Friend		2 50
Thank Offering, A. L. T.		10 00
Sudbury, Union Evangelical, by Rev. D. W. Goodale, Add'l		2 00
Uxbridge, Evangelical Cong., by W. W. Thayer		32 50
Waltham, A Friend		20 00
Watertown, Phillips, by J. Q. Pierce		117 08
Wellesley, by D. S. Short		255 00
West Brookfield, by C. T. Huntington		33 33
Westhampton, by A. D. Montague, to const. Dea. Albert G. Jewett, L. M. of A. H. M. S.		50 00
Westminster, by D. W. Hill		21 00
Weymouth, South, Second, by Dea. Edward Lewis, with prev. don., to const. Rev. H. Clay Alvord, L. M. of A. H. M. S.		40 40
Weymouth and Braintree Union, by Chas. T. Crane		64 71
Whitin, J. C. Fund, Income of		120 00
Winchester, First, by Eugene Tappan, add'l		2 00
Worcester, Piedmont, by A. H. Stone		50 00
Yarmouth, First, by Rev. John W. Dodge.		50 00
		$10,440 14
Home Missionary Magazine		1 80
		$10,441 94

Donations of Clothing, etc., received at the office of the Mass. Home Miss. Soc., in July.

Donors unnamed, clothing	32 00
Monson Ladies, by Mrs. Mary E. Tufte, barrel and cash	65 00
South Boston, Phillips Ladies' Benev. Soc., by Mrs. Susan W. Simonds, books.	30 00
Springfield, South, by Mrs. G. C. McClean, boxes and barrel	150 66
Stoneham H. Miss. Soc., by S. J. R., box, freight and cash	66 20
West Medford, Ladies' Association, by Mrs. E. C. Hood, box and barrel	160 00
	$503 86

Receipts of the Missionary Society of Connecticut, in July, 1886. WARD W. JACOBS, *Treas. Hartford.*

Barkhamsted, by J. B. Clarke	3 00
Berlin, Kensington, by Julia W. Cole	21 58
Bridgeport, First, by Enoch P. Hincks	100 00
Olivet, by Charles A. Hawkins	13 00
Bristol, by H. Beckwith	69 42
Columbia, by Samuel F. West	11 00
Farmington, by Frederick C. Jones, for April, May and June	91 93
Hartford, First, by Chas. T. Welles, $689.07; Joel Hawes fund, $35.25	724 32
Fourth, by Mrs. J. G. Parsons	30 00
Wethersfield Ave., Sunday-school, by R. S. Burt, $12.25; Church, $32.08	44 33
Windsor Ave., E. W. Belden	5 00
Lyme, Grassy Hill, by Judah S. Hall	23 60
Middletown, First, by R. H. Stothart	178 54
South, by Hon. B. Douglas	61 25
New Canaan, by F. E. Chichester	47 77
New Britain, First, by A. N. Lewis	140 00
New Haven, First, by F. S. Bradley	141 72
Taylor, by John Adams	6 40
Newtown, by John M. Otis	25 00

North Haven, by Whitney Elliott, $50; from Mrs. E. B. M. Page, to const. Miss Charlotte E. Maltby, of Northford, Ct., a L. M.	$129 00
Norwich, Broadway, by S. B. Bishop	200 00
Orange, West Haven, by Wm. H. Tallmadge	57 42
Plainfield, Central Village, by H. C. Torrey	10 00
Plymouth, by Arthur Beardsley	77 00
Putnam, Second, by Chas. N. Fenn	18 11
Thomaston, by P. Darrow	24 70
Union, by M. H. Kinney	8 31
Vernon, Rockville, First, by E. C. Chapman	200 00
Wallingford, by Geo. M. Judd, quarterly	12 87
Westbrook, by T. D. Post	39 22
Westport, Weekly offerings to July 1st, by H. C. Woodworth	4 00
Windsor Locks, by J. H. Hayden	83 59
Wolcott, by S. L. Hotchkiss	8 00
	$2,613 08

Receipts of the Illinois Home Missionary Society in June and July 1886. AARON B. MEAD, *Treas.*

Ashkum, Woman's Home Miss. Union	$1 50
Atkinson	5 19
Atlanta, Mrs. A. Barnes, special	5 00
Avon, Mrs. Celinda Woods	1 00
Big Rock, special	10 00
Champaign	8 30
Chicago, First	100 00
New England	56 20
Union Park, special	130 19
Sunday-school, special	50 00
South German	3 30
J. H. Clough	50 00
Earlville	23 40
Englewood, special	101 00
Farmington	54 77
J. W. Newell	50 00
Mrs. Theo. Tarleton	5 00
Galesburg, First Cong., Philergian Soc.	21 00
Geneva	20 00
Hampton	2 30
Hinsdale	80 00
Special	13 75
Woman's Miss. Soc	8 16
Illini, Ladies' Bible Class	6 00
Kewanee	315 15
La Grange, Miss. Union	5 00
Lanark	9 50
Lisbon	3 00
Marshall, special	15 37
McLean	7 45
Morris	5 00
Naperville, R. H. Dickinson	25 00
New Grand Chain, special	36 92
Nora, W. G. Pomeroy	1 00
Samuel Brown	1 00
Normal, Society of Christian Endeavor	6 00
Olney	9 50
Payson	15 00
Pecatonica, Sunday-school	3 28
Plano	75
Plymouth	38 10
Poplar Grove, Ladies' Miss. Soc	5 00
Princeton	28 00
Providence	82 00
Roberts, special	5 82
Rockford, First, Aux. W. H. M. U. of Ill.	17 86
Rockton	2 25
Somonauk, special	21 14
Stonefort, special	1 80
Thawville, special	7 04
Thomasboro, H. M. Seymour	1 00
Tremont, Miss Mary Kellogg, special	10 00
Villa Ridge, special	10 55
Waukegan, special	$23 69
Wheaton, Mrs. Webster	2 00
Winnebago, Dr. T. N. Miller	5 00
	$1,476 28

Receipts of the Wisconsin Home Missionary Society in July, R. A. MCCULLOUGH, *Treas.*

Antego	$22 00
Sunday-school	6 00
Avoca, Sunday-school	86
Broadhead	2 00
Woman's Home Miss. Soc	5 00
Berlin, Sunday-school	5 00
Bloomer, Sunday-school	6 36
Beloit, Second	25 74
De Sota	5 00
Darlington, Sunday-school	2 30
Delevan, Ladies' Soc	18 37
H. R. Doane	4 00
Durand	25 42
Embarrass, Sunday-school	2 00
Eau Clare, Sunday-school	50 00
Ft. Howard, Sunday-school	20 00
Freedom	9 00
Green Bay, Sunday-school	10 41
Hartland, Sunday-school	8 00
Janesville	75 00
Kaukauna	5 00
Koshkonong, Sunday-school	8 35
Lake Geneva	40 00
Sunday-school	35 00
Milwaukee, Grand Ave	159 25
Woman's Home Miss. Soc	35 00
Sunday-school	50 00
Hanover St	24 00
E. D. Holton	50 00
Madison	50 00
J. F. Lamb	50 00
Mt. Zion, English	9 05
Menominee, Ch. and Sunday-school	117 26
Mukwanago	14 00
Mondovi, Sunday-school	4 86
New Richmond, Sunday-school	12 59
Necedah, Rev. John Rowland	5 00
New Lisbon, Sunday-school	1 68
Family of A. A. Young	5 25
Oshkosh, Samuel Hay	10 00
Moses Hooper	5 00
Potosi, Sunday-school	3 79
Prairie du Chien	4 15
Sunday-school	8 13
Ladies' Soc	12 75
Pewaukee, Sunday-school	2 58
Pittsville, Sunday-school	5 00
Prescott, Sunday-school	14 35
Platteville, Woman's Home Miss. Soc	45 00
Palmyra	5 82
Pesbtigo	10 65
H. C. Todd	5 00
Ripon, Sunday-school	13 39
P. Harwood	100 00
Shopiere, Sunday-school	6 10
Sparta, Church and Sunday-school	94 34
Springvale	11 00
Sunday-school	4 50
Ladies' Soc	15 65
Sheboygan	36 82
Sunday-school	7 00
Stoughton (A. B. S.)	5 00
Turtle, Sunday-school	17 25
Trempaleau	8 00
Sunday-school	2 00
Tomah	4 00
Sunday-school	3 00
Watertown, Soc. of Ch. End	5 32
West Rosedale	11 50
Wyoming, Woman's Home Miss. Soc	4 13
	$1,458 97



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APPLICATIONS FOR AID.

Congregations desiring aid should apply *at once* after finding a minister. They should make a full statement of the facts in their condition and prospects which justify an application. They should also give these particulars, viz.:

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Has he any other calling than that of the ministry?
Of what local church is he a member?
Of what Ministerial Association?
The number of persons composing his family.
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Amount pledged by the people and how secured.
Has he, also, the use of a parsonage?
Is aid expected from any other source?
The least amount that will suffice from the A. H. M. S.
The amount received from this Society last year.
Will less probably be needed next year?
Amount contributed to this Society last year. How raised.
Amount contributed to other benevolent societies.
Additional statements concerning the condition, prospects, and wants of the field.
Date of the desired commission.

The application must be signed by the officers of the church, where there is one, and by the trustees or a committee of the congregation.

If the ecclesiastical body, within whose limits the congregation is found, has a "Committee of Missions," the members of that committee should certify these statements, the standing of the minister, his prospects of usefulness there, and indorse the application. If no such "Committee of Missions" exists, the application should be indorsed by two or more neighboring clergymen acquainted with the facts. If no church or congregation is yet gathered, applicants will follow the same course, as far as practicable.

Applications, after being so indorsed, should be sent to the Superintendent (or Secretary of the Auxiliary) for the region where the applicants reside.

Appropriations, as a rule, bear the date of a *punctual* application; and they never cover more than one year. If further aid be needed, a new application is required, containing all the particulars named above, and indorsed as before. *To this the certificate of the missionary, that the congregation has fulfilled its previous pledges for his support, must be added.*

For the address of Superintendents and Secretaries of Auxiliaries, see p. 4 of cover.

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THE

HOME MISSIONARY.

OCTOBER, 1886.

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THE HOME MISSIONARY.

Go.....Preach the Gospel.....*Mark* xvi. 15.
How shall they preach except they be sent ?..*Rom.* x. 15.

VOL. LIX. OCTOBER, 1886. No. 6.

TO THE FRIENDS OF HOME MISSIONS.

The managers of the American Home Missionary Society met around their business board yesterday, with grave and perplexed faces. There was reason. They had to face a debt of $26,980.33, and not a dollar of unappropriated funds in the treasury with which to meet it. Our missionaries have not been regularly paid since the quarter ending July 1st. To them and to them alone this debt is due, and growing rapidly larger. The contributions of individuals have steadily declined since the opening of summer, and no large legacies have come in to meet the consequent emergency.

The home missionaries are patient men. Not a complaint has been heard. But most distressing letters have been received by every mail. Some of these men have sickness in their families. It is hard to see our sick suffer for the want of comforts. Some of them are borrowing money at the banks at high rates of interest. They have no other way. All of them are living on credit, which weakens their influence as ministers, and casts a heavy shadow upon their own spirits. Most of them, it is true, depend only in part on the Society, and can look to their people for the balance of their salaries. But even this relief has failed. The season in many parts of the field has been a hard one for the churches. They are unusually behind in their payments, and the poor missionary is thus doubly perplexed for his living. It should also be remembered that our superintendents, and many of the men in our foreign departments, depend for their whole support on the treasury of the Society, and are left by the present exigency without any source of relief whatever. This failure of home missionary funds so soon after the Saratoga Meeting and its enthusiastic pledges, fills them with amazement and with doubts.

What can we do in this grave crisis, but send out a cry of distress to the friends of our cause throughout the land? City churches are closed or their membership widely scattered. We cannot ask these churches to gather special collections at this unfavorable season. But we believe that hundreds of their scattered members, reading the story of our needs, will respond by the earliest mail with individual help. Many of

the country churches, on the other hand, are in a favorable condition to make a united response, and we believe will take pity on the suffering men and women who are fighting *their* battle without supplies at the far West and South.

The managers of the Society take no blame for this exigency. They have obeyed the call of the churches in the scale of the work now laid out. Sudden contraction on account of short funds is impossible. Pledges have to be made, as a rule, twelve months in advance. They have to be made *on faith.* There is no other way. And because this faith, though often tried, has never been disappointed in sixty years, therefore they send out again their confident appeal for help. *We must save our country.*

In behalf of the Executive Committee, this call is issued by the *Officers of the Society.*

HELP THE HOME MISSIONARY SOCIETY.

[Under this heading *The Golden Rule* of Aug. 26th "Speaks its mind," and makes a practical suggestion.—Ed.]

It is a burning shame that there should be need of making appeals for such a cause. Think of it! These missionaries are telling the story of the cross. They are our brethren. They are undergoing many privations and facing many dangers for Christ's sake. The stipend they receive is beggarly, and they are not men of means. Everything is dear at the front. Credit is ruinous. Obligations incurred must be met. How are they to pay their rent, coal bill, and grocer? They ought to have the ready money, and have it at once.

The churches ought to be ashamed to let them suffer, for they do suffer in many ways. They are sensitive men, and feel the disgrace of having to look their creditors in the face with the consciousness of no money in the pocket-book with which to pay them. There should be money enough furnished them to meet their bills as fast as they come due, and keep five dollars in the pocket-book as a nest-egg. What sort of a sermon will a man preach who has not a dollar in his pocket? He is no free man.

And this fault is ours. The home missionary is a man of faith. Thank God that he knows where to go in trouble. He trusts in God, and God will take care of him. But woe to us if we leave him to starve, when the Lord is saying to us, "You are my steward, go, in my name, and answer that prayer for bread." The Lord forgive us that so often we have thrown them but a stone. Dear reader, these men and women who preach Christ at the front, are among the most faithful and self-sacrificing of all his servants. They have not counted the pain and loss of their lot as anything, if they might win souls. It is our blessed

privilege, if we cannot go ourselves, to support them. It may be you have done all that you can—have you? If so the Lord add his blessing. But if not, then go quickly and make your gift. The need is urgent. Can *we* not sacrifice a little?

Let us make a suggestion. Pastors should see to it that their churches respond liberally, and superintendents that their Sunday-schools do likewise. But our suggestion is additional to that, and concerns the individual. It is this: that every member of our churches give, as a birthday offering, *a cent for each year of life.* Let some one be appointed in each church to keep the Birthday Box, and let those whose birthday for 1886 is already passed, contribute at once, and those whose birthday is to come, on the Sunday after it. Parents who wished, might also contribute a birthday gift for each child, or much better, let the child make the gift.

Were this done at once, $100,000 might easily be raised. Appoint some live young man or woman to pass the Birthday Box. Here is a hint for societies of Christian Endeavor. Do it. Do it *at once.*

The Secretaries of the American Home Missionary Society are Rev. Drs. Walter M. Barrows and Joseph B. Clark, and the Treasurer is Rev. Alexander H. Clapp, D.D., Bible House, Astor Place, New York City.

PERIODICALS.

THE supply of religious newspapers has kept pace with the demand thus far; but the following list will show that we have a few requests for magazines not yet granted:

The Bibliotheca Sacra	3	*The Popular Science Monthly*	1
" *New Englander*	2	" *Brooklyn Magazine*	1
" *Pulpit Treasury*	4	" *Century Monthly*	7
" *Pulpit of To-day*	2	" *Harper's Monthly*	6
" *Andover Review*	2	" *Littell's Living Age*	1
" *New Princeton*	1	" *Harper's Weekly*	1

A missionary in Kansas knows of eight Sunday-schools without a library. Another, in Washington Territory, asks for tracts on infidelity, and Bibles for distribution. Still another wants hymn-books for a church in Kansas, while "*books to help me preach*" are wanted in many places. The empty tower in Florida still awaits its bell, the little churches in Nebraska a cabinet organ and Sunday-school library, and faithful pastors in Dakota and Utah the much-needed missionary buggies.

OFFERED TO HOME MISSIONARY PASTORS: *The Sunday-school Times*, *The Beacon*, *The Watchman*, *The Vermont Chronicle*, and *The New Hampshire Journal.*

SILOAM SPRINGS ACADEMY.—I am delighted to read of the "Home Missionary Periodical Plan." A grand thing! Now where could such

help do more good than in our Academy reading-room? We have just the nucleus of a library, and some good religious papers. Most of our students are quite destitute of home reading. How important, then, that we furnish them this means of culture! It may be their only opportunity for forming a taste for good reading. Especially would we like now *The Popular Science Monthly*, or *The Century*, or *The Wide Awake.—Mrs. M. H. Copeland, Siloam Springs, Ark.*

"THESE THINGS OUGHT NOT SO TO BE!"

To the Secretaries, A. H. M. S.:

"*Dear Brethren:*—I have just received your card stating that the treasury is empty and that you cannot pay the amount due me. This is bad news for me, for I was never in more need of my money. My support upon this field comes largely from your Society, and it being my first quarter here I had much extra expense, and found it difficult to worry through to the end of the quarter; but by getting credit at the store, and borrowing money at the bank, I managed to get along by promising to pay at the end of the quarter. Now comes the word, '*An empty treasury*,' and what shall I do? This morning I received notice from my grocer that he must have his money or I could have no more goods. Two months rent is due on my house, and I look daily for a notice to leave. These things are bad for a man commencing in a town; but I fail to see how they can be helped. I suppose there are many missionaries in my condition. What shall be done? Perhaps we missionaries ought to try and give a little more. When you get money enough to pay me you may deduct five dollars from what is due me. It will be some help at least. I hope the Lord will stir up his people so that the treasury may not long be empty, and that those who depend upon it may not long continue in need of the necessaries of life."—*A Home Missionary.*

"FROM DEATH UNTO LIFE."

Sunday, Aug. 8th, 1886, Rev. Alfred Alonzo Whitmore, while supplying (in the absence of the pastor, Rev. J. M. Cumings) the pulpit of the Congregational church at Anita, Iowa, suddenly dropped dead at his post.

He was preaching from the text, I John iii, 14: "*We know that we have passed from death unto life, because we love the brethren*," and was apparently about two-thirds through his discourse, when, having uttered the words, "It is true we have passed from death unto life," his head bowed upon the open Bible before him, his knees gave way, and he sank to the floor dead, being caught, as he fell back, by his eldest son, who sat near him in the choir.

Mr. W. was born July 7th, 1817, at Seneca, N. Y. He was educated for the ministry at Oberlin, and ordained in October, 1846. He had spent nearly forty years in the service of the Lord, the most of the time a home missionary, and acquainted with the toil and self-denial that accompany such a life. Sept. 17th, 1849, at Enosburg, Vt., he was married to Martha P. Fletcher, whom he leaves, with five sons and a daughter, to mourn his loss.

Mr. W. was naturally of a cheerful disposition, respected by all who knew him; and the example of his life is one worthy of being followed. Truly, "he walked with God and was not, for God took him."

FROM AN "OLD SCOTCH SHEPHERD."

The Home Missionary gave us recently the number of members in the Congregational church. Suppose each minister and each member were to send without delay *one dollar* to the treasury of your Society to meet the present emergency. Would it not bring instant relief? I send my dollar with the hope that hundreds may soon follow.

FIVE YEARS IN UTAH.

BY REV. D. L. LEONARD, SUPERINTENDENT.

Being wholly occupied elsewhere, up to June of 1881, the American Home Missionary Society had never attempted to enter and possess that great inter-mountain region comprising Montana and Idaho and Utah and West Wyoming, with their three hundred thousand square miles. Within its boundaries are found the bulk of the Great Salt Lake Basin, the National Park, the Grand Canon of the Colorado, the curious Bad Lands, the hideous lava-beds, the glorious Great Falls, and the far greater marvel of Shoshone, as well as not a little choice arable land, boundless pastures, and vast mineral wealth.

In 1865 the Society had sent Rev. Norman McLeod to Salt Lake City, the first Christian minister to proclaim a pure gospel in the lordl and arrogant presence of the Mormon theocracy. In 1873 Rev. W. My Barrows had been sent to reopen the work, and for eight years had carried on a wise, vigorous and successful campaign. Ogden had been occupied in 1877; but a few months later services were suspended. In 1880 Superintendent C. C. Creegan, from Denver, had made a rapid tour through parts of the Territory, and in September organized a church at Park City. That vast area contained then but two churches of our faith and order, and but one minister. Room enough for activity, certainly, but verging on the empty and lonesome!

In addition, though, Salt Lake Academy had been incorporated in 1878, and in September had opened with Prof. E. A. Benner as Princi-

pal, and two other teachers, and about seventy-five scholars. In the autumn of 1879 the New West Education Commission had come into being, and at the end of two years was maintaining schools in six towns —Salt Lake, Farmington, Hooper, Bingham, Stockton and West Jordan.

It was on that lamentable day when President Garfield was smitten down that Rev. D. L. Leonard, recently appointed Superintendent, arrived upon the field. He found himself almost alone in a region unknown to him and to those who had sent him. The population, though not large, was widely scattered, and too often was not hungering for the truth, nor even friendly to it; while those acquainted with and in love with the opinions and ways of the Pilgrim Fathers were few indeed. Among other and better elements was found a chaotic mixture of miners and cow-boys and Indians and Chinamen and Mormons.

Of course, for the first thing, since the new comer had only his own ears and eyes with which to gain information, general exploration was in order. But of railroads there were then next to none. The Northern Pacific, the Oregon Short Line, and the Denver and Rio Grande were but projects in embryo, while the Utah and Northern was only half built. The sole resort, therefore, was to the stage, and that word was soon found to be wofully indefinite and adjustable, being applied promiscuously to all manner of wheeled vehicles, whether with or without tops or springs, but especially to those of the baser sort. During that year and the next thirty-five thousand miles of travel were endured, thirty-five hundred by "stage," and three hundred on foot. From Salt Lake trips were taken to Glendive, near the Dakota line, to Fort Benton, far away toward British Columbia, as far west as Missoula, and to Boise, Challis and Wood River, in Idaho, including points between, like Helena and Butte.

Then followed another and far more serious task—that of choosing out points for occupation, and securing fit men to hold and develop them. From that day to this the latter duty has proved the most difficult and discouraging. Every-where of well-furnished ministers there is a serious under-supply; but hither many who were wanted and urgently solicited would not consent to come. They could not see so far. They feared the frosts of Montana or the scalping-knife, while as for Utah, it was an evil and disgusting sound. And sometimes it has seemed as though, through lack of the spirit of the Master, and in the absence of that consecration and faith and zeal which delight in venturing and in enduring hardness, they coveted not needy places, but rather such as were simply easy and pleasant.

Then it soon began to appear that the principal time and force and skill were to be expended in Utah and upon the vexed Mormon problem; and, moreover, that schools must needs precede and prepare for toil more strictly in keeping with the objects of the Society. Fortu-

nately, the New West Education Commission was just ready to begin to push in educational matters; and, not feeling able as yet to employ a representative on the ground, by the consent of both societies, Superintendent Leonard at once set about laying foundations. Other denominations were in the field before him, and he was compelled to take territory which they had left unoccupied. It was for him to select points of attack, and then force an entrance, sure to meet only with utter indifference shading off into most determined opposition. And so for long months, in the enemies' country, he went here and there, on foot or on horse, through dust and through mud, by sunlight and by *moonlight*, keeping as nearly invisible as possible for fear of the bishops, ever on the alert by hook or by crook to circumvent; companying largely with "apostates" and such like; employing such instruments as came to hand, and meantime always endeavoring to keep in proper balance and proportion the wisdom of the serpent and the harmlessness of the dove! In those days it was a mortal crime against the Mormon Church to sell property to a "Gentile." It was necessary to take lots which could be secured, not such as were desired, and also to get the title signed and recorded at the earliest moment, not standing upon the matter of cost. It took six troublous months to secure possession of one piece of land, and trips by the dozen. Superintendent L. counts this by far the most embarrassing and exhausting task of his life.

Then every toiler in those primitive times found himself without experience or precedents to guide, and compelled to invent and fashion his methods and his tools. He must begin at the beginning, and build from the ground up. One missionary supervised the construction of three school-houses of stone and adobe in as many years, and was often found in severest toil on the roof, on the wall, in the mortar-bed, in the quarry. These pioneers, as a rule, were welcomed by nobody, but everywhere were counted intruders. And thus, as a first step, they must allay prejudice, suspicion and dislike, arouse kind feeling and interest, excite appetite for the good things to be offered, and—what was the hardest—to gather and hold congregations from such as scoffed at and despised them.

Taken all in all, it is more than probable that not this side of China or India can a field be found presenting so few encouragements to the "eye of sense" as this at the beginning. A population ignorant, enslaved, debauched; a religion bitterly hostile, but strangely loved by its adherents; a false faith, which had profaned and perverted almost all right ideas and moral instincts; a church system skillfully contrived and well officered by men determined to maintain themselves at any cost, and by all means, whether foul or fair. The heroic spirit was called for, unlimited devotion and patience, nerve and skill. For the Edmunds Bill was yet almost a year in the unknown future, and so the

hook had not yet been put in the nose of the Mormon leviathan. The theocracy was still proud and defiant. And well it might be; for after long conflict with the Federal Government it was unharmed, and had more than held its own.

Such was the situation only five years ago. Since then great changes have come to pass. It is a veritable revolution, and nothing less. The Spirit of God has wrought mightily with his faithful servants; seed-sowing has been signally blessed, and the harvest season has been hastened on far more rapidly than the most sanguine dared to hope. In the entire region some twenty-five hundred miles of railroad have been constructed, and so all further opportunity for extensive "stage"-riding has been hopelessly lost! A number of towns have sprung up, or have increased in size and importance; but overgrowth, too, has often ensued and subsequent reaction. And no astonishing influx of population has followed the advent of the locomotive to match that of Dakota, Nebraska, etc. The mines have fluctuated between times of prosperity and times of depression.

The most striking and cheering and lasting changes have occurred in Utah, and in character are not material so much as social, political, intellectual and religious. And these come as the joint product of a threefold set of causes through which the Lord has performed his wonders. Each one of the three was indispensable, and played an important part. Among them may be named, first, the law —the assertion of Federal authority against polygamy in particular, and theocracy in general. In 1857 had occurred the grand *fiasco* of sending an army to subdue rebellious and rampant Brigham Young. In 1862 Congress passed the first anti-polygamy bill, but only that it might be suffered to lie a dead letter within the statute-book. In 1874 another futile attempt was made to compel respect in Salt Lake for the behest of the nation. At least, nothing came of it, except that the hierarchy was stirred to wrath and to stubborn resistance. But finally, early in 1882, under the lead of Senator Edmunds, a blow was struck in dead earnest, and to most excellent purpose. Though the political management of the Territory was left in the hands of the Mormon Church, as before, yet every polygamist, male or female, was hopelessly disfranchised. And though nearly three years were consumed in interpreting and testing the features of the bill looking to prosecutions for violation of its provisions, and in securing earnest and competent officials to push in its enforcement, at length the skirmishing was over, and the battle was joined. As a result, so far, in Utah, Idaho and Arizona together, upward of one hundred and fifty over-married law-breakers have received fine and imprisonment; while nearly one thousand, including almost all the Church leaders, have fled from the face of the Federal Marshals, and have taken to protracted hiding. It is easy now to indict and to con-

vict the guilty—a thing hitherto impossible in Utah! The right arm of the law has been found to be irresistible. The Government has, for the first time, shown itself to be fully determined to compel obedience, the laws and customs of "the kingdom" of Joseph Smith and John Taylor to the contrary notwithstanding. Whereby the priesthood is in greatest embarrassment and deepest gloom, at its wit's end, and not knowing which way to turn, and, happily, so occupied day and night shunning the jaws of the penitentiary as to have little time left in which to give much heed to the appalling encroachments of teachers and ministers. No thought of yielding is discernible as yet. Hope still survives of divine deliverance at hand; but if Zane and Dickson continue to make polygamy painful, and Congress supplies further needed legislation, ere long the utmost of human endurance will have been reached, and the beginning of the end will appear.

Next, note what schools have done. These were wisely chosen to be the entering wedge. The spelling-book was rightly fixed upon as the John the Baptist to the gospel, and women could do what it would take ordained men much longer to perform. The results have abundantly vindicated the policy. From the overstocked supply of teachers in the East the New West Commission was able to choose representatives generally well-furnished with gifts and graces, and secured some of the choicest specimens of that ancient and honorable genus "Yankee Schoolma'am." They came with large enthusiasm and unbounded devotion. No finer examples of heroism can be found than some of these have displayed. As a whole they have wrought grandly for intelligence and civilization and Christianity. And when the thrilling story of the redemption and regeneration of Utah shall be written, the part performed by gifted, consecrated womanhood will have a large and honorable place. In addition to laborious school work and Sunday work they have looked after libraries, and reading-rooms, and literary societies, and lectures, and sociables, and Christmas-trees, and concerts, and debates, and sewing-schools, etc., etc. And all these preliminary and preparatory to the gospel. This goal was never forgotten. These things were not for themselves, but to break down barriers, to gain access to minds and hearts, to prove ability to instruct even in things religious, to convince that these unwelcome comers from outside of Zion were not so black as they had been painted, but rather the very best and most helpful of friends. It was sowing beside all waters, or being all things to all men, that by all means some might be saved.

Then, finally, comes the work of the gospel more direct through sermons, Sunday-schools, prayer-meetings, visits to homes, acts of sympathy and kindness innumerable, and, best of all because mightiest of all, the daily spectacle of such Christly living and being as had never been seen or dreamed of before. By such precept and example the young

and old, and in numbers ever increasing, are first astonished, then attracted, and then won. Congregations of orderly and attentive hearers are fast becoming the rule, and the day of revivals, and conversions, and church organization has dawned. A large part of the early embarrassment and trial has passed away. The toilers have secured firm standing ground, and a recognized position for their work; have made fast friends, and won wide-spread respect and esteem; have tested their weapons, and learned how to wield them; have found the fifth rib of the foe, the Achilles' heel, while he has found the utmost of his enginery to be impotent and in vain.

As to results, the following may be represented in figures:

In the whole field under view eleven churches are found, with two more almost in sight. In these are collected 310 members; seventy-five have been added within a year, and seventy conversions are reported. Within five years thirty-three ministers have been secured, of whom fourteen are still at work, with four other helpers, of whom two are women, and by these twenty-six fields are regularly supplied with preaching. Of houses of worship nine have been built, and two parsonages. In the thirty-six Sunday-schools 2,100 scholars are gathered, and in the twenty-seven schools with forty-five teachers some 1,600 or 1,700 pupils.

But let not any suppose the victory is won, or that the time has come to sit down at ease. The task is still arduous, and yet more patience and heroism are called for. We are by no means come to Appomattox as yet; but only to Gettysburg at the best.

AN EMBARRASSING CUSTOM.

When the Atlantic and Pacific railroad first ran its trains near the Navajo Indian Reservation, one day an aged Indian walked on the ties, ahead of the engine. The engineer gave the warning whistle, but instead of getting off the track he deliberately stepped before the engine and was killed. This raised a great commotion among the Indians, and the two sons of the dead man insisted upon having $500, or the engineer's life. As there was likely to be bloodshed unless they could be appeased, the agent was sent for, who reasoned with them, and promised them some things he had in stock at the agency; but this did not satisfy them, because they wanted some other things that he had not; and, making out a list of their wants, he found that $40 would purchase the whole. To avoid further trouble, the superintendent of the railroad agreed to furnish this amount. The agent then requested me to purchase the articles wanted, to make them up in two equal parcels, and send them to the old man's sons. I made the money go as far as I could, and when the Indians received the goods, there was so much more than they had expected that they were delighted, and said: "Ah well, he was an old

man and would anyhow have died soon!" It is a custom with the Indians to require compensation for the loss of a life, no matter how incidental it may be. Once when at the agency, I asked the agent why he did not use machinery in raising the materials of the school-house they were building. He said: "I dare not; for if anything gives way, and an Indian gets killed, it would be a terrible expense to satisfy the Indian relatives!"—*J. M. A.*

HOW I BECAME A HOME MISSIONARY.

Part I.

I was born in the county of Hampshire, England, on the estate belonging to the father of Miss Florence Nightingale (of hospital fame), on January 2d, 1839. I had no brothers, and but one sister, who was born a few weeks after my father was killed. He had been to the market-town of Romsey, and, according to the custom, had imbibed too freely of intoxicating drinks. While nearing his home he was thrown out of the gig and instantly killed. I was at this time about two years old. My little sister lived only a few weeks. In three years my mother married again, and my step-father, who had made much of me before this marriage, was never kind to me after. He drank quite freely; forty years ago in England a man who did not drink was hard to find.

There was some talk of sending me to school; but as my step-father's failings were increasing, both in the matter of drinking and in his treatment of me, my poor mother never liked to let me out of her sight, although matters grew daily worse and worse. I have marks on my person now that I shall carry to my grave from the ill usage I received then. My poor mother did all she could to protect me, but was unable to do much. It makes me feel very sad to recall those days. I sometimes wish I could forget my early life altogether, yet I can never think of it, and of such wonderful mercy to me, but I feel like shouting praises to God! Liquors were kept in the house all the time, and given to me every day. My dear mother saw no harm in this. It seems strange to us now; but we must judge her by the state of the society in which she lived. By the time I was eight years of age I loved liquor as I did my food, and even now, sometimes the very thought of it creates a desire for it. Only by the great mercy of God am I a sober man.

Although I knew it would almost break my mother's heart to lose me, I resolved I would stay at home no longer. So one day after dinner I took a small bundle of clothing and started on the road to Portsmouth, a distance of twenty-nine miles. I was kept waiting at the floating bridge across the river Itchin for two hours; then a woman paid a half-penny for me and I went on. I sat down by the roadside and wept, and asked

myself: Why have not I a comfortable home and kind parents like other children? I had not been taught anything about God, or probably I should have asked him to help me. I soon felt, however, that it was of no use to cry. It was growing dark. I applied at three houses for something to eat and a place to sleep in; but, being refused in every one, I went to a turnip field and helped myself to a supper, then made a hole in a straw stack in the field for a bed, and slept soundly until morning. I awoke very hungry, but having asked at two houses in vain for bread, I was threatened with arrest for begging. An hour later I called at a hovel of mud, turf and thatch, and found a very old woman, crippled with disease. She was just beginning her breakfast, which consisted of two slices of bread, one dry, salt red herring, and some tea, minus milk and sugar. "What do you want, little boy?" said she. I told her my story. She called me to her and patted my head, not only sharing her frugal fare with me, but asking me to eat the whole, which of course I would not do, although I was very, very hungry. She told me about God, and her faith in him. I wanted to believe as she did. I did try to, but could not. How many times in after years I have thought of the kindness of that poor old woman! I am sure God did not let her go unrewarded, for she was one of his own precious jewels. Bidding her good bye, I went on my journey; by the help of a ride in a wagon I arrived at Portsmouth late that night. I slept behind a boat-house, and the next morning gave part of my clothes to a boatman to take me on board the old *Victory*, Lord Nelson's flag-ship. I was too small to be accepted, but was allowed to remain on board two days. After which, with twenty shillings in my pocket, I returned to Southampton.

I now felt very rich, and ordered dinner at the hotel, paying my half crown like a man, and then boarded a coasting ship from the North, engaged in the coal trade. I asked the captain to let me go to sea. He asked me many questions and learned my history. He then pointed to a block (through which a rope runs) at the mast head, and told me if I could go up and bring that block down I should go to sea; but if I failed, I must go back to my step-father. Without hesitation I started up the rope ladders, but after a little looked down, and my head grew dizzy. The captain, who was watching me, shouted, in his Yorkshire dialect: "*Thou mun look up! Thou mun look up!*" I did look up, and following his further suggestion, never to let go with one hand till I had a firm hold with the other, I eventually succeeded. I felt so big to think I was to be a sailor, and was at once sent to help the cook!

The next day we went to sea, and when it grew dark I asked the sailors where the posts were, to which the ship could be safely tied until daylight! We encountered a severe storm that night, and I knew nothing for three days. After a week we arrived at Middlesbrough, on the river Lees, and loaded coal. Just as we were ready to go to sea, the

owner of the ship took me away at the pier head and put me on board another of his ships, named the *Speculation*, of Stockton. We stayed in the dock two weeks after this, and I found myself elevated to the position of cabin boy. Six hours after I left the other ship she was caught in a heavy squall off Hartlepool, and sank, and every soul on board perished. The list of names was published in the papers, and mine among the rest. This I did not know for years after; but my step-father and mother saw it, and gave me up for dead.

We sailed to the South America ports; then to Oporto, Lisbon, Cadiz, Gibraltar, Malta, Genoa and Alexandria; also to ports in France, Germany and Africa. In four years I left the ship, and joining another, went to South America. Bad provisions and bad water gave a lot of us the scurvy. At Aspinwall we refused to work, and the British Consul had us locked up in irons. Myself and another boy agreed to go to work, and we were then treated kindly. The third night we jumped overboard, and were picked up by a boat belonging to an American ship, which was short-handed. I was paid $40 for the run to New York; then we had good food, but the scurvy had too much hold upon us. In a terrific storm off Cape Hatteras my companion died, and was buried at sea. The ship's mast was bent, and the deck swept of everything; twice she appeared to be sinking; but we arrived in New York at last. I was taken to the City Hospital, remained there four months, was discharged cured, went to a sailor's boarding house on Water street (taking with me a good chest of clothes), and there I got into bad company. I drank more or less every day. One night I went with others to the Bowery theater. After the play we entered a saloon, and I took one drink. I knew no more until I found myself on one of the old packet ships, sailing out on the Atlantic, and was quietly informed that I had shipped as a seaman; that my money had been drawn in advance, and that I had no clothes except two old canvas garments which had been put upon me when my own clothes had been stolen. It was in the month of January, and what I suffered no one can tell, nor how I lived through that voyage of forty-two days to London.

FOR A "NEW ENGLANDER."

LITTLE did I think as I read *The Home Missionary* in my quiet New England home, and more recently in Chicago Theological Seminary, that it would ever be my privilege to contribute a few lines from a frontier mission field; but such is the case to-day.

It was through the earnest solicitation of the new Superintendent of Southern Dakota, Rev. H. D. Wiard, that I gave up my work in Chicago, and came out here to take one of the mission fields in this new and growing country. Leaving Chicago in the evening of the 24th of

June, I spent the following Sabbath in the five-year-old town (city) of Mitchell, with the Superintendent. Starting from there early in the week for my own field—Cresbard and Myron, in Faulk County—I spent the next Sabbath at Faulkton, where I occupied the pulpit of Rev. Clinton Douglass, a pioneer missionary, who knows this country by heart. In the afternoon we drove out beyond Millard, some twenty miles further west, and organized a Sunday-school. It was very warm, 120 in the shade. A hot wind blew all night, doing great damage to the crops; literally burning them up in the fields. Many farmers are quite discouraged.

On the way to Cresbard I passed through Vermont City, where a Vermont colony have recently settled. Cresbard is a little country place thirty miles northwest of Athol, and twenty miles south of Ipswich, their nearest railroad station. There are forty members, all young people, earnest and enthusiastic. They have a little frame chapel, covered with tarred paper (nothing but the frame covered with boards and paper, no finish), to worship in. They are now preparing to build a parsonage, as there is no place for "the new minister."

Myron is ten miles west of C., also a country place. They have a nice, new church nearly completed, and a membership of eleven. All these fields are very promising, and would yield a harvest if men could be found to work them. But it is spreading one man out pretty thin to cover a parish fifty miles wide.

I have just secured an Indian pony through the kindness of the First Congregational church of Chicago, and now I need a carriage of some kind, and a harness. I could go on horseback, and I did ride 150 miles one week, visiting among the people; but it is rather too much for a three-year-old pony to carry 200 pounds—man and baggage—so far. So stern necessity compels me to ask if there is not some good old New England church, whose heart the Lord has touched, who will aid a New Englander in this work with a seventy five dollar buggy and harness, in order that papers, tracts and Christian literature may be circulated among those who feel too poor to attend public worship, and that the Lord's work may be more successfully carried on by house-to-house visitation.—*Rev. E. H. Carleton. Athol, Dak.*

HOME MISSIONARY METAL.

WORDS FROM WORKERS.

I.

"THIS is the kind of work that throws a man upon the LORD'S STRONG ARM as nothing else can."

II.

MY ideal home missionary is the one who comes in his young

manhood to a small Western community, and braves its poverty and its changes, resisting all temptations to other fields until he has become useless where he is; one who throws himself into all that makes for the upbuilding of his community in its religious and moral development, and also interests himself in its educational and material progress; who gives himself in *every way* to the upbuilding of his field. Such a missionary would not only be a missionary—but more—an institution.

III.

It has been my ideal, in church work, not to have spasmodic efforts once or twice a year, and listlessness the rest of the time, but a continual, earnest effort, with prayerful planning, all through the twelve months. I would have additions to the church at every communion.

IV.

I believe that, while it is our duty to give thanks for social and financial gain in our church work, we should lay the emphasis of thanksgiving upon the souls that God has given us.

V.

Our churches should never be closed. There should be preaching and teaching in them every day of the week. The people are dying for soul food, and we ministers are too busy about many fruitless things. The Holy Ghost and fire is what we all need, and the Lord can give them to us.

VI.

I can never tell the distress of my soul during those dark days of this church. Souls were at stake—the honor of religion was at stake—the Church of God was at stake. I had nowhere to go but to God. I have been before him for hours at a time in an agony of prayer. My poor wife, working beyond her strength, and nearly heart-broken, would have sunk under this trial but for her faith in God. I said: "I must leave this field." But God met me and said: "What are *your* trials, *your* sufferings to those of the Man of Sorrows?" Jesus met me and said: "Lovest thou me? Are you willing to suffer for me? Then feed my lambs." The Holy Spirit proved to me that if I would reap, I must not faint, but remain and patiently sow the seed, casting this terrible burden upon one able and willing to carry it for me.

VII.

I regard this field as very important—consider myself providentially placed here—and though it is the hardest fallow I ever held a plowshare in I am putting it in deep, and trying to hold it steady. I get more hard knocks than have ever before fallen to my lot; but I look also for richer returns when the harvest comes; and, with the aid of the Ameri-

can Home Missionary Society, I would like to "hold the claim down" for another year; and, if the Lord see good to grant me so great a joy, to reap where I have plowed and sown.

VIII.

I AM hopeful and of good courage for the future, hoping often indeed against hope, and yet hopeful, none the less. We have at times felt that the burdens are greater than we can bear, and that the results of our sacrifices in the enlargement and success of our work are small compensation, and shrinking human nature turns to an easier field. Then we hear the Master say: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," and we are content, and glad to be permitted to suffer for Christ and for his people.

IX.

AT first I had to be janitor, chorister, organist, preacher, superintendent of the Sunday-school, and Bible-class teacher. Now I have plenty of help, and everything is prospering.

X.

WE close the quarter with an ingathering for which we are deeply grateful. When we undertook the work in this place, spiritual life seemed to have taken to itself wings and flown away. People said the church was dead. I answered: "So was Lazarus." I believed, however, that it was merely asleep, perhaps hibernating, and, with the return of the Sun of Righteousness, would arise and come forth. Our record at this time is another monument to the willingness of God to honor faith and hear prayer. Our church to-day is more prosperous than it has ever been; and, although a long way from the mountain-top of self-support, still we are on the road to it.

XI.

THIS field, being near some lumber camps, is worked under difficulties. Whisky reigns triumphant, especially on the Lord's Day. There are those who have resolved to have no religious services here, and threaten to mob the preacher. There are others who want the services, and are ready to defend the preacher. Pray for us.

XII.

I HAVE given my life, my time, my talents, all that I have and am, to Christ; but my all is but a poor offering at best. God has had much trouble to cleanse, and mold, and trim me into shape for his service;

but what astonishes me more than anything else, knowing my own heart as I do, is, how he had the patience to bother with me at all! Oh! the wonderful mystery of his mercy! I cannot grasp it.

A CHURCH BUILDING DESTROYED

On Sabbath eve, 15th instant, a tornado struck our town, doing much damage. It was in the woods here that we organized our little church of seventeen members. We have worshiped in stores, in the station, and the open air. My people longed for a church, and have subscribed to the utmost of their ability. We obtained lots, bought lumber, and the new church, with its sixty foot tower, rose upon the prairie, a mark of my people's devotion to God and his service. We thought to dedicate the building as soon as the inside was sealed up and finished, this being all that remained to be done; but alas! that terrific storm dashed our building from its foundation to pieces, and we are a homeless people.

Brethren and sisters in the churches, our motto out here is "Dakota for Christ." My people cannot furnish more money, and yet we must rebuild. We must rebuild, because a church is a felt want in this community to suppress evil and manifest the good. We must rebuild, because if we would save our country we must gather the children, and train them for God's earthly and heavenly kingdoms. We must rebuild, because we want to work to a centre to diffuse that knowledge that dispels anarchy and dissatisfaction, and brings into human hearts the blessed reign of the Savior of peace. Our dear people come four, five, and fifteen miles to attend service. It is fifteen miles to the nearest church.

My superintendent, Rev. H. C. Simmons, Fargo, Dak., sends me words of encouragement. He says: "If you intend to plaster the new building, I think I can get you lime, *and help to lay it on.* Pray, work, hope. The church will be rebuilt!" I have commenced to gather help from our town and district, and have received one hundred dollars. We want to begin to build before the frost sets in. We must pay for the labor and material destroyed, and begin anew. Will you kindly help us? It is true we are a little company, but the field is getting ripe for a precious harvest near at hand.

Will you kindly help us build a house for Him who gave us no uncertain message when he said: "Go ye into all the world and preach the gospel to every creature." Help us! as giving help to God's little ones. If you do, the day is coming when our divine Lord will say: "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."—*Rev. William Edwards, Fort Abercrombie, Dak.*

BLACK HILLS.

Dear Home Missionary:

Two months ago we arrived on this new field, then not seven months old, and began our labors among a people almost as strange to each other as to ourselves. We found a town of about five hundred inhabitants, overrun with saloons, gambling-dens, and vile characters. The Sabbath was shamefully desecrated, and a general sentiment of utter indifference to religious things prevailed among a large majority of the people. This state of affairs was largely due to the fact that at that time the town was the terminus of a new railroad. When the road moved on, there was a marked improvement every way. Still there is room for a genuine reformation.

We found also that the Christian people had not been idle. A temporary structure, boarded up at the sides, and covered with canvas, had been erected, in which religious services had been held for some months, and a Sunday-school had been organized. We have been very busy since our arrival, getting acquainted with the people, and encouraging and carrying on the work already begun. On the whole we feel encouraged. The people are as kind and clever as one would wish to meet. The little church was organized by council July 15th. We expect our number to be increased by ten or twelve within a month. The sentiment in favor of our church and polity is on the increase. But we labor under the disadvantage of having no church building. The temporary tabernacle mentioned above is all the place of meeting we have, and we fear it is likely to be for a year to come. We want a building. The urgency of the work demands it; but we are not able to build, even with the assistance we might get from the Congregational Union. Oh! that the friends of missionary work on the frontier, who have consecrated means, knew of our necessity and would come to our relief.

Our present quarters, when packed, will not accommodate over one hundred and forty, nor seat comfortably more than one hundred. It is rough and unsightly inside, seated with common chairs and rude benches. The canvas top is little protection, either from the dashing rains we frequently have here, or from the scorching heat of the sun. Last Sabbath began with a pleasant morning, and we had a large attendance. But after noon, a heavy shower fell, and the Tabernacle was drenched. The song-books were damaged, the organ dampened so that it could not be used, each chair contained a pool of water, and there were similar pools in places all over the floor. Do we not need a church? Yet we are thankful for even *such* a place to worship God. Still we hope and pray that the way may open for the erection of a suitable house of worship this fall.

Another thing we very much need is a "Communion Service." I was wondering if some church back in the States, that had outgrown their "Service," or had become able to afford a better, would not be glad to send us their old one. We should be rejoiced and very grateful. Last Sabbath we observed the Lord's Supper, receiving the elements from wares common to every table. It was a rather rare coincidence that this was the first observance of the Lord's Supper in the history of this village, and the first also, at which the newly ordained pastor had officiated.

The work to be done in this "Black Hills" region is very great. Not one-half the ministers who could be profitably employed are on the field. Four efficient men are badly needed *at once* to occupy important places. New towns are growing up that need attention. *Where can the men be found?—Rev. E. E. Frame, Buffalo Gap, Dak.*

WOMAN'S DEPARTMENT.

A REMINDER.

Summer rest and wanderings are over, and the feminine mind is already laying plans to meet the inevitable demands of her own household, her church, her social circle, and the special charities and benevolences to which the Christian woman of our land lends a helping hand and an open purse. Let her not forget the noble resolve formed at Saratoga last June, to give to the American Home Missionary Society a larger measure of her prayerful thought and watchful care. Let her begin in season to secure extra time and extra money for extra work this year; and to this end it is well to refresh the memory by another glance at the following urgent requests presented at the Woman's Meeting at Saratoga, June 2d, 1886.

TO EVERY CHRISTIAN WOMAN.

Will you—representing the women of our churches—secure from personal friends, from your mission circle, and from each sister in your church, an extra offering to this Society to meet this need of $10,000 for work among our foreign population?

Will you see to it, that Miss Eddy's Sunday-school Concert Exercise is given in every Sunday-school within your reach, and that they take up a collection, or make an appropriation from the Sunday-school treasury for the Children's Bohemian Fund of $5,000?

Will you aim to have *The Home Missionary* taken by every family in your church? Tell them that sixty cents a year is only five cents a month; and will you send us any items of interest upon Home Missions, that we may publish them for the benefit of others?

Will you, remembering that the field is constantly enlarging, do all you have done the past year, and multiply it by two?

Will you give five minutes a day, this year, to prayerful thought upon Home Missions?

Shall we, by personal effort, try and win our sisters in the Church of Christ, to seek *first* the kingdom of God, this year?

FINANCIAL WORK FOR WOMEN THIS YEAR.

To inspire our husbands, brothers, and sons to raise $600,000 for the American Home Missionary Society, and to do our part of it.

To raise an extra fund of $10,000 for work among our foreign population.

To raise, through Miss Eddy's Sunday-school Concert Exercise, $5,000 among the children, for training Bohemian teachers and preachers. Fifty copies of the leaflet are required for the exercise.

To raise $250 for that missionary pianoforte in Utah.

Look for a grand jubilee at Saratoga, next year, because we have, through our own simple methods, and our faith in God, been gloriously successful.

THE ladies are earnestly urged not to permit this extra fund for work among our foreign population to diminish their regular contributions to the Society. Let our motto for this year be, "Not one cent less for the general work, but one million cents more to help Christianize these fifteen million foreigners!"

WOMAN'S EXTRA FUND.

From June 2d to September 1st, 1886.

WOMAN'S Meeting at Saratoga	$275 00
Vermont, Manchester	50 00
Massachusetts, North Andover	40 00
Pittsfield	2 00
Westfield	5 00
Milford	94 49
Connecticut, Fairfield	24 00
Middletown	25 00
Putnam	1 00
Kent	10 00
New York, Syracuse	5 00
Brooklyn	20 24
New Jersey, Montclair	75 00

Missouri, Woman's Home Missionary Society	100 75
Dakota, Huron	3 00
Sioux Falls	12 50
	$742 98

THE UTAH PIANOFORTE.

Massachusetts, Braintree	$10 00

MINNESOTA CHILDREN AT WORK.

The President of the Minnesota Woman's Home Missionary Society has sent a circular to all the Congregational churches in the State, inviting the Sunday-school of each to hold a missionary concert at once, using Miss Eddy's Sunday-school Concert Exercise "Our Land for Christ," taking a collection, or making an appropriation at the close, for the Children's Bohemian Fund. These words from the circular are true of the children throughout the country. "*The American Home Missionary Society needs the help of all our children, and the children will be larger-hearted and broader-minded for learning to love and care for it.*" Certain Sunday-schools in other States propose to make a Christmas offering to the Society with the help of the same leaflet. What better lesson to impress upon the minds of our young people at Christmas-tide than the pressing need at this hour of their united help to save our land for Christ!

THE CHRISTIAN PENTECOST.

The ancient Feast of Pentecost was one of the three great feasts ordained by God to be observed by the Israelites, when he chose them out from all nations to be his peculiar people, and to be the recipients of his especial favors and blessings. It was a Harvest Festival, an expression of thankfulness to God for the crops which they had reaped, for the fruits which they had gathered, and for the increase of their flocks and herds. They were to bring an offering of bread made of the finest flour—leavened or raised bread—in contrast with the unleavened bread of the Passover. They were to bring also lambs and rams, a young bullock and a kid of the goats.

Now are not we, as a nation, peculiarly favored and blessed of God? Has not he given to us the broadest, richest land on the earth? Have not we also the richest of intellectual and spiritual blessings? Shall *we* be slothful in the expression of our gratitude?

We propose that all the Sunday-schools of our land hold a Harvest Festival, and express their thankfulness by giving the same of our rich blessings to those new-comers in our land who are destitute of religious

privileges. Our Lord, when he was upon earth, plainly taught that he would accept service and benefactions bestowed upon our needy fellow-men as done unto himself. Our good missionary, Mr. Schauffler, who looks after the spiritual necessities of a large class of the foreigners who are crowding our shores, asks the children of our Sabbath-schools to raise $5,000 for the training of helpers in his work. This our Sabbath-schools can easily do, and we suggest that they do it in the spirit of a Harvest Festival, or modern Feast of Pentecost.—*H. M. S.*

A TRUE WOMAN.

I JUST cried this morning when I read in *The Home Missionary* of those little Bohemian children crying for admission to Miss Hobart's Sunday-school. Here is a dollar toward that "dollar fund." I wish I could do more; but I have prayed over my dollar, and have been comforted with the thought that it is a blessed privilege to be a "co-worker together with Christ." May many others long to help the work forward, and so may the dollars be poured into the treasury for his sake, until a large room shall soon be provided for Miss Hobart's work.

"Rusticus" heard "nothing," in that Saratoga meeting of ladies, which caused "a thrill!" Was it because her heart was not attuned to full sympathy with the work, or in harmony with the spirit of the meeting? It certainly thrilled me only to read the bare account of it; and I thought, "But what must it be to be there!"—*A pastor's wife.*

THE leaflets add very much to the interest of our meetings. How hard it used to be to get home missionary literature! Now there is so much that is so good! Let us give thanks.—*Michigan.*

A PRESSING NEED.

I MISS the efficient aid of my dear wife. She has been seriously ill. Indeed she has been reduced to the lowest extremity allowing life to remain. No one knows what she has suffered save Him who careth for us. She is now improving, though far from well, and is still unable to do anything. I have had to be nurse, housekeeper and all, besides meeting my regular preaching appointments, and officiating at several funerals. It would be a very great kindness if some of those generous and willing ladies would help my wife with her sewing for awhile.—*A Missionary in Dakota.*

FROM A MOTHER.

A FRIEND sent me a copy of *The Home Missionary*, in which I find an article from my own son, who is a home missionary in Washington Ter-

ritory. As his mother, of course I am greatly interested. I knew all that was in this article before, but seeing it in print made it seem different. The memory of all the years of toil and self-denial to give that dear boy an education comes to me now with such comfort! It is indeed blessed to be the instrument in God's hand to help build up his kingdom on this earth. Please find sixty cents enclosed for the magazine. To help on this work intelligently I must have more information. —*A Mother.*

"EMERGENCY WOMEN."

"Yes; they are first-rate for an emergency. But what are they doing regularly?"

"Regularly?" Mrs. Burson pronounced her question deliberately. She was looking about in the corners of her memory for an answer to this inquiry which should consistently support her former statement. She had often before boasted of the ladies of Easton. They sent more flowers to the flower-mission, and had furnished more bedding and, clothing to sufferers from fire and flood, than any neighboring town. Hadn't they spent three half days of one week sewing for the Barton family, to take that suffering woman comfortably through the winter with her sick husband? Every visitor who came to Easton representing some pressing present need met their ready and generous response with a pleased surprise. The story of these Easton ladies always elicited ejaculations of admiration from the hearer. Never before had her account of the remarkable doings of her beloved circle met with such a rejoinder. A question, beginning with a "But." Mrs. Burson was seldom at a loss for a ready reply to anything; but the complacent little woman was taken entirely unawares by this demand of her sister, Lenore Martin, who had just arrived from California. It really sounded like a demand.

"Regularly?" she repeated thoughtfully. "Why, Lenore, there are so many emergencies that one almost might call them regular. Of course the Foreign Missionary Society meets every month, and they have essays, and read letters from the missionaries, and pay their dues to help it along. I'm afraid that isn't very much, however. Come to think of it, I believe I haven't paid my dues for this year. To tell the truth, Lenore, I forgot to pay them last year. I don't have time to attend often, and I'm not very much interested, unless there is something on hand to be done."

Lenore laughed as she looked at her sister's blushing countenance. How delightful it was to be with her again! She was the same busy, bustling body as when they were girls together, working with all her little might on whatever happened to be in hand. The thing in hand was always what her loved ones wanted this minute. She was honest in

confessing short-comings, and always confused and ashamed at any reference to them. Never rebellious, always teachable, always ready to serve, she always worked enthusiastically until she had finished her job.

"You are an *emergency woman*, Lucy. Aren't you? Ten years have not changed you at all."

Lucy Burson's troubled face grew brighter. "Yes, Lenore; that's exactly it. You can look over the field and see the details, and plan work, and tell what is to be done; and I'm the one to "pitch in," as Fred would say, when the necessity is upon me. Yes; I'm an emergency woman. I believe our Society is made up of emergency women."

"Born for the age," said Lenore. "Fit for the place God has called you to. Why, Lucy, to be in the United States now is to have an unparalleled emergency before you! Emergency women! Just the thing, exactly! I wish I were one myself."

"What have you been reading now, Lenore? You are full of something, up to the chin. What is *your* emergency?" The busy fingers dropped the scrim apron upon which they had been at work, and Lucy's blue eyes took on the curious, inquisitive interest with which they used to watch for little Lenore's developments in the line of dolls' wardrobes. That Lenore was under some unusual excitement was very evident, and Lucy felt sure something new was coming. "To GIVE THE GOSPEL TO THE PEOPLE OF OUR OWN COUNTRY! That's the great thing to do now." These words came with the same intense earnestness that had aroused Lucy's interest before; but the chubby little woman picked up her scrim apron and leaned back in her chair with a disappointed "Oh! yes, of course; that is what we *are* doing. I thought you had some new project." It was like saying, "Yes, we always do have breakfast mornings. Very properly, too. I thought you were going to propose a picnic."

Lenore Martin's needlework had been dropped at her own first speech, and now, as she leaned forward in her appealing, insistent way, it fell to the floor. Her eyes shone with something like tears, and her cheeks were flushed with excitement. "Lucy Burson, I suppose hundreds of women would make that same answer and in the same satisfied tone. 'Just what we *are* doing!' O Lucy, if we only were beginning to do what we might! I thought we were doing pretty well. There are so many societies, and all at work, too. But Brother John had a book I got some light from. He gives a home missionary sermon next Sunday, and I had to read this book aloud to him the first of the week. I couldn't stop after I began. I have a copy with me. Let me get it." The trip to her room and back was made so quickly that the pause was hardly noticed by the sister, who was beginning to feel interested. "Look! See that page almost covered with these little squares, fifteen hundred and eighty-six of them. Those stand for the wealth of church-members in the United States, nearly nine billions. Then look at this

line of seventy-one squares. That stands for the annual increase of their wealth. And see this one lonely, little square, off by itself, so little you would hardly notice it, if you weren't on the search for it. That is the annual contribution to Home and Foreign missions! One seventy-first of the annual increase! And the Jews used to give *one-tenth* of their substance to the Lord, and a thank-offering besides." She stopped to take breath.

"One seventy-first does not seem very generous when it all really belongs to Him. Does it? How much money is it, Lenore?"

"Five and a half millions," was the answer, read from the book. "Oh, well! Five and a half million is a good deal of money, Lenore."

"I know it. Five plates would be a good many to set before you and me, but supposing there were fifteen to sit down at the table and only five plates. How would that do?" "Do you really think it is so bad?" The scrim apron was not receiving much attention just now.

"I know it is exactly so bad, Lucy," was the solemn rejoinder. "The missionary societies all have many more calls than they have the means to supply. It is worse. It is not as if there were only fifteen to be served from the five plates; there are more coming all the time."

"Do you mean the immigrants, Lenore? There must be a good many Christians among them."

"Yes, but a great many more infidels and atheists, especially from Germany; and such multitudes of Catholics! Thousands come here because they don't like the restraint of the Old World governments, and the freedom here is too much for them. Liberty means license, and they with their children help amazingly in filling our prisons and reform-schools. What do you suppose is the reason for that, Lucy?" The anxious wrinkles deepened in the fair, smooth forehead as the answer came. "I don't suppose they know any better, sister." "Exactly!" said Lenore, "and it is the solemn truth, that we don't take the pains to teach them any better. When they come over here, and get into one of our cities, what do they find? What doors are first thrown open to them? Are not the cheerful, inviting doors of the saloons, gambling-dens, and worse places, standing wide open for them, and are they not most cordially invited and made welcome to these haunts of evil?"

"Well, but we are always sending out ministers and planting Sunday-schools," said Lucy.

"Yes, but how does our seed-sowing compare with that of the Adversary and his agents? While they, regardless of expense, fit up evil resorts to accommodate 20,000 young people under twenty-one years of age, we furnish Sunday-schools to accommodate 2,000 of the same. Thus, you see, Satan's agents are furnished with ten times the money and material provided for Christ's messengers!"

"Why, that seems impossible! Only last Sunday the minister

preached about the progress of Christianity! He said the numbers of of church-members were increasing all the time, and he seemed so hopeful."

"I admit that we are increasing in numbers. But it makes me think of what John told about his lawn. The grass seemed to grow pretty fast, but the mallows got a start too, and both grew together. The weeds grew so much faster than the grass that it gave up pretty soon, and now you can't see a blade of grass. It's all mallows. That's down at the side of the house. But out in front, where little Johnnie runs the lawn-mower twice a week all summer, there is a beautiful green turf."

"Johnnie wrote me about that, Aunt Noah." Effie had come in from school in time to hear the last words. "He says they need one more boy, and one more lawn-mower."

"That's it! Put in enough work and the grass will grow where you want it. But left to themselves other things grow faster. This diagram shows that only twice in forty years has the increase in immigration fallen below the increase in evangelical church-membership, and then only for a little while. We grow, but we don't grow fast enough to keep up with rival growths."

"Most of the emigrants go west, don't they? If a church was started in every new settlement it would accomplish a great deal," said the little emergency woman.

"Yes, the Lord richly blesses such beginnings. There is Colorado Springs, in Colorado, a more desirable town to live in than many Eastern towns. Education and religion and prohibition joined hands in laying the foundation of that colony, and it serves as an inspiring example of what we may do in hundreds of new settlements. But Colorado Springs is a remarkable exception to Western towns generally. One person in twenty in Colorado is a church-member; so you see that State is far ahead of most of the New West. In New Mexico there is only one church-member in 657. In Arizona only one in 685!"

"You certainly do put up a startling danger-signal, Lenore, and now you must bring in the Mormons as a dark background to your dismal picture," said Mrs. Burson, who was now sufficiently interested to want to take everything possible into consideration. "I have known a little about these things, but the truth is, Arizona, and New Mexico, and Utah never seemed to me to belong to our own United States. They are so far away I get to thinking of them as in a foreign land."

"Yes, they are far off; but, if you look at the map, you will see that they are about as near to the center of our country as we are. The Mormons are not a whit behind in zeal. They have as many missionaries in the field as the American Board. Shall not the Christian people plan to double the number of their churches as systematically as the Mormons do theirs?"

"Well, our country is really in more danger than I even dreamed, and our only safety is to grow faster than the Mormons in Utah, and immeasurably faster than the infidels and Catholics in these other territories," said the thoroughly convinced little sister. She spoke as if the argument had all been her own and she wished to impress this conclusion upon her hearers. She folded up the scrim apron and laid it on the work-table with an air as if she had decided what to do. "Effie, you can see to getting supper on the table," she said, as she brought shawl and bonnet. "Lenore, I'm going to run across to Mrs. Smith's and pay my foreign mission dues, before supper, for this year and last."

"Why, Mother Burson," cried Effie, "that money will go straight out of the country! It will never do a thing to save us from the Mormons and Romanists, and all the rest of them."

"My child, I have opened *both* eyes at last. I'm not going to shut out the Foreign Mission cause because I have had a glimpse of the home field." "That's the true way, my sister," said Lenore. "May I go with you to Mrs. Smith's?" Miss Martin's hat was on her head before the cordial answer came, "Of course! I was about to ask you."

Ten minutes later, in Mrs. Smith's parlor, three earnest faces were glowing with interest in the cause of Home Missions. The first words of her visitors brought out the fact that Mrs. Smith had also received a copy of the wonderful book which had kindled Miss Martin's enthusiasm, and had been similarly affected by its startling facts. "We ought to do something for Home Missions," was Mrs. Smith's verdict, "but really the amount we raise in our Society will not bear dividing."

"*It must not be divided*," was the positive answer of the "emergency woman." "It must be *more than doubled*, so that we may generously help both societies."

"I'm afraid our Constitution does not allow of that," said the Secretary of the foreign work, who had felt a little amusement as well as pleasure on receiving the dues just paid by the advocate of Home Missions.

"Well, then, we will have two societies. The same ladies will belong to both. There will be more than twice as many of us, and we will meet twice as often. We only need to see the necessity, and we shall work. Why should we not regularly make money? We can always do it if we need new pew-cushions, or if there is any special emergency."

"Shall we call the ladies to a Home Missionary meeting next week? The pastor would read an invitation, I suppose." But Mrs. Smith's voice sounded as if she hoped very little from this move.

"I'm afraid I should not have come to such a meeting this week, Mrs. Smith; and the others, perhaps, would listen to such an invitation in the same spirit of indifference that I should have listened before this

light shone into my soul," said the little woman who had begun to mend her ways.

Lenore Martin had been writing on a calling-card, and now held it up. "How will this do? '*All the ladies of this church who are ready for work to meet an especial emergency, are invited to come to the church Wednesday P. M, at 3 o'clock.*'"

"Good!" cried Mrs. Smith. "Every one will come. We will put our three names to the invitation, and will give no light on the subject to any inquirer until Wednesday. You will be ready to explain the emergency, Miss Martin, I hope?"

"I will do what I can. Let us all really pray for that meeting from now until Wednesday."

The next Wednesday the ladies of the church were present in large numbers. Her soul all aglow with the subject, Lenore Martin told the story of our country's need at this hour. The inspiration of that earnest spirit was contagious. When they understood from her clear statement the responsibility resting upon the Christian church now, what could they do but resolve to do their utmost, to accept the charge which the Lord had so clearly put into their hands? They could see no other way. And it looks now as if those ladies would this year contribute more than twice as much to foreign missions, and an equal amount to the home field.

* * * * * * *

"It does beat all how Lenore Martin can get what she wants," said old Mrs. Jones, as she packed her basket of biscuit for the first home missionary sociable. "Nobody cared for home missions till she came back from California."

"It isn't Lenore Martin, Grandma; it's the Lord himself. She says so. It was promising to pray every day for new ways and means, and doing it; keeping on thinking about it; never losing interest. We all signed that promise, you know. And having a meeting every two weeks, we don't forget about it. It is the Lord answering the prayers of fifty women who are asking him for the same thing. No wonder the money comes in."

"Well, I never saw the ladies here keep enthusiastic so long over any one thing before. They usually work hard a week, and then rest a month."

"Grandma, they always work until they have finished what they undertake. They have undertaken a long task now, and I hope the enthusiasm will not die out until there is a Church of Christ in each settlement in the United States, and each inhabitant a member in good and regular standing! People don't lose interest in clothing and educating their children, you know. We *can't* lose interest as long as we keep on working."

"You have adopted the United States, I see," said Grandma, lovingly regarding the bright young face.

"It isn't that. *We've found our own brothers and sisters.* I have lived nineteen years neglecting them, and I'm going to make it up to them in the rest of my life." She took the basket of biscuit and was gone.

"She will be as good as her word. It was a sacred promise to her," said Grandma to herself. And it was. Is it so to you?—*Eleanor Earnest.*

[A bit of paper was found after the meeting, containing the notes from which Lenore spoke to our ladies. I wish I could give you a full report of her words, for the inspiration there given has kept our women at work for Home Missions with unabated zeal ever since. This is the pledge which she asked us to sign: "I promise to pray every day for new ways and larger means with which to carry on this work, to do the work, to keep thinking about it, to glean all possible information about it, and to faithfully attend the semi-monthly meetings."

A few items from Lenore's "bit of paper" may be at least suggestive:

"1. There are 15 000,000 foreigners in the United States.

"2. Many of these are as ignorant and degraded as any heathen.

"3. In 1870, in New England, the foreign population furnished twelve times as much crime, in proportion to their number, as did the native-born American.

"4. In 1880 the foreign-born were only thirteen per cent. of the population of the whole country: yet they furnished nineteen per cent. of the convicts in the penitentiaries, and forty-three per cent. of the inmates of work-houses and houses of correction.

"5. In some of the mining districts of this country, out of a population of 1,200, only forty can be found who even profess Christianity.

"6. Hundreds of children can be found in one State who never heard the name of God, except in oaths.

"7. In some States one-half of the people can neither read nor write.

"8. In some of the lumbering States there is a population of thousands entirely cut off from all religious teaching.

"9. One town has one hundred liquor saloons and no church.

"10. It is not uncommon for home missionaries to find people who have not heard a sermon in years."—*E. E.*]

WOMAN'S STATE H. M. ORGANIZATIONS.

New Hampshire Female Cent Institution, org. 1805, Miss Annie A. McFarland, Concord, Sec.

Minnesota Woman's Home Missionary Society, org. 1872, Mrs. H. S. Chase, Minneapolis, Sec.

Nebraska Woman's Home Miss. Association, org. Oct., 1874, Mrs. E. H. Baker, Sutton, Sec.

Maine, Woman's Missionary Auxiliary, org. June, 1880, Mrs. Levi L. Paine, Bangor, Sec.

Michigan, Woman's Home Missionary Society, org. May, 1881, Mrs. Mary B. Green, Olivet, Sec.

Kansas, Woman's Home Missionary Society, org. Oct., 1881, Mrs. S. F. Armstrong, Topeka, Sec.

Ohio, Woman's Home Missionary Union, org. May, 1882, Mrs. Flora K. Regal, Oberlin, Sec.

New York, Woman's Home Missionary Union, org. Oct., 1883, Mrs. C. C. Creegan, Syracuse, Sec.

Wisconsin, Woman's Home Missionary Society, org. Oct., 1883, Mrs. C. Matter, Brodhead, Sec.

North Dakota, Woman's Home Missionary Society, org. Nov., 1883, Mrs. Rose A. Davis, Walcott, Sec.

South Dakota, Woman's Home Missionary Union, org. Sept., 1884. Mrs. Joseph Ward, Yankton, Sec.

Connecticut, Woman's Home Missionary Union, org. Jan., 1885, Mrs. S. M. Hotchkiss, Hartford, Sec.

Missouri, Woman's Home Missionary Society, org. May, 1885, Mrs. E. P. Bronson, 3100 Chestnut St., St. Louis, Sec.

Illinois, Woman's Home Missionary Union, org. May, 1885, Mrs. J. H. Dixon, Chebanse, Sec.

Iowa, The Woman's Home Missionary Union, Org. June, 1886.

MISSIONARY BOXES.

For many years the ladies of our churches have helped this Society and cheered the homes of its missionaries with boxes of clothing and other useful articles. The continuance of these favors is earnestly solicited. To secure satisfactory preparation and just distribution, attention is invited to the following suggestions.

1. Apply to the Secretaries to designate a family needing such assistance, and state, if practicable, how soon a box will probably be sent.

2. If a family is selected without applying to the Secretaries, notify them without delay, so as to guard against a duplication of gifts.

3. If several months should elapse before the box is ready to be sent, ascertain from the Secretaries whether the missionary's address remains as previously given.

4. Mark the box plainly and indelibly, fasten it securely, and forward it to the missionary, not by express, but by a Forwarding Company, if practicable; otherwise, as "fast freight," by railroad, taking *two* receipts from the Company.

5. Write to the missionary, inclosing one of these receipts, a list of the articles sent in the box, and the money, $2, $3, or $4, according to weight and distance, for the payment of *freight* (if it cannot be prepaid). Mention, also, the name of the person to whom a letter of acknowledgment should be addressed.

6. Report to the Secretaries the forwarding of the box, its estimated value, and the amount sent for *freight*, in order that the donation may be acknowledged in THE HOME MISSIONARY.

7. If a box has been prepared, not for a specified family, but to be assigned by the Secretaries, put into it a list of its contents, the name of the association or individual from whom it comes, and the address of the person to whom the missionary may send his letter of acknowledgment.

8. Mark the box, "American Home Missionary Society, Bible House, Astor Place, New York," adding *the name of the place from which it comes.*

9. Write to the Secretaries, inclosing money for freight, and stating the time when and the line by which the box was sent, its estimated value, and giving a *list of contents* to guide in the assignment of the box. Be careful to state the *size* of each adult, and the *age and sex* of each child for whom the clothing is intended, as boxes are not opened at the office.

10. *These donations are not deducted from the grants of the Society.* It needs the same amount of money, therefore, in order to fulfill its stipulations with its missionaries, as if no such gifts were provided; and we trust the friends of Home Missions will not withhold or diminish their contributions of money in consequence of their giving other things that are needful.

OUR YOUNG PEOPLE.

LETTER No. 1.

MY DEAR YOUNG FRIENDS:—Although I shall be sixty years old next April, I really feel younger to-day than I did fifty years ago, when my dress had the color of common brown wrapping paper, instead of the pretty, clean tint I wear for you. At that time I weighed only about half as much as I do now, and I am sure the whole surface of my face must have shone with delight the other day, when I heard the editor say that I must grow four leaves heavier to make room for the children. It has been a grief to my old young heart a long time that my large family of more than 25,000, did not include the children; and it has

often put me in a painful flutter to hear girls and boys say, when my post-office wrap has been removed, and I have been placed beside my missionary companions on the table: "Oh, that's nothing but the old *Home Missionary!* It never has anything for *us!*" They were mistaken, however, for I always have something of interest for them if they would only turn my leaves and look for it. It has been a great comfort at such times to think about my dear little friend Ella, in St. Louis, who not only reads every word from cover to cover, but sends me to her little friends to read also. May I live to see a multitude of bright eyes, black, brown, gray and blue, searching these pages to find out what children are doing to help save our country for Christ.

You and I, my little men and women, are to have this corner quite to ourselves. I shall glean everything I can about this grand work for you, and you must send everything you hear or see of the same good work to me. Let me know just what you are doing for the Home Missionary Society. Are you saving your pennies to help it? How do you get them? Do you belong to a Home Mission Circle? Does your money help a home missionary? Are you helping to build his church, or buy the bell, or the organ, or the pews, or the missionary's books, or his horse? Are you sending your *Youth's Companion*, or *Wide Awake*, or *St. Nicholas* to his children? And are you doing it all because others do it, or because you are a loving disciple of the Lord Jesus Christ, whom you gladly serve?

If you will look at the top of the fourth page of my cover, you will see the name of this Society, where we are to be found, and the names of the Secretaries and the Treasurer.

Now please give me your closest attention while I tell you that these same good men want you to send them $5,000 this year for a special purpose. Before you say you cannot do it, please recall that immense snow bank of last winter, and how quickly it was built up by hundreds and thousands of snow-flakes, each one coming down and filling its own little place. So will your five hundred thousand pennies pile up, if each boy and girl will do his and her part. Why do they want $5,000 from you? Because there are multitudes of Bohemian children who, with their fathers and mothers, are constantly coming over the ocean to this country, who have never had the Christian privileges which you enjoy. Some of these children go to Miss Hobart's Sunday-school in Cleveland, Ohio, but many are shut out because there is no room for them, and they stand outside and cry for admission. These people do not understand our language, and Mr. Schauffler, the missionary, wants some Bohemian men and women trained to preach to them, and teach them the Gospel of Jesus Christ. For this he wants $5,000 this year, and you are asked to raise it.

Let me tell you a good way to get it. Miss Alice Eddy, who has

written so many charming stories for children, and who will now and then write one on purpose for you, has prepared a Sunday-school concert exercise entitled, "OUR LAND FOR CHRIST," in which several girls and boys may take part, and have a very pleasant evening. Ask the superintendent of your Sunday-school to let you give this exercise, at which you can take a collection to help build up your $5,000 fund.

I shall be glad to receive answers to my letters at any time, and you may always believe me your faithful friend,

The Home Missionary, Bible House, New York.

OUR COUNTRY.

QUESTIONS FOR THE BOYS AND GIRLS.

[Please send answers to these questions. Those which are correct will be published in the next *Home Missionary*, with a new list of questions. Address: "*The Home Missionary*, Bible House, New York City."]

1. What part of North America do we call "Our Country"?
2. How many miles is it from the Atlantic to the Pacific Ocean?
3. How many miles wide is our country?
4. How many people live here?
5. How many of these people are foreigners or the children of foreigners?
6. Why do these foreigners come to our country?

THE CHILDREN BEGAN IT.

A POOR little church in Michigan couldn't raise money enough to finish their meeting-house. There it stood partly built, but they had no hope of having a Sunday-school or preaching service in it for a long time. They were poor, and had given all the money they could spare.

One day these people were surprised by the arrival of *a stove* for the church from a Children's Mission Circle, and not long after the boys and girls in another place sent them *a pulpit!* When some good men in Philadelphia heard of this, they didn't want to be beaten by the children, so they sent fifteen gallons of paint, and a Christian lady sent a chandelier. One bit of help after another kept coming, until the little church can now be used. There are some other churches of which I could tell you that need just such a lift.

"LOTS OF RELIGION!"

"BOB" is the son of a missionary in Nebraska. He says that "the folks East must have lots of religion!" You will not wonder at Bob when I tell you what happened. Winter before last he had to live in a

log-house, and nearly froze several times, it was so "awfully cold!" Well, "the folks East," that Bob speaks of, sent some money to help his father build a parsonage. It has only six rooms, but he says it was as warm and snug and cozy as anybody's house last winter. And then, as though that wasn't enough to make a boy supremely happy, there came a box to the little parsonage; and Bob could scarcely believe his eyes when he found some "real boy books" in one corner, besides a quantity of playthings, including a half-dozen jumping-jacks!

But the best is yet to come. Bob's father had to walk a great many miles to do his missionary work, through snow and rain, heat and cold. Can you imagine the feelings of the good missionary and his wife and little son one day when there came from the East *a horse* for the missionary work? Bob was speechless for awhile, and then burst out with the words above: "The folks who live East must have lots of religion!"

A BOY'S LETTER.

To the Sec'y A. H. M. S.

Dear Sir:—Your very welcome letter at hand was received, and I was glad to hear through it that our Mission Circle is already an Auxiliary of the American Home Missionary Society. Would you like to see our Constitution?

Art. I.—This Society shall be called the "Young People's Mission Circle of G—— Congregational Church."

Art. II.—Its object shall be to develop an interest in Missions among the young people, and to aid the American Home Missionary Society in its work.

Art. III.—Officers.—Its officers shall be a President, First Vice-President, Second Vice-President (who shall constitute a Board of Directors), Secretary, Assistant Sec., Treasurer, Assistant Treas., and such Committees as shall be deemed necessary.

Art. IV.—Duty of Directors.—It shall be the duty of Directors to take charge of work, make purchases, and decide all questions in regard to the same. All bills shall be approved by this Board.

Art. V.—Duty of President.—It shall be the duty of the President to preside over meetings. In case of absence one of the Vice-Presidents takes his place.

Art. VI.—Members.—Any person may become a member who is willing to render all the assistance he is able to, pay ten cents annually, and sign his name to the Constitution.

Art. VII.—Any additions or amendments may be made to this Constitution by a two-thirds vote of a quorum.

Art. VIII.—Once in two weeks there shall be an afternoon meeting for work, at which no votes shall be taken, and no record kept, except of membership fees and penny contributions.

ART. IX.—Once in two weeks there shall be an evening meeting for business, missionary intelligence and conversation, on assigned topics.

ART. X.—Either afternoon or evening meeting may be postponed whenever circumstances make it necessary.

AMENDMENTS.—ART. I.—Once in four weeks there shall be an evening meeting for business, missionary intelligence and conversation, on assigned topics.

ART. II.—There shall be a third Vice-Pres., a lady, who shall preside at the afternoon meetings in case of the absence of the Second Vice-Pres.

All the other officers are boys and girls. Yours truly,

ARCHIE B. I., Sec'y.

A MISSIONARY in Minnesota promised a Bible to each boy and girl who attended church every Sabbath forenoon during the year. He had to give away nineteen Bibles!

GROWN-UP LAND.

"GOOD-MORNING, fair maid, with lashes brown?
Can you tell me the way to Womanhood Town?"

"Oh, this way and that way—you never can stop.
'Tis picking up stitches that Grandma will drop,
'Tis kissing the baby's wee troubles away,
'Tis learning that cross words never will pay,
'Tis helping Mamma, 'tis sewing up rents,
'Tis reading and playing, 'tis saving the cents,
'Tis loving and smiling, forgetting to frown,—
Oh, that is the way to Womanhood Town."

"Just wait, my brave lad; one moment, I pray.
Manhood Town lies where—can you tell me the way?"

"Oh, by toiling and trying we reach that land.
A bit with the head, a bit with the hand;
'Tis by climbing up the rugged hill Work,
'Tis by keeping out of the wide street Shirk,
'Tis by always taking the weak one's part,
'Tis by giving Mamma a happy heart,
'Tis by keeping bad thoughts and actions down,—
Oh, that is the way to Manhood Town."

And the lad and the maid ran hand in hand
To their fair estates in the "Grown-up Land."

Christian Worker, Dak.

CHILDREN'S BOHEMIAN FUND.

Connecticut, Suffield	$2 75
Unknown	10 00
	$12 75

WOLVES!

A MISSIONARY at Big Horn, Wyoming, says: "I was going to one of my preaching places a few weeks ago, when, as I was about to turn down a ravine to shorten the distance, I was suddenly confronted by several wolves. I thought at first to spur my pony and dash by them; but, judging by their bold attitude that they meant mischief, my better judgment prevailed; so I gave them a wide berth, and if ever my horse did his best he did it then!"

APPOINTMENTS IN AUGUST, 1886.

Not in commission last year.

Alger, Frank G., Cameron, Mo.
Bond, John J., Crown Point, N. Y.
Fish, Dana, Wilmington, N. Y.
Gill, William, Cottage Grove, Minn.
Gregorian, G. H., Riverdale, Mo.
Gwynne, Frederick, Wilkesbarre, Pa.
Hathaway, Daniel E., De Witt and Plymouth, Neb.
Hughes, David E., Tamaqua and Coal Dale, Pa.
Jones, Humphrey R., Beaver Creek, Or.
Jones, William H., Slatington and Bethel, Pa.
McIntosh, David C., Breckenridge, Mo.
Mallows, John H., North Java, N. Y.
Marvin, John T., Graceville, Minn.
Miller, L. G., Minneapolis, Minn.
Sherk, A. B., Spring Creek and West Spring Creek, Pa.
Smith, T. M., Buffalo, Wyo.
Worden, S. A., Oriskany Falls, N. Y.

Re-commissioned.

Appleton, Fayette G., Lake Henry and Hartland, So. Dak.
Ball, John A., New Smyrna, Hawks Park and Glencoe, Fla.
Bradley, Albert I., Chase, Kan.
Brown, Miss Jean E., Teacher, Rogers, Ark.
Bullivant, William J., Edgerton, Fenton and Moulton, Minn.
Colman, Edmund T., St. Louis, Mo.
Copeland, Mr. and Mrs. M. H., Siloam Springs, Ark.
Cross, Roselle T., Denver, Colo.
Curtis, Charles H., Summer Hill, N. Y.
Dada, William B., Stanton and Pilger, Neb.
Delvin, Charles S., Pierport and Pleasanton, Mich.
Demarest, Sidney B., Baldwin, Mich.
Douglas, Thomas, Coney Island, N. Y.
Dunham, Dwight, Howard, Western Park and two out-stations, Kan.
Field, Frederick A., Vernon, Cal.
Fowler, William C., Livingston, Mon.
George, Norton R., Hill City, Millbrook and Gettysburg, Kan.
Gilchrist, Howard H., Longton and Elk Falls Kan.
Graf, John F., Springfield, Mo.
Graves, Charles F., Louisville, Kan.
Gray, Matthew S., East Paris, Mich.
Greeley, Clarence D., East Pharsalia, N. Y.
Hamilton, H. P., Eldred, N. Y.
Hayward, John, Waterville and New Richland, Minn.
Hetzler, Henry, McPherson Co., So. Dak.
Hodges, John G., Solon, Glen Arbor and Almira, Mich.
Hoyt, Frederick V., Cheney, Wash. Ter.
Huntley, Sanford F., Templeton and four out-stations, So. Dak.
Keightley, Joseph, Mecosta and Rodney, Mich.
Lincoln, William E., Wakarusa, Plow Boy and Dover, Kan.
Long, Luther K., Strong City, Kan.
Lyman, Horace, Hillside, Hillsboro and six out-stations, Or.
McDonald, John, Mohave River, Cal.
McHenry, Fergus G., Bloomington and out-station, Kan.
McKean, John, Interlachen, Fla.
Northrop, George E., Lenora, Wakeman and Glen Valley, Kan.
Otis, Jonathan T., Rising City and Ulysses, Neb.
Owen, Thomas M., Granville, N. Y.
Pierce, D. H., Briley, Remington, Atlanta, Myers and Chamberlain, Mich.
Pinkerton, William B., Plankinton, Dak.
Pipes, Abner M., Russell, Kan.

Rees, George M., Minersville, Pa.
Roberts, Edward, Farmersville station, N. Y.
Ruddock, Edward N., Hancock, Lake Emily and Horton, Minn.
Sanborne, George M., Little Rock, Ark.
Scroggs, Miss Ella W., Teacher, Rogers, Ark.
Scroggs, J. W., Rogers, Ark.
Shaw, William, Atlanta, Ga.
Shear, C. B., Ada, Mich.
Sherman, Floyd E., Stockton, Kan.
Sparrow, Josiah P., Lake Side, Willow Valley and out-stations, Neb.
Stafford, Burnett T., Norwalk, Riverside and Kerr City, Fla.
Stewart, William C., Etna, Oro Fino, Ft. Jones and Callahans, Cal.
Taggert, Charles E., St. Ignace, Mich.
Tenney, Marcus D., Neosho Falls, Geneva and Vernon, Kan.
Tobey, Isaac F., San Francisco, Cal.
Tomlinson, Joseph A., Longwood, West Longwood and Melrose, Fla.
Uzzell, Thomas A., Denver, Colo.
Wall, A. A., Ashley, Mich.
Webb, Miss Mary G., Teacher, Rogers, Ark.
Weller, John Q. A., Buffalo Park and Grinnell, Kan.
Winslow, Jacob, Bradshaw, Neb.
Wirt, David, Barker, Williamsport, Winchester and out-stations, No. Dak.
Zercher, Henry J., North Springfield and Nichols, Mo.

RECEIPTS IN AUGUST, 1886.

MAINE—$106.80.

Bath, A Friend		$50 00
Norridgewock, Mrs. C. F. Dole		5 00
Portland, Ladies of the Bethel Ch., by Mrs. Z. R. Farrington		12 30
Rev. F. T. Bayley		25 00
Thomaston, by Mrs. J. H. Jacobs		12 00
Topsham, M. P. S.		2 50

NEW HAMPSHIRE—$336.12.

Received by L. D. Stevens, Treas. N. H. M. S.:		
Amherst Ch. and Soc.	$16 15	
Canterbury, A Lady	5 00	
East Concord	25 00	
Henniker	66 75	
Pelham	32 00	
Penacook, Mrs. A. W. Fisk	5 00	
		149 90
Concord, A Friend		10 00
Hinsdale, by N. E. Pratt		7 22
Jaffrey, by Rev. W. M. Livingston		8 00
Laconia, S. E. Reeves, $5; E. F. Reeves, $5		10 00
Littleton, First, by A. J. Church		17 50
London, J. S. Pike		5 00
Manchester, Franklin Street Ch., by C. W. Temple		64 50
Milford, An Aged Minister		1 00
New Market, Mrs. C. C. P. Moses		2 00
North Hampton, J. L. Philbrook, $10; Mrs. Abbie Gove, $10; E. Gove, $10		30 00
Pelham, Mrs. E. W. Tyler, special		5 00
Portsmouth, Mrs. C. M.		3 00
Warner, M. D. Wheeler		5 00
Winchester, Ladies, by Mrs. W. H. Jennings, special		18 00

VERMONT—$93.00.

Benson, Miss Anna M. Howard	10 00
Miss J. Kent	2 00
Chelsea, A Friend	5 00
Derby Line, A Friend and his Wife	10 00
Lunenburgh, W. W. Glines	1 00
Manchester, A Lady, Woman's fund, for work among Foreigners	50 00
Randolph, A friend, special	10 00
Shoreham, Miss J. G. Birchard	5 00

MASSACHUSETTS—$4,639.60; of which Legacies, $2,028.61.

Mass. Home Miss. Soc., by Rev. E. B. Palmer, Treas.	1,000 00
Amherst, Prof. E. P. Crowell, D.D.	10 00
Attleboro, Mrs. W. A. Chamberlin	10 00
Boston, Rev. F. H. Kasson, a Birthday offering	1 00
Anonymous	$5 00
Boylston, A Friend	25 00
Braintree, A Friend, special	10 00
Charlemont, First, by Dea. J. C. Smead	7 63
Cummington, On account of Legacy of Mrs. Clara K. Porter, by M. Porter, Adm	500 00
Curtisville, by O. E. Beckwith	29 00
Fitchburg, One Family	20 00
Framingham, A Friend	10 00
Georgetown, Memorial Ch., L. P. Palmer	29 29
Hadley, Russell Soc., from Estate of Miss Harriet Goodman, by Rev. E. S. Dwight, D.D.	45 00
Hatfield, by A. Cowles	72 75
Jamaica Plain, C. T. Bauer	5 00
Leicester, Legacy of Sally Denny, by C. A. Denny, Ex.	1,440 76
Leominster, My wife and me	2 00
Massachusetts, A Friend	5 00
Milford, First, special, by C. Ellis	94 49
Mill River, by E. Adams	12 00
A Friend	5 00
New Bedford, Legacy of Rev. T. C. Jerome, by Mrs. Annie E. Jerome, Ex.	42 85
Newburyport, A Friend	10 00
Northampton, Miss Kate E. Tyler	25 00
B.	10 00
North Brookfield, First, by J. E. Porter	50 00
First Ch., Two Sisters	12 00
Peabody, Mrs. L. W. Thatcher	5 00
Pittsfield, Mrs. H. M. Hurd	5 00
Sandwich, A Lady, by Rev. J. B. King	2 00
Somerville, Miss M. E. Sawyer, special	10 00
South Egremont, by A. M. Smith	22 83
Springfield, Miss Minnie A. Dickinson	2 00
A Friend	1,000 00
Webster, First	50 00
West Boylston, C. T. White	2 00
Westfield, Miss Mary E. Rood, Woman's fund, for work among foreigners	5 00
Mary E. Rood	5 00
West Springfield, Young People's Soc. of the Park Street Ch., by W. H. Bagg	40 00
Worcester, E. S. C.	2 00

RHODE ISLAND—$353.08.

Bristol, First, by P. Skinner, Jr.	20 92
Central Falls, Cash	50 00
East Providence, Samuel Belden, to const. C. R. Bond and W. B. Bull, L. Ms	200 00
Newport, D. B. Fitts	25 00
Providence, N. W. Williams	15 00
Westerly, by H. Campbell	42 16

CONNECTICUT—$4,073.03; of which Legacies, $1,177.62.

Miss. Soc. of Conn., W. W. Jacobs, Treas., by Rev. W. H. Moore, Sec... $200 00
Miss. Soc. Conn., Rev. Dr. G. L. Walker, through the Woman's Cong. Home Miss. Union of Conn., by Rev. W. H. Moore..... 30 00
Woman's H. M. Union of Conn., by Mrs. S. M. Hotchkiss, Sec.:
Kent, Ladies' H. M. Soc., by Mrs. S. R. Eaton, Treas., special....$10 00
Ladies' H. M. Soc., by Mrs. R. I. Hopson, to const. Mrs. Julia E. Ingersoll a L. M..... 50 00
60 00
Bridgeport, Abby J. Baldwin, by E. W. Marsh..... 25 00
Connecticut, A Friend..... 100 00
Anonymous..... 1 00
Cornwall, First, by W. Beers, to const. O. G. McIntire a L. M..... 50 00
Danbury, by Rev. J. W. Hubbell, to const. F. T. Joy, J. L. Knapp, J. P. Peffers, Miss E Black and Mrs. E. E. Parsons L. Ms..... 347 38
East Granby, Rev. D. A. Strong, special 5 00
Essex, First, by C. S. Munger..... 23 01
Fairfield, Woman's H. M. Soc., by Miss A. B. Nichols, Woman's fund, for work among Foreigners..... 24 00
Fair Haven, Second, by L. Rowe..... 100 00
Goshen, Mrs. M. Lyman..... 10 00
Greenwich, Stillson Benev. Soc., by Miss C. M. Mead, Treas., to const. Mrs. Ezra Knapp, Mrs. Alex. Brush, Mrs. W. H. Mead, Mrs. T. F. Secor, Mrs. Jesse Radford and Miss Amelia Mead L. Ms 410 00
Guilford, First, by E. W. Leete, to const. Miss Carrie A. Parker a L. M..... 50 00
Hartford, Talcott Street Ch., by A. O. Cleggett..... 3 12
Mrs. C. T. Hillyer 30 00
Roland Mather..... 500 00
Kensington, A Friend..... 5 00
Lakeville, Mrs. G. D. Harrison, by Rev. J. C. Goddard..... 3 00
Middletown, J. N. Camp, special..... 200 00
Naugatuck, Miss Ellen Spencer..... 100 00
New Haven, Humphrey Street Assoc. for Missionary Endeavor, by Z. W. Bliss..... 10 00
Trust Estate of Henry P. Haven, by H. R. Bond, Trustee..... 300 00
Alfred Walker..... 10 00
W. F. Day..... 25 00
New London, Trust Estate of Henry P. Haven, special, by H. R. Bond, Trustee 100 00
New Milford, J. Hine.. ..... 5 00
Norfolk, A Friend..... 10 00
Norwalk, First, by E. C. Bissell..... 192 34
Norwich, Rev. W. S. Palmer..... 15 00
E. S. G., special..... 50 00
Town, First Ch..... 20 00
Plainville, W. Cowles..... 10 00
Ridgefield, by A. G. Paddock..... 20 41
Rockville, Second, by E. C. Chapman.. 100 00
S. T. Noble..... 10 00
Saybrook, Rev. A. S. Chesebrough, D.D. 8 00
South Greenwich, Milo Mead..... 40
Suffield, Young Ladies H. M. Soc., for Training fund, for work among Foreigners, by Mrs. N. S. M. Kelsey..... 2 75
Warehouse Point, Legacy of S. Wells, by M. H. Bancroft..... 877 62
Waterbury, C. B. Hill..... 5 00
A Friend..... 10 00
West Woodstock, Mrs. M. Fisher..... 5 00
Wilton, Mrs. G. P. Adams, by Rev. J. G. Davenport..... 10 00

NEW YORK—$708.82.

Received by Rev. C. C. Creegan:
Castile, W. H. Forest..... $5 00
Cortland, N. Y., Mrs. M. A. Sell to const. Rev. H. T. Sell a L. M..... 50 00
Ithaca, First.....$62 70
Parishville, Mrs. T. Flagg..... 1 00
Richville, First..... 5 65
$124 35
Albany, Two daughters of Judge Learned, special, by Mrs. P. B. McEwen..... 50 00
Bridgewater, by Rev. J. Moreland..... 14 00
Brooklyn, Union Ch., by E. E. Stewart. 5 00
A Friend, $50; A Friend, $1; Miss M. E. Thalheimer, Woman's fund, for work among Foreigners, $20.24..... 71 24
Buffalo, B. A. Button..... 1 00
Candor, Rev. C. C. Johnson..... 25 00
Crown Point, Second, by Rev. J. L. Bond..... 8 50
Ladies Aid Soc. of First Ch., by M. E. Brevoort..... 25 00
Hicks, Mrs. S. A. Davis..... 9 40
Maine Village, by Rev. C. H. Kilmer... 15 81
New Lebanon, by J. Kendall..... 31 00
New Village, by J. B. Gould..... 12 70
New York City, Homer N. Lockwood, $10, A Friend, $200; Rev. W. Kincaid, $20..... 230 00
Norwich, A Friend of Missions, $10; Mrs. H. N. Gibson, $5; Mrs. R. A. Barber, $5..... 20 00
Pekin, Miss Abigail Peck..... 20 00
Selkirk, Miss Grace H. Learned..... 30 00
Warsaw, by W. A. Walker..... 15 82
Pitcher, by Rev. J. F. Howard, $14. [Erroneously acknowledged in June.]

NEW JERSEY—$94.37.

East Orange, L. F. Hovey..... 10 00
Irvington, Rev. A. Underwood, to const. Miss Kate C. Smith a L. M..... 75 00
Manchester, by Rev. E. P. Allen..... 3 37
Ocean Grove, Mrs. C. D. Dill..... 6 00

PENNSYLVANIA—$54.40.

Canton, H. Shelden..... 20 00
Blossburg, by Rev. A. Jones..... 5 00
Drifton, by Rev. J. F. Humphrey..... 5 00
Guys Mills, Ladies Miss Soc., $5, Mrs. F. M. Guy, $2.40..... 7 40
Philadelphia, Dea. S. A. Johnson..... 5 00
Plymouth, by A. H. Howells..... 7 00
York, Mrs. E. C. Kimball..... 5 00

DISTRICT OF COLUMBIA—$37.50.

Washington, A. L. Sturtevant..... 20 00
E. Whittlesey..... 17 50

VIRGINIA—$8.06.

Rock Epon Springs, by A. S. Pratt..... 8 06

ARKANSAS—$6.30.

Eureka Springs, by Rev. H. Read..... 6 30

FLORIDA—$16.80.

Interlachen, by Rev. J. McKean..... 10 00
Orlando, by Rev. S. D. Smith 5 80
Philips, Rev. S. Rose..... .. 1 00

TEXAS—$4.20.

Sherman, by Rev. W. A. Hyde..... 4 20

INDIAN TERRITORY—$10.00.

Caddo and Lehigh, by Rev. W. H. Hicks 5 00
Vinita and Wacoolee, by Rev. N. M. Wheat..... 5 00

TENNESSEE—$55.50.

Knoxville, Pilgrim Ch., by J. H. Frazee 51 00
Soddy, by Rev. L. Morgan..... 4 50

OHIO—$418.19.

Received in July by S. P. Churchill,

Treas. Cleveland Bohemian Board:
Burton, Ladies Soc..... $5 00
Cleveland, Madison Avenue Ch. 7 92
North Andover, Mass. Ladies of Cong. Ch 40 00
Randolph, Sunday-school..... 5 00
Mass., Ch..... 25 00
Strongsville, Sunday-school.... 5 00
Walnut Hill..... 4 06
91 98

Received in August:
Kent, Ohio, Sunday-school..... 8 13
Syracuse, N. Y., Danforth Ch.. 5 00
13 13 $105 11

Received by Mrs. W. Clayton, Treas. Ohio Woman's H. M. Soc.:
Akron..... $20 00
Atwater..... 20 00
Geneva, of which from Mrs. J. E. Cook, $1; Mrs. N. E. Maltbie, $1; Mrs. J. M. Johnson, $1; Mrs. M. Warner, $1; Mrs. P. Doel, $1; Mrs. L. Hitchcock, $2..... 10 00
Madison, of which from Mrs. J. Ford, $1; Mrs. Lena Hitchcock..... 3 00
Mansfield..... 37 06
Oberlin, Aid Soc. of First Ch... 2 25
York..... 10 00
115 24

Berea, First, by C. W. Sanburn..... 10 60
Canfield, by Rev. J. S. Whitman..... 21 00
East Liverpool, Mrs. H. T. Kitchel, by Rev. H. D. Kitchel..... 50 00
East Toledo, by Rev. R. Quaife..... 11 49
Oberlin, Second, by E. Regal..... 59 32
Rootstown, First, by G. W. Bow..... 24 25
Windham, First, by E. S. Shaw..... 21 18

INDIANA—$30.00.

Michigan City, Mrs. Herbert Williams.. 30 00

ILLINOIS—$61.88.

Elmore, Rev. T. Armstrong..... 1 00
Peoria, Rev. A. A. Stevens..... 10 00
Rochelle, C. F. Holcomb..... 19 40
Rockford, Ladies' Miss. Soc. of Second Ch., by Mrs. R. F. Leavitt, Treas. Ill. W. H. M. Soc..... 21 48

MISSOURI—$335.13.

Bevier, by Rev. H. A. Colton..... 4 00
Cameron, by Rev. F. G. Alger..... 16 51
Dennistou, Iantha and Verdella, by Rev. R. T. Marlow..... 12 60
Eldon, by Rev. J. Vetter..... 1 00
Honey Creek and Memphis, by T. C. Johnston..... 3 00
Kansas City, German Ch., by Rev. J. Newbauer..... 25 00
First, by H. P. Stimson..... 207 59
Kidder, by Rev. J. M. Bowers..... 9 00
St. Joseph, Tabernacle Ch., by T. H. Elfred..... 27 43
St. Louis, Young Peoples' H. M. Soc. of the Fifth Ch., by Mrs. J. H. Keeble... 25 00
Springfield, by Rev. J. F. Graf..... 4 00

MICHIGAN—$369.18.

Received by Rev. L. Warren:
Canandaigua..... $5 00
Olivet..... 2 67
Port Huron..... 58 16
West Adrian..... 25 00
90 83

Woman's Home Miss. Soc., by Mrs. F. F. Grabill, Treas., for July and August:
Almont, by Mrs. A. Durham.... 7 00
Calumet..... 20 00
Grand Rapids, by Mrs. L. E. Geddings..... $20 00
Greenville..... 10 07
Mattawan, by Mrs. M. Wemple. 8 00
North Dorr, by Mrs. Eunice Goodspeed..... 10 00
Portland, by Mrs. S. S. Hinman 15 00
Romeo, Mrs. M. D. Farrar..... 1 00
Union City, by Mrs. M. A. Corbin..... 5 00
Unknown, special, for Bohemian work..... 10 00
—— $106 07
Ada, by C. B. Shear..... 11 00
Bay Mills, Pine Grove and Superior, by Rev. J. B. Lillie..... 2 68
Cheboygan, by Rev. W. S. Bugbey..... 6 38
Columbus, First, by Rev. W. J. Hunt.. 10 88
Croton, by Rev. G. L. Lloyd..... 1 85
Detroit, First, by G. Lane..... 25 00
Fremont, by Rev. G. Benford..... 7 00
Genesee, by Rev. F. L. Ferguson..... 11 50
Hart, by Rev. R. W. Fletcher..... 10 00
Hay Lake, Rosedale and White Settlement..... 6 40
Horton's Bay and Hayes, First, by Rev. J. F. Crane..... 15 00
Mattawan, by Rev. E. Herbert..... 1 39
Northport, $6.77; Omena, $5..... 11 77
Olivet, H. Heydenbuck..... 5 00
Oxford, by Rev. J. Allworth..... 3 50
Pierport and Pleasanton, by Rev. C. S. Delvin..... 4 34
Rondo and Wolverine, by Rev. M. W. Tuck..... 2 79
Sandstone, by Rev. O. Barfell..... 10 00
South Haven, First, by G. W. Law..... 25 80

WISCONSIN—$4.00.

Rochester, Mrs. H. Cady..... 4 00

IOWA—$12.75.

Hillsboro, J. W. Hammond..... 5 25
Mount Pleasant, by Rev. O. W. Rogers. 7 50

MINNESOTA—$284.52.

Received by Rev. J. H. Morley:
Lac-Qui Parle..... $ 2 00
Lake City..... 16 50
Minneapolis, Plymouth Ch..... 76 04
Pilgrim Ch., F. W. L..... 5 00
Rochester, F. E. Gorden..... 28 94
128 48
Minn. Woman's H. M. Soc., by Mrs. J. N. Cross, Treas.:
Austin, by C. E. Wright..... 43 00
Plymouth, St. Paul, W. H. M. S., by Mrs. D. A Mathews.... 52 35
95 35 223 83
Breckenridge, by Rev. G. A. Schram.. 2 50
County Line, $2.05; McPherson, $1.05, by Rev. W. Fisk..... 3 10
Custer and Salem, by Rev. P. K. Peregrine..... 3 00
Duluth, by Rev. P. E. Dillner..... 1 70
Little Falls, by Rev. M. K. Pasco..... 1 50
Minneapolis, by Rev. D. Magnus..... 6 12
Morristown and Janesville, by Rev. W. J. Parmelee..... 8 57
Plainview, by J. H. Davis..... 13 20
Rose Creek, by Rev. J. H. Rounce..... 1 00
Worthington, by Rev. D. Henderson... 21 00

KANSAS—$65.88.

Ash Rock, New Harmony and Mt. Ayr, by Rev. R. S. Osborn..... 9 22
Atwood, by Rev L. A. Smith..... 2 00
Bloomington, by Rev. F. G. McHenry.. 3 25
Capioma, by Rev. D. S. Hibbard..... 3 00
Centralia, by Rev. A. S. Bush..... 20 00
Galva, by Rev. B. F. Haskins..... 2 00

Haven, by Rev. L. Hull		$5 00
Linwood and Lenape, by Rev. J. W. Spring		3 00
Neosho Falls, by Rev. M. D. Tenney		2 25
North Lawrence, Pilgrim Ch., by Rev. T. F. Norris		3 00
Scatter Creek, by Rev. J. Wilde		3 16
Severy, by Rev. J. S. Embleton		5 00
Stockton, by Rev. F. E. Sherman		5 00

NEBRASKA—$192.29.

Received by Rev. J. L. Maile:		
Lincoln	$5 10	
Omaha, Third	10 00	
Syracuse	10 00	
Wahoo	5 00	
	30 10	
By Mrs. H. B. Perry:		
Crete	38 13	
Lincoln, Mrs. J. C. Leonard	44 00	
Ladies' Soc.	23 73	
	105 86	135 96
Blair, First, by T. Haller		13 15
Bradshaw, by Rev. J. Winslow		4 00
Friend, German Ch., by Rev. J. Lich.		9 00
Guide Rock, by D. O. Smith		9 00
Hay Springs, by Rev. B. F. Diffenbacher		2 50
Lincoln, Rev. M. F. Platt and wife		4 80
Stratton, by Rev. E. Richards		3 36
Sutton, First, by Rev. E. H. Baker		4 50
Talmage, by Rev. W. S. Hills		6 02

DAKOTA—$75.62.

Received by Rev. H. Bross:		
Deadwood, Rev. E. H. Martin	$5 00	
Spearfish	1 55	
		6 55
Bon Homme and Loretta, by Rev. D. B. Nichols		8 75
Cooperstown, $4.57; Mrs. S. Wait, $5, by Mrs. R. C. Cooper, Treas. of Ladies H. M. Soc.		9 57
Custer City, $5.90; Children's Miss. Soc., $3		8 90
Elk Point, by Rev. L. P. Sabin		12 50
Harlan, by Rev. H. C. Simmons		2 25
Highmore, by Rev. G. W. Honey		2 35
Springfield, by Rev. C. Seccombe		3 00
Valley Springs, $6.80; Larchwood, $4.95, by Rev. W. H. Watson		11 75
Willow Lake, Rev. S. Penfield		10 00

COLORADO—$67.70.

Breckenridge, by Rev. M. S. Riddle		1 00
Denver, The Boulevard Ch., by Rev. W. Hicks		15 00
By Rev. W. D. Westervelt		5 70
Manitou, by Rev. C. H. Cooke		15 00
Otis, by Rev. G. Dungan		5 00
Pueblo, J. B. Kilbourn, by Rev. W. C. Veazie		20 00
South Pueblo, by Rev. R. B. Wright		6 00

WYOMING—$7.50.

Big Horn, Bickton and Sheridan, by S. J. Jennings		7 50

UTAH—$4.50.

Park City, by Rev. I. R. Prior		4 50

CALIFORNIA—$13.50.

Cedarville and Bidwell, by Rev. D. F. Taylor		3 50
Oakland, by Rev. W. H. Cooke		5 00
Tulare, by Rev. D. Goodsell		5 00

OREGON—$114.90.

Received by J. Steele, Treas. Oregon H. M. Soc.:		
Portland, First Ch.	$90 15	
Collection at Annual Meeting	$17 75	
		$107 90
Beaver Creek, by Rev. H. R. Jones		3 00
The Dalles, by Dea. S. Brooks, through Rev. Dr. Atkinson		4 00

WASHINGTON TERRITORY—$44.70.

Received by J. Steele, Treas. Wash. Ter. H. M. Soc.:		
Woman's H. M. Soc. for Wash. Ter., by Mrs. E. M. Rockwood, Treas.	$14 00	
Skokomish, Ch.	21 00	
		35 00
Fidalgo, by Rev. H. J. Taylor		5 70
John's River and Wynooke, by Rev. O. A. Thomas		4 00

TURKEY—$2.00.

Mardin, Miss C. H Pratt		2 00
HOME MISSIONARY		222 95
		$12,914 77

Donations of Clothing, etc.

Homer, N. Y., Ladies' Soc., by Ellen F. Phillips, four barrels and freight	$265 04
New York City, Charities Aid Assoc. bundle, Royalston, Mass., Mrs. E. B. Ripley, box	100 00
Warsaw, N. Y., Ladies, by Mrs. M. Darling Jenks, box	120 66

Receipts of the New Hampshire Home Missionary Society from July 1st to August 31st, 1886. L. D. STEVENS, *Treas.*

Ashworth, Cong. Ch. and Soc.	$4 00
Amherst, Cong. Ch., $10, for A. H. M. S.	16 15
Andover Center, Cong. Ch.	5 00
Andover, East, Cong. Ch.	10 57
Auburn, Cong. Ch.	7 00
Barnstead parade, Cong. Ch.	5 00
Canterbury, A lady for A. H. M. S.	5 00
Candia, Legacy of Freeman Parker	150 00
Chester, Ch. and Soc.	20 00
Chester, Legacy of Fanny Sanborn	300 00
Concord, First Ch., Ch. and Soc.	24 36
Cornish, Legacy of Sarah Westgate	27 50
Enfield, Ch. and Soc.	3 26
Gilsum, Ch. and Soc.	9 00
Great Falls, Ch. and Soc.	30 00
Hanover, Ch. at Dartsmouth College	180 00
Hermiker, $27.50, for A. H. M. S.	94 00
Keem, First Ch.	36 83
Littleton, Legacy of Lydia A. Kilburn	500 00
Mason, Ch. and Soc.	6 00
Marlboro, Ch. and Soc.	8 96
Monroe, Ch. and Soc.	4 00
Meredith, Legacy of Rev. Giles Leach	100 00
Nashua, First Ch.	44 81
New Market, Ch. and Soc.	19 16
Northwood, Ch. and Soc.	21 00
Pelham, $27, for A. H. M. S.	57 00
Pennacook, Mrs. A. M. Fiske for A. H. M. S.	5 00
Randolph, Ch. and Soc.	4 00
Rindge, Ch. and Soc.	3 64
Roxbury, Ch. and Soc.	6 00
Salisbury, Ch. and Soc.	4 15
Sanbornton, Ch. and Soc.	20 00
Stoddard, Ch. and Soc.	4 36
Sources unknown	18 22
N. Hampshire Cent Society	1,510 95
	$3,265 92

Boxes.

Southport, Ladies' Society, by Miss M. G. Perry, Treas., a box (in July) value	100 00

Receipts of the Massachusetts Home Missionary Society in August. REV. EDWIN B. PALMER, *Treas.*

Alford and West Stockbridge Center, by Rev. J. G. Willis	$3 20
Arlington, Mrs. Cotton, by Rev. E. B. Mason	1 50
Ayer, An Invalid	2 00
Bedford, Church of Christ, by H. A. Gleason	36 00
Boston, A friend "B. C.," personal	5 00
"B. C."	5 00
Albert Day	3 00
Anonymous	5 00
M. A. P., special	1 00
One-third proceed of sale of marsh land of Mrs. Charlotte A. Stimson, by C. C. Burr	60 00
Rev. Morton Dexter	50 00
Special, C. and P	13 00
Walnut Avenue	10 00
X. Y. Z	5 00
Boxford, "W.," for A. H. M. Soc.	5 00
Bradford, First, by S. W. Carleton	74 18
Chelsea, Miss A. M. Dutch	5 00
Chigwell, England, Miss S. L. Ropes, by J. S. Ropes	10 00
Danvers, Maple St., by Eben Peabody	129 84
Mrs. Sally Welch, by W. B. Morgan	5 00
Fairhaven, M. P. S	5 00
Falmouth, North, by Ward Eldred	28 00
Farmingham, South, by A. M. Eames	233 15
Granby, by Rev. Pliny S. Boyd	100 00
Groton, Union, by S. C. Rockwood	79 57
Groveland, A friend of Missions, by W. L. Greene	2 00
Hadle , First, by Rodney Smith	17 54
Hampden, Benev. Assoc., by Chas. Marsh, Treas.:	
Holyoke, First $24 28	
Longmeadow, East 5 00	
Springfield, Friend, Ward 1 10 00	
Ira Merrill 5 00	
North, Sunbeam Circle 12 00	
Olivet 21 00	
	77 28
Hardwick, Calvinistic, by Rev. C. M. Pierce	5 00
Hinsdale, by C. J. Kittridge	13 18
Holland, Dea. Wm. Harris	1 00
Holliston, by T. E. Andrews	138 70
Hopkinton, by F. W. Patten	36 25
Hubbardston, Try-to-do-good Soc., by Mrs. Abbie D. Grimes, for Bohemian Children	2 00
Hyde Park, First, by J. E. Piper	40 00
Ipswich, South, by Rev. T. F. Waters	40 00
Lanesboro, Collections at special services, by Rev. L. Jones	37 50
Lexington, Hancock, by W. W. Baker	34 50
Marblehead, A. Ware, special for piano for Utah Teacher	1 0
Melrose, A friend	5 0
Merrimac, by James D. Pike, to const. Richard A. Sargent and John Cleary L. Ms	100 00
Methuen, First Parish, by Jacob Emerson	25 61
Milton, Two friends, by A. K. T.	10 00
Mount Vernon, N. H., A friend	5 00
Natick (add'l), A friend	25 00
Newburyport, North, by J. B. Creasey	37 36
Newton, J. W. Davis, for A. H. M. Soc. debt	10 00
Norfolk, by N. H. Rockwood	4 66
Northbridge, First, by Rev. J. H. Childs	15 00
North Brookfield, First, by J. E. Porter	50 00
Pepperell, Y. P. S. C. E, by Chas. Crosby	6 25
Reading, A friend	3 00
Saugus, by J. E. Stocker	6 12
Shelburne, Est. of Miss Charity Skinner, by Geo. E. Taylor, Ex	10 00
Southboro, by Marshall J. Fay	27 77
Southwick, by Rev. A. G. Beebee	4 00
Stoneham, A Friend	1 00
Stoughton, First, Sanford Gay, by S. Clapp. Partial interest	$100
Sunderland, by N. A. Smith, to const. a L. M. of A. H. M. S.	50 00
Tolland, Est. of John W. Rogers, by H. P. Twining, Ex	600 00
Townsend, by J. M. Bontelle	12 92
Two friends	2 00
Waltham, Trin., by G. H. Whitford	35 79
Wayland, L.	5 00
Westboro, Evan. S. S. class, Memorial to Mrs. E. H. Sanborn, by Mrs. Harriet Hodgden	11 00
Weymouth, North, by Rev. W. D. Leland	13 99
Williamstown, Second, South, by Rev. L. Whiting, D.D.	19 77
S. S.	16 00
Winchenden, First, Thank off'g for R. M. Taft's work, by Rev. C. J. Rice	7 00
Woburn, A friend	5 00
Worcester, Plymouth, by Jonas White	295 00
	$2,840 10
Home Missionary Magazine	3 00
	$2,843 10

Donations of Clothing, etc., received at the office of the Mass. Home Miss. Soc.

West Medford, Ladies' Association, by Mrs. E. C. Hood, books, etc	6 50
Beverly, Washington St. Ladies sent Jan. 21, 1886, by Mrs. H. A. Simonds, 1 bbl. (Should have been reported earlier, but amount of freight was unascertained)	65 00
	$71 50

Receipts of the Missionary Society of Connecticut, in August, 1886. WARD W. JACOBS, *Treas., Hartford.*

Avon, West Avon, by S. T. Thompson	8 56
Bloomfield, by Rev. W. A. Hallock	15 00
Bolton, by Rev. L. H. Barber	12 61
Burlington, by Chas. H. Smith	26 60
Farmington, Unionville, by J. P. Chamberlin	32 34
Glastonbury, James B. Williams (personal)	200 00
South Glastonbury, by H. D. Hale	5 55
Kent, by John Hopson	31 28
Killingly, Danielsonville, by H. N. Clemons	50 00
Litchfield First, by H. R. Coit, anul	128 45
Mansfield, First, by Robert P. Barrows	57 70
New Britain, South, by Wm. H. Hart	189 30
New Hartford, Nepaug, by C. F. Loomis	14 75
New Milford, by C. H. Noble	90 51
Old Saybrook, by Robert Chapman, quarterly, $24.57; add'l, $3	27 57
Ridgefield, Ridgebury, by Rev. D. D. Frost	5 00
Sherman, by M. G. Gelston	10 07
Thomaston, by P. Darrow	24 17
Tolland, by E. C. Chapman	14 38
Vernon, by E. C. Chapman	17 16
Voluntown and Sterling, Ekonk, Dea. Henry Wylie (personal)	100 00
West Hartford, Anson Chappell (personal)	10 00
Windham, by William Swift	15 73
Windsor, by Joseph W. Baker	50 00
Poquonock, by L. R. Lord	42 12
Woman's Cong. Home Missionary Union of Conn., by Mrs. S. M. Horchkiss, from Rev. Geo. Leon Walker, D.D., of Hartford	30 00
	$1,208 85



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APPLICATIONS FOR AID.

Congregations desiring aid should apply *at once* after finding a minister. They should make a full statement of the facts in their condition and prospects which justify an application. They should also give these particulars, viz.:

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Average of congregation.
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Has he any other calling than that of the ministry?
Of what local church is he a member?
Of what Ministerial Association?
The number of persons composing his family.
Total amount of salary proposed.
Amount pledged by the people and how secured.
Has he, also, the use of a parsonage?
Is aid expected from any other source?
The least amount that will suffice from the A. H. M. S.
The amount received from this Society last year.
Will less probably be needed next year?
Amount contributed to this Society last year. How raised.
Amount contributed to other benevolent societies.
Additional statements concerning the condition, prospects, and wants of the field.
Date of the desired commission.

The application must be signed by the officers of the church, where there is one, and by the trustees or a committee of the congregation.

If the ecclesiastical body, within whose limits the congregation is found, has a "Committee of Missions," the members of that committee should certify these statements, the standing of the minister, his prospects of usefulness there, and indorse the application. If no such "Committee of Missions" exists, the application should be indorsed by two or more neighboring clergymen acquainted with the facts. If no church or congregation is yet gathered, applicants will follow the same course, as far as practicable.

Applications, after being so indorsed, should be sent to the Superintendent (or Secretary of the Auxiliary) for the region where the applicants reside.

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For the address of Superintendents and Secretaries of Auxiliaries, see p. 4 of cover.

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THE

HOME MISSIONARY.

NOVEMBER, 1886.

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Go.....PREACH the GOSPEL.....*Mark* xvi. 15.
How shall they preach except they be SENT ?..*Rom.* x. 15.

VOL. LIX. NOVEMBER, 1886. No. 7.

THE TREASURY.

THE fact as to its condition is briefly this. At this writing, the first week in October, the Treasury is $30,000 in arrears. To missionaries for labor reported, $20,000; to four friends, $10,000, advanced on their individual responsibility to missionaries.

The way the arrears came about is briefly this. The receipts from legacies in the financial half-year just closed were $66,666.74 less than those of the same months of last year. This deficiency is partly offset by the increase, most gratefully acknowledged, in the gifts of the living during the last six months of $19,068.57; but there is still the large sum of $46,598.17 *not* so offset. The income for legacies must always be an uncertain factor in the Society's resources: but experience warrants the Executive Committee to plan for the year, counting surely on substantial help from this source. Sometimes, as now, their plans are embarrassed by unusual delay of this part of the receipts.

An obvious inference is briefly this. The $30,000 must remain due —even if the arrears be not increased—until the churches and individual friends of Home Missions contribute the money to cancel it. No large legacy is known to the officers as likely to be paid soon. Those four friends cannot honestly pledge their personal credit for more. The Society has no property whereon to borrow money, even if that method were thought wise by its constituents. The Committee have "trusted the churches," and have come as near as they dared to undertaking all the work laid upon them at Saratoga last June. Are those who desire to have that work done ready now to pay the workers ?—NOW, before the cold of winter pinches the missionaries and their families more severely than we are willing to see them suffer through our lack of service.

WE are sorry to receive the resignation, by Rev. Dr. Jeremiah Taylor, of his secretaryship of the Rhode Island State Home Missionary Society, in which office he has efficiently served the home missionary cause since 1877. He has been selected to care for a kindred work, as secretary, in Boston, of the New England Branch of the American Tract Society. We congratulate our sister society on its acquisition, and wish him all success in his new sphere of Christian labor.

We call the attention of pastors to the fact that this issue of *The Home Missionary* contains valuable material concerning the foreign department of the Society, which may be used with advantage in the next missionary concert.

That one copy each of the *Sunday-School Times*, *The Beacon*, and *The Watchman*, which were offered to home missionary pastors in our October issue, has been asked for by at least six pastors. Application has also been made for "*The Berean.*"

Does any home missionary need fifteen second-hand books of "Gospel Hymns, No. 3" (in good repair)? If so will he please send his address to us through *The Home Missionary?* Will you please give in the same the address of the missionary who knows of eight Sunday-schools in need of libraries?

Would any one like the *Missionary Herald?—A Friend.*

[*Rev. G. E. Northrup, Eskridge, Kansas*, is the missionary who knows "of eight Sunday-schools without one library."—Ed.]

OUR FOREIGN WORK AT HOME.

This subject is of more than usual interest to the mind of the Christian public just now, and the present issue of *The Home Missionary* may be considered a reply to the variety of questions and requests for more information concerning the work of the Society among the "foreign world which God has brought to our shores." The following extracts from "The Sixtieth Year," a paper read at Saratoga last June, tells the whole story in a few condensed paragraphs; while the personal experiences of superintendents and missionaries, both American and foreign, present glimpses of every-day life in this department of the work.

For three years past the foreign departments have held a prominent place in our programme for their promise. They begin already to deserve it also for their fruits.

GERMANS.

Superintendent Albrecht, of the German department, making Omaha his center, has traveled nearly round the globe in the last twelve months; that is, he has compassed more than 24,000 miles within his field in the service of the Society. Eight new churches have been planted among our German population, and, best of all, several of them in great cities.

Three years ago we had no German church in any Western city of influence. To-day we have churches in St. Louis, Chicago, and Springfield, Mo., and promising missions in Kansas City and Omaha—all of which are destined to become centers of influence and of power.

For country work, Dakota still offers the most alluring field. Thir

teen German Congregational churches have now been organized in that Territory, and other points are ripe for occupation, but waiting for men. The western counties of Nebraska are also rapidly filling with a substantial German population. Our general missionary, Suess, has more calls in that direction than he can answer, showing that Congregationalism, when rightly presented, has no terrors to the Teutonic mind. The same is true of Northwestern Kansas, where the school-houses and sod houses of the new settlers are open and waiting for the gospel in the German tongue. Further west, Washington Territory and much of the Pacific coast present hopeful fields for occupation.

While this rural work is important, and not to be neglected, the wisdom of seizing on the cities is fully appreciated. Why not leave this city work to the strong local churches? Because it will not be done. Our American city churches have large parishes and many enterprises of their own. They are not lacking in sympathy with foreign evangelization, but they lack the surplus force to start it. It is generally for the Society, in the person of its Superintendent, and backed by a generous appropriation from its treasury, to inaugurate these city efforts, which, when once started, always invite to local co-operation.

SCANDINAVIANS.

It is less than two years since the Society created a special Missionary department among Scandinavians, and selected Mr. Montgomery to superintend it. We have to-day, East and West, twenty Scandinavian missionaries at work. Minnesota is still the chief center, one-fourth of the whole population being Scandinavians. In one densely habited district of Minneapolis, within a radius of five blocks, there are thirteen houses of worship, in only one of which is the English language spoken. Eleven of them are Scandinavian, and most of them are overflowing at every service, although at least three of them will hold 1,500 people each.

Missionary work among such a people is full of promise. We have neither Catholicism nor infidelity to contend with. Sweden and Norway, it has been well said, are the "New England of the Old World." The multitudes who come to us from these lands have but to be welcomed with the open hand of fellowship, and drawn into intelligent sympathy with our churches, to co-operate with us in saving America.

The most notable event of the year has been the opening of a Scandinavian department in Chicago Theological Seminary. Twenty-one students, most of them Swedes, and the rest Danes and Norwegians, are already availing themselves of the instruction thus offered. Carleton College, at Northfield, Minn., has made a movement to supply worthy young men with a preliminary training, scarcely less important. By all these means the most urgent need of our Scandinavian missionary work is likely to be supplied—namely, an educated ministry.

SLAVONIC POPULATION.

The story of the year among the Bohemians and Poles has been one of most marked and inspiring progress. Cleveland, Chicago and Detroit are still the populous centers of the field.

Bethlehem and Cyril Chapels, in the city of Cleveland, are four miles apart. Here Superintendent Schauffler and his devoted assistants are preaching or teaching the gospel to a thousand persons every week. Their labors have resulted in the conversion of at least twelve Bohemians. Let us hope these twelve may be a new college of Apostles to the massed ignorance and unbelief of their countrymen! A young people's prayer and Bible-study meeting, with fifty members, led by young Bohemians, is an established success.

Such work cannot proceed without opposition. One Bohemian paper, while warning its friends against the truth, thus confesses to its power: "*When once your children are accustomed to the Sunday-school, the Church, the Lord Jesus Christ, the Reverends, and the prayer-meetings, and all this religious humbug, no power can then turn them from it. The children will spontaneously be preserved to the church.*" From its source this is rare testimony, but how true it is, "our enemies themselves being judges," we gratefully acknowledge.

A year ago Mr. Schauffler was toiling almost alone. He has to-day two valued American assistants, Rev. F. M. Price, trained to missionary work in China, and Miss Clara Hobart, who from teaching Bohemian children for some years in the day schools of Cleveland, found it but a step—and to her a glad one—to teach them of Christ. Under her tuition female Bible readers are being trained for future service.

The Bohemian Mission in Chicago, under Rev. E. A. Adams, late of Austria, is now eighteen months old. It began with a Sabbath attendance of sixteen, which for a year never rose above thirty. During the past six months it has taken a fresh start, showing an average audience at Sabbath preaching of seventy adults. A Sabbath-school or children's meeting reaches a regular attendance of 325. More than this number cannot be accommodated, and have to be locked out. There is, besides, an English school of 175, most of whom are Bohemian children, who know the English tongue. An industrial school of 225 girls, with their twelve teachers, meets every Saturday, devoting the first hour to sewing, and the last to singing and Bible recitations. A Bible-study and prayer-meeting Thursday evening, a cottage prayer-meeting Tuesday, and a singing meeting twice a week complete the list of agencies. Associated with Mr. Adams are two native helpers, one of whom reports the past six months having made 2,486 calls, and held 1,617 conversations and Bible readings.

The city of Detroit is a Polish center. A Sabbath-school of 200 members and other religious efforts have made a beginning among this most difficult because most ignorant and vacillating population.

Omaha has a Bohemian colony of about 2,000, seven-tenths of whom are accessible to the truth.

Outside the cities named our Superintendent has extended his travels through Wisconsin, Iowa, Missouri, Nebraska and Kansas, finding in them all Bohemian colonies that would repay the investment of labor and money, but which must remain unoccupied for the lack of men.

TRAINING THE MEN.

Where are the men for our foreign work, and what shall we do to provide them?

We have at Carleton a College department for Scandinavians. We have in Chicago a Theological department for the same class; and, by a recent arrangement, Superintendent Albrecht will devote about one-half his time to the training of German students in the same institutions for missionary work. We have at Crete, Nebraska, a preparatory school for Germans, which languishes for funds. But these efforts, grand though they are, only half solve the problem. In all our foreign departments, notably in the Bohemian, the essential need is antecedent to the seminary, the college, or the academy.

To illustrate this need, suppose a case: The American Home Missionary Society has planted this year 125 English-speaking churches. It requires, therefore, about 100 English-speaking ministers to supply them. Suppose, now, no other churches in the land save these 125 just planted! Suppose our 1,500 churches of New England blotted out, all the youth now training in their 1,500 Sabbath-schools scattered! Suppose the children consecrated every year to the ministry in the Christian households of the country to be running wild in vice and error, and that tide of Christian sentiment, that now keeps your colleges and seminaries full of candidates, suddenly turned against Christ, his church, and his ministry! Then where should we look for a hundred men, or even for one man, to supply these new churches at the front? As a Society, we have little concern over the question now, because every pastor in the land is solving it for us. Every Christian mother is our assistant. Every church is a training school; every prayer-meeting an academy for the recruiting of our Colleges and Theological Seminaries. But put yourself in the place of one of our foreign superintendents, and realize his despair when, after gathering with infinite toil the elements of a church or mission, he looks about for a shepherd to guide them. There is not only no supply, but there are no visible sources of supply. More than 200 Polish children in Detroit are studying the Bible. This means a hundred fathers and mothers approachable; a hundred homes open to the missionary; and, in the whole land, one converted Pole known to Mr. Schauffler. Large communities of Bohemians in Wisconsin, Minnesota, Iowa, Dakota, Nebraska, Kansas and Texas, are growing larger by the arrival of every foreign steamship, and are proved to be accessi-

ble to the gospel; and, in the whole land, so far as known, there are but five young men, at different stages of training, to do the work—two Bohemians, one Pole, one Russian, and one Hungarian German. What are these among so many? And the question concerning them to-day is, how their training can be carried forward another thirty days without funds. Do you wonder that your Superintendent repeats his question of last year? "What am I to do?" he says. "If we cannot find ways and means to train such laborers, we might as well abandon work for the Slavonic population."

Let these faithful leaders of our foreign departments be assured of sympathy and support in a matter which they rightly estimate as the turning-point of their work!

A SUDDEN DEATH.

"*Sarah, beloved wife of Rev. T. C. Johnston, died at her home in this city (Memphis, Mo.), Aug. 26th, 1886, at 7:45 P. M., aged 34 years.*"

These few but significant words mean a stricken husband, four motherless children—ages from three months to six years—and a mourning people who loved the wife of this home-missionary pastor. She was utterly prostrated with the heat and overwork, and an easy prey to the malignant fever which the best medical skill of the city failed to control. Faithful friends were in constant attendance at her bedside, who nursed her with tender care; but in spite of all, she sank gradually, and quietly fell asleep in Jesus. Her end was peace. Here is a faithful laborer on that frontier field, left with a heavy charge and limited means, who asks our prayerful sympathy.

ROLL OF HONOR.

From April 1st to Oct. 1st.

During the year ending April 1st, 1886, sixty-six churches *resolved to try* and support themselves without further aid from the Society. The following list comprises *those heard from* since April 1st:

A Correction.—The church at Frankfort, Mich., came to self support Aug. 1st, 1885 (instead of Aug. 22d), under Rev. Chas. W. Carrick (instead of Rev. E. D. Curtis).

Org.			*Self-support.*
	Missouri.		
1881	St. Louis (Hyde Park)	Rev. A. K. Wray	May 1, 1886
	Texas.		
1877	Dallas	Rev. C. I. Scofield	May 11, 1886
	Wash. Ter.		
1877	Colfax (Plymouth Church)	Rev. T. W. Walters	May 15, 1886

NEBRASKA.

1880 .....Sutton (German).....Rev. Henry Bentz.....Sept. 1, 1886
1875 .....Friend.....Rev. Sidney Strong.....Sept. 18, 1886

SINCE Feb. 1st the St. Mary's Ave. Church has received fifty-one members, twenty-seven on profession. *This is the record since we began self-support!* Pays, doesn't it?—*Rev. Willard Scott, Omaha, Neb.*

PUT Hyde Park Church on the Roll of Honor! By a unanimous vote we have decided to keep house for ourselves. We thank the dear old Home Missionary Society for what she has done for us, and promise to show our gratitude by taking a collection each year to help others to stand and walk. You know the struggles through which we have passed, and will rejoice with us in the victory won. Give God the glory. —*Rev. A. K. Wray, St. Louis, Mo.*

AT a meeting of the church and Society of the Saratoga Congregational Church, held March 21st, 1886, it was resolved to become self-supporting, and the following preamble and resolutions were adopted:

WHEREAS, This church owes its present independence and usefulness, in a large measure, to the generous assistance and fostering care accorded to it by the American Home Missionary Society.

Resolved, That the thanks of the church are due, and are hereby tendered to the American Home Missionary Society for their liberal benefactions, extending through so many years; to the Secretaries of that Society for the sympathy and helpfulness they have shown toward us, and to the State Superintendent of Home Missions for his earnest oversight and supervision of the church's interests.

Resolved, That we will combine to co-operate in the work of the American Home Missionary Society, by contributing annually to its funds.

Resolved, That copies of these resolutions be forwarded to the Secretaries of the American Home Missionary Society in New York, and to the State Superintendent of the Society's work in California.—*Rev. W. H. Cross, Saratoga, Cal.*

WE DECIDED at our annual meeting to try self-support this year, although we had incurred some heavy expenses in refitting the interior of our church, and painting the exterior. But we were moved to this step by a special appeal from our Superintendent to all the churches of the State to make a special effort to help the Society this year. It was considered by some a hazardous thing for us to undertake self-support just now; for in addition to the extra expenses just mentioned, the church had decided to increase my salary $200. But to the surprise of many, the extra amount was soon raised, *and more too*, so that we are fairly afloat. I cheerfully resign my commission, and return it herewith enclosed.—*Rev. H. A. Bushnell, Mankato, Minn.*

SIX months ago, at their annual meeting, the Tabernacle Congregational church of this city, with a membership of thirty-eight, gave their present pastor a permanent call, with the understanding that the church should become self-supporting, thereby relieving the Home Missionary Society of $500—the amount previously appropriated to this field.

Since that time God has most graciously blessed us. The debts on the church of long standing, as well as those of more recent date, have been paid; a systematic plan of finances adopted; the interior and exterior of the Tabernacle improved, and every cent of this extra expense promptly paid. We are now entirely free from indebtedness, the current expenses are all met, our house is crowded every Sabbath evening, good morning congregations, and the Sunday-school and prayer meetings doubled in attendance. A Young People's Society of Christian Endeavor has been organized, with a membership now of eighty-two. This prosperity is largely due to the noble effort of a united, harmonious church, to assume the responsibility of self-support.—*Rev. J. W. Johnson, Joplin, Mo.*

A STRONG feeling within me is this: that a church that cannot or will not become self-sustaining after having been fed by the Home Missionary Society for fifteen years or more, ought to be turned out with Lincoln's homely but expressive exhortation; especially in such an old and wealthy country as this. I think a church that cannot come to self-support in five years time, in this country, has no business to live, and ought to die. This of course among the white people. It is different with the colored people; they need more help.—*Rev. L. Hawkins, Lathrop, Mo.*

WE TRUST that this is our last call for help on your Society. We are trying to quit boarding, and to set up for ourselves. As soon as the indifferent families become willing this great result will be reached.—*Rev. E. H. Baker, Sutton, Neb.*

WE ARE able at this time to reduce our call from your Society, and we aim to continue the policy of reduction as fast as seems expedient.—*Rev. T. F. Norris, Lawrence, Kan.*

BOHEMIANS IN CHICAGO.

MR. ADAMS and his two Bohemian helpers are pushing the work among that class of our foreign population in Chicago. From a very full and interesting report of his work we take the following items. "Our Bohemian Sunday-school, so-called, is really a children's meeting, though we have lately introduced some Sunday-school features. Owing to the impossibility of securing teachers, no attempt was made at classification at first. Hymns were sung, passages of scripture repeated in concert, followed by a short address. Many of these hymns and passages were thus committed to memory, and much useful instruction given. But as the room was always overcrowded we could keep no account of the regularity of attendance or look after individual pupils. This year we have made some approach to classification by appointing persons, not exactly as teachers, who shall have oversight of the differ-

ent classes, noting absences, and ascertaining how much each pupil has learned. We have been able to carry this out only imperfectly because of the crowds of children who come in. This meeting has done very much to call the attention of Bohemians to our work.

"AN INDUSTRIAL SCHOOL for girls is conducted by Mrs. Adams, with the assistance of our four daughters, and ladies from the First and Union Park Congregational Churches. An omnibus, paid for by subscription, brings the ladies to the chapel each week, and waits for them until the close of the session. The good results from this school are more tangible than in any other department of our work. The parents *feel* that this instruction is a benefit to their children, and it has helped disarm prejudice. Through this school quite a number of mothers have been drawn to the preaching services. Order and cleanliness have been enforced, and there is in these respects a marked contrast between the girls who attend the school and those who do not.

"In all our work among these people, I note with gratitude to God, that we do make progress in gaining their confidence. One year ago a woman was seldom seen in our meetings —they are more devoted Catholics than the men; now they compose more than half our congregations. The people as a whole are much more frank and open-hearted with us than formerly. The conviction is gaining ground that we are not seeking to extort money. I notice with joy that the truth of God is evidently entering some hearts. One poor woman, whose attention was first arrested through her children, seems to have found the Savior. She loves her Bible, and is full of joy when able to meet with Christians. A girl, fourteen years of age, gives good evidence that Christ is precious to her. She has a strong desire to study, and we hope that the way may be opened to make of her an efficient worker for Christ, although at present she is working for two dollars a week and boarding herself. A man who has been in this country a year, has, to all appearance, experienced a change of heart.

"That the truth is awakening a good deal of opposition is another fact to be gratefully noted. All these things drive us to God who holds the hearts of men in his hand, and who will cause his truth to prosper in the thing whereto it was sent. We are burdened, however, with the thought that while we have tried to be faithful to our trust, and have worked to the limit of our strength, we have only, as it were, *touched on the very outside this mass of people.* I never prayed for strength, physical and intellectual, as I have since coming to this work, and my need is more apparent each day. But God uses our weakness to accomplish his purpose, and herein is our joy."

BOHEMIAN EVANGELISTS.

[The following extracts from the reports of our two Bohemian helpers, Brothers Klusak and Jelinck, will be read with interest by those who are contributing

funds through which others of like spirit may be educated and sent into the great Slavonic field of our own country.]

I.

TRANSLATION.

A "VERY OLD BOOK."—About two weeks ago I was asked to visit a family living opposite our chapel, who knew nothing of the Bible—no, not even by name. I introduced myself as their countryman, and together we talked about the dear Fatherland. "Do you ever think of that other country above the stars?" I asked. "Oh! yes, we pray every day. We have a very old book from which our old grandmother used to pray, and by which she could ward off storms, and all sorts of disease." I saw they were very superstitious, and asked to see the book. The woman went out and brought in a very old book. To my great astonishment, it was the *New Testament!* I explained to them what sort of a book it really was, and how it should be read. Then I invited them to the chapel. They are now coming gradually, but I believe truly, to a knowledge of the truth in God's word. May God give light, so that they may endure unto the end.

THE LAME LEG.—One day I called upon a sick man who had been told that his leg must be amputated. I found his family weeping about his bed. He begged me to help him. I told him I could not relieve his pain, but I would do for him what I could. I took from my pocket a New Testament, and read to him how Jesus healed the lame, the blind, and the deaf. I then read to him the third chapter of Acts. Reminding him of the lame man's faith, I asked: "Do you believe that the Lord Jesus Christ (not I) can heal you?" He replied: "Indeed I do believe!" I then prayed for him, and went home, promising to come again the following day. On reaching home I could not forget to pray for him. Early the next day I visited him again. What was my astonishment to find his pain all gone, and him sitting up in the bed! He thanked me feelingly, and said: "God sent you to save my leg, and preserve to my seven children their earthly support." Thus I had an opportunity to talk with him about his soul's salvation. He listened with joy, and promised to come to the meetings. In about two weeks he was fully restored, and whenever he came to our meetings he always manifested great joy.

THE ANARCHIST.—One evening there came to our chapel a man who announced himself as an Anarchist, and at the close of service distributed several copies of a workingman's paper called *Work*, a sheet of the very worst character. I said: "Can you do this with a good conscience?" "Certainly," he replied. "It is a good thing to defend the interests of laborers. It is the duty of each one to seek the good of his neighbor." I said: "Dear friend, don't you know any better way to

labor for the good of humanity? I will tell you something. Buy yourself a Bible, and read it carefully; think without prejudice about what you read, and you will surely come to a different mind." He excused himself in many ways, but finally promised to buy one, which he also did. He came to the next meeting. I noticed him particularly, and saw that a great change had come over him. He did not allow a single word to escape him. May God have mercy upon him and many others who are unwittingly leading our people to destruction!

I cannot but hope that God has here some who are to be reminded of the way of salvation by even so weak an instrument as myself. May God bless and strengthen all who in any way labor for the conversion of sinners to himself.

II.

TRANSLATION.

False Guides.—A chief cause of unbelief among the Bohemians is this: by far the greater part of them come to America with no knowledge of any good books. Here they are met by false guides who point out the wrong way. Gradually, by conversation and by reading infidel writings, they fall almost unwittingly into the sleep of unbelief. We must exert ourselves to search out the new comers, and awake them to spiritual life before they fall into the snares of the devil.

Sowing Seed.—Calling upon a family only lately arrived from Bohemia, I offered them the Bible for sale. As they did not object, I read to them several passages from the New Testament. At the close of a serious conversation they asked me to come again in the evening, when the father would be at home. The next evening, taking a Bible, I made the promised visit. The landlord was invited to come in, and we talked a long time about belief and unbelief. The landlord at last made the following important remark: "One thing is certain; the ungodly shall perish, but the righteous shall shine as the brightness of the firmanent, and as the stars forever and ever." I asked him to buy a Bible. He said: "I read it in my youth; but to save your having to take it back I will buy it, and you may collect the money of my wife when you please." After a few days I called upon his wife, and found an opportunity to meet four of her neighbors. I gave each a tract, and one, who is a good reader, began to read her tract aloud. It was entitled, "How to find the Savior." The hearts of all were deeply moved, and they all wept. I gave them some earnest testimony and sold them several small books. Oh! that God would open the hearts of the people to receive his holy word!

The Free-Thinker.—In conversation with a leading free-thinker he asked me my belief, and when I told him, he said: "We agree with you in all but one point; you honor Jesus Christ as God; we only as a

great man." He admitted that if all were governed by the teachings of Jesus this world would be a genuine paradise, and added: "Let each act according to his convictions." I said: "May I ask you on what foundation your conviction is based?" He replied: "If a man lives uprightly and honorably as a husband toward his wife, as a father toward his children, or as a citizen toward his countrymen, nothing bad can happen to him." He paused a moment, and then added: "If there should be a hereafter, even then no evil could come to such a man." "Aha!" I said. "Then you admit the possibility of a hereafter. My friend, do not continue in such uncertainty, but receive the Lord Jesus as your Savior. He himself says: 'I am the way, the truth, and the life.'" Even unbelievers, when they speak thoughtfully, dare not affirm that there is no eternity. Oh! that the Lord would open their eyes that they might behold wondrous things out of his law!

WHY NOT?

I CANNOT see upon what ground we maintain that we have been "born again of the Spirit of God" when there is no disposition to present to the Lord thank-offerings out of all he has given us. It is the purpose of our church to take up *four* collections this year, instead of the usual *one*, for the great and blessed work of the American Home Missionary Society. Why not other churches do the same?—*A Missionary in Kansas.*

THE September *Home Missionary* is very rich. I must have a few copies to distribute among non-subscribers. I want my people to take *this* magazine *sure*. We are, like many another New England parish, small in numbers and in money; but that's no reason why we shouldn't be rich in faith and in good works. I am earnestly praying for the manifested presence and power of the Holy Spirit in this place. Then we shall begin to *feel* the glorious opportunity which is given us to help save "our country."—*A Massachusetts Pastor.*

HOW I BECAME A HOME MISSIONARY.

PART II.

AFTER this harrowing experience, I made several voyages to the Mediterranean and Africa. During our last trip to Gibraltar, we learned that England had declared war with Russia. I was then in my sixteenth year. As the British navy wanted all the men and boys they could get, I was enlisted for "continual service"; this means till one is either killed, invalided, or too old to be of use. The last two conditions entitle a man to a pension, providing he has a good supply of "good

behavior marks." We were drilled night and day till we were considered efficient.

What a lesson Christian workers might learn from this systematic military discipline. Imagine, if you can, a ship's company of one thousand men and boys all asleep in their hammocks, except the sentinels on guard. When the signal is given for general quarter—*i.e.*, "Prepare to fight the enemy!"—the uninitiated can hardly believe that the whole company complete their toilets, lash their hammocks, carry and pack them in the netting which forms a bulwark from the enemy's shot, open the magazines, supply the ammunition, run in the loaded guns, ready to fire, in three and a half minutes. Yet this is the fact. The first time a number of men come together from ships which have been to all quarters of the world, this proceeding takes half an hour; but they are drilled incessantly till it can be accomplished in the above time. With suitable drilling, how much Christian soldiers might accomplish in a short time! In military life everything is kept in order and done by system. *Every man and boy knows his duty, and, moreover, knows that he must do it; do it well; and do it within a given time.* If we could induce all professing Christians to live up to some such system, ministers and hearers alike, with the motive power Love to God, I believe the world would soon be converted. They would then see us most intensely earnest over the salvation of their souls.

I need not weary you with the details of the terrible scenes and suffering of the next two years—the hard winters, the lack of sufficient food and clothing in the trying climate of the Black Sea and the Crimea; the shipwreck during that terrible storm when so many ships and lives were lost, and in which I escaped death only by a miracle, can better be imagined than described. While at the hospital in Scutari, I again looked upon the face of that angel of mercy, Miss Florence Nightingale, whom I so well remembered in my early childhood. As usual, she was ministering to every one of us who needed help. The naval brigade took an active part in many of the great battles, from which I carry some suggestive scars with me now; but God wonderfully preserved my life.

The Treaty of Paris, made in April, 1856, gave peace to Europe. Upon arriving in England, I begged six weeks' leave of absence, that I might go and see my mother; but England's hands were full of China just then, and, as I passed a medical examination, and was pronounced fit for service, I was allowed only to look at my native land, then transferred to another ship, and sent away to China. After a detention of several months on the south coast of Africa, looking after the slavers, and also at India during the mutiny, where we had some hard fighting, we finally arrived at Hong Kong, China, but were ordered at once to Canton, and took part in the taking of that city, under Admiral Sir James Hope, in December, 1857. The notorious Governor Yeh was

captured in January. After peace was established, I was transferred to the "*Princess Charlotte*," a wooden ship of 112 guns. I stayed here till 1864, making expeditions after pirates, etc.

And now I come to the most interesting part of my life—my spiritual birth, which occurred in my twenty-fifth year. I had been with the sailors since childhood, and had been taught by them that the sooner I could swear and curse and smoke and chew tobacco, and drink a bottle of rum, the sooner I would be a man. I am sorry to say I was a very apt pupil. Although the crime of being drunk on board was punished by flogging, it did not deter men from running the risk. For instance: one Saturday morning, four men received four dozen lashes each, with the cat-o'-nine-tails, for bringing liquor into the ship. Yet, that same day, I brought on board four bottles, tied close to my body under my blue frock, and only escaped a flogging by sharp practice, and, I grieve to say, by telling a falsehood. This was just before my conversion. I had good behavior marks, but I did not deserve them. At this time, rum and the dance-house were my first thoughts as soon as ever I could get on shore. Oh! if I could only blot out the first twenty-five years of my life! But alas I cannot. Although I *know that God has fully forgiven me*, I have the scars of sin left yet. But think what I was, and what God has brought me to now! I can scarcely realize it. Glory to God! Do you wonder that I *must* fight the terrible liquor traffic, or that I *must* go into the saloons to try to save men?

Before going on with my story, let me say that the character and conduct of our ship's chaplains made us believe that God was a myth, and religion a humbug. They were nearly all the younger sons of the nobility, who had little fortune, and some of them little brains, and even less morality. Although their want of principle prevented them from having a charge on shore, they were considered "good enough for the sailors," and for this easy position they received a fat salary. After a certain chaplain had read us a twelve minutes' "sermonette" from the text, "Fools make a mock of sin," he went on land, and committed a crime that afternoon for which he was quietly dismissed from the service without punishment, because he was of the nobility. He joined the Catholic church, and a few years after, was especially noticed and honored by Pope Pius IX for the vast number of Chinese he had baptized. The British navy, at that time, acknowledged no religion but the Roman Catholic and that of the State church. Sometimes we turned Catholics, that we might have an extra opportunity to go on shore to church, when our real motive was to get liquor. If we were not Catholics, they put us down as members of the State church, and we were compelled to learn the necessary collects and formula, and repeat them to the chaplain, although three-fourths of us could neither read nor write, and there was not one Christian among the lot. At

times, when we went on shore to the Cathedral, and kneeled at the communion rail, many of us were so intoxicated that we could not walk straight; yet, in this condition, Lord Bishop Smith placed his hands upon my head, and told me that, by conforming to the rules of the Church, I was made a member of Christ, a child of God, and an inheritor of the Kingdom of heaven!

PAYING THEIR WAY.

I DETERMINED that my two copies of "Our Country" should pay for themselves. So I gave one to a Christian woman in another State, who will read it; and when the collection is taken for Home Missions in her church, I know that her generous hand will go down deeper into her purse, and your Society will be the richer—by how much only she and the Lord will know. The other copy has already earned for Home Missions $2.25. On a blank leaf I wrote a request that all who read the book, and felt so inclined, might pay for the privilege by signing their names on the next blank leaf, and give what they chose to Home Missions. The book is still in circulation among my people; and I doubt not, from its success thus far, that it will earn a good sum of money for the Lord. I expect that its influence will be felt on the regular church contribution, which is not as large as it should be. Small gifts will certainly do *something* to fill up that aching void in the depleted treasury. —*A New Hampshire Pastor.*

GERMAN WORK.

SUPERINTENDENT ALBRECHT writes: "These last months have been the busiest, and also the richest in results of any I have had thus far. The new churches prove again the correctness of our policy of occupying needy points regardless of the denominational character of the people, who mostly call themselves Lutherans, and by faithful preaching of the gospel, and by zealous and loving pastoral work, lead them nearer to Christ, deepen their spiritual life, and thus unite them in Christian work."

After sending good tidings of several churches in his large field, the Superintendent gives us some items of personal experience: "Guadenfield and Rosenfield are two churches in McIntosh County, formed by the same class of German-Russians who comprise our churches in South Dakota. Brother Jose and myself made the trip through two counties with his team, as the people, being entirely new settlers, have only oxen —too slow motive power for home mission work! We made over 200 miles by team, preached mostly three times a day, lived on chicory coffee and bread, and slept in pre-emption shanties, ten feet by twelve, etc.,

but were rejoiced at the result of our work. These two churches are the first-fruits, the handful of corn. Confidently I look for a dozen churches there in the next three years. As these two counties will be wholly German, we cannot fail to see the importance of active work, right now, at the beginning of things.

"Cheyenne, Wyo., is a child of accident, or better, of Providence. Having a free pass over the U. P. R. R.—thanks to Brother Sherrill—I went out there, one Sunday, more for rest than for work, but had to rest at the rate of three sermons a Sunday. I found fifty German families without any German services whatever. After preaching twice to a congregation of forty-five, I proposed to send them a student for awhile, provided they would promise to stand by him. Most heartily they accepted this proposition, and welcomed their new prospects with great enthusiasm. Since then Brother Sanders has been with them.

"This new year has opened more auspiciously than any of the former ones. Five new churches already organized, with three more al ready in sight, and new fields earnestly beckoning us to come and thrust in the sickle. This certainly furnishes inspiration for more energetic work than ever before."

NOTES FROM THE SCANDINAVIAN WORK.

BY REV. M. W. MONTGOMERY, SUPERINTENDENT.

Fellowship between Mission Swedes and Congregationalists grows with mutual acquaintance. Organic union between them is not desired by either party, as it would not be for the best interests of the Kingdom of Christ. In several parts of New England, the Swedish pastors have united with the Congregational associations, retaining also their connection with the Swedish associations. Swedish and American ministers and delegates are found upon the same councils.

"A very interesting event occurred at the chapel of the Center Church, New Britain, July 15th, in the meeting of a council for the purpose of recognizing the new Swedish Evangelical Bethany Church, and installing Rev. Mr. Ahnstrom as pastor. Rev. J. H. Twichell preached, Rev. Graham Taylor made the address of recognition, Rev. J. W. Backus gave the right hand of fellowship, and Rev. Mr. Erickson, a Swedish minister from New York, gave an address in his native language."

In Brooklyn, New York, there has recently been organized by Congregational methods the "Swedish Evangelical Pilgrim Congregational Church."

A Swedish church in Ridgway, Pa., having about 100 members, has united with the Congregational Association. Some churches in Illinois, six in Wisconsin, and several farther west have done the same thing. In those Western States where the Swedes are very numerous they have abundant fellowship among their own people, and consequently less desire and need for fellowship with Americans.

The *Republican-Register*, of Galesburg, Illinois, contains a letter from Rev. E. G. Hjerpe, Swedish pastor, which says:

"This year, at the regular annual meeting of the Second Swedish Evangelical Lutheran Church, in this city, some important changes have been made in the constitution and the name of the church. . . . We drop the word 'Lutheran' in the name of the church, believing that it is sectarian and against God's word, when the Christians call themselves with any name by man. . . . Therefore the name now adopted, and whereby we hereafter want to be known, is *Svenska Evange'iska Missions forsamlingen i* Galesburg; translated into English, Swedish Evangelical Mission Congregation of Galesburg. We consider this no faction name, it is intended to express the nation ('Swedish'), the doctrine ('Evangelic'), and the work ('Mission'), called thereto by the Savior, who says: 'Go ye into all the world and preach the Gospel to every creature.'"

In Iowa there has recently been organized two "Free Evangelical" Norwegian Churches of fifty-three members, by Rev. L. Chr. Johnson, a student from Chicago Seminary.

THE SITUATION IN NORWAY.—A Norwegian resident of Christiania Norway, writing a private letter to one of his countrymen here, says:

"We 'free church' people desire nothing so much as this, *that we may becom united with the Congregationalists*,* because their principles are the same as ours, as you also confirm. The circumstances in Norway are such that a really free religious movement can hardly be kept up without a connection with a kindred organization, older and stronger, to help the young and weak one forward. . . . Mr. Franson, a Swede from America, started the free church movement here; but the work begun by him could not be carried on by Norwegian preachers, because we had none such. Mr. Franson called Swedish preachers to occupy the most needy places in Norway. Many of these were so young and inexperienced that they were simply learning to preach, and the natural result followed: that the laity and clergy of the State Church, hostile to the free evangelical work, had so much opportunity to criticise that the whole movement was about to go to ruin. Alas! most of the fields are still either unoccupied, or occupied by untrained preachers. This state of affairs must be changed if the cause shall prosper; it must be placed in the hands of Norsemen who possess the qualifications necessary for the proper management of such a work as this. It needs also to be connected with a strong body of churches to whom we can look for advice and help. Could you come to Norway, and remain here, and help us into full fellowship with the Congregational churches? Then, we believe, by the grace of God, the free church life will have success in our land."

*The italics are his.

CALLS FROM DENMARK AND NORWAY.—During the past few months there have come to the American Home Missionary Society most urgent letters from the free church people of Copenhagen and Christiania stating the difficulties in their work, chief of which is their lack of educated and trained pastors for leadership, and asking that such men may be sent to them from this country. The letter from Copenhagen was signed by twenty-two persons.

TRANSLATIONS FROM THE SWEDISH.—Two of the best of Dr. P. Walden

strom's books are likely to appear soon in English dress. I have recently examined the translation in manuscript of his great work on the atonement, "*Smartornas Man*," (*i. e.* the "Suffering One") a small book which has probably circulated among the Swedes in both countries to the extent of 40,000 copies. Mr. F. R. Revell, of Chicago, has the publication in charge.

A Significant Letter.—The following is a condensed translation, closely literal in meaning, of a late letter from a bookseller in Sweden:

"———, Sweden, July 2d, 1886.

"Rev. M. W. Montgomery, Minneapolis:

"God's grace and peace! By your travels in Sweden you are known to me by name, and I therefore take the liberty to ask you for some information.

"During late years the so-called 'free church people' in Sweden have begun to look with more and more interest toward the Congregationalists in other directions, and especially those in America; and many there are who long after information about them by which they may follow them farther back in time. They cannot do this, however, as there is not within our land any church history that gives an account of this denomination and its experiences through the years. Do you know of any historical work that would meet our wants? If so, it is my intention to have it translated and published in our language. I would also like to find out about the so-called Congregational Manual. . . .

"'The Lord is our shepherd.' "———."

In response I am preparing a pamphlet for the special wants in Sweden. Its preparation will be facilitated by that excellent and much-needed book, "Outlines of Congregational History," by Rev. Geo. Huntington.

An Echo from Norway.—The friends who were at the Saratoga meeting of this Society in 1884, and contributed to the collection that was taken to help build the free church (Bethlehem) in Christiania, Norway, will read with interest the following note from Rev. E. P. Hammond, dated at Christiania, Norway, June 1st, 1886:

"I know you will be glad to know of the meetings I am conducting here. I was at Saratoga when you spoke . . . of the work of God you saw in this country.

"Last night in the Bethlehem Church in this city there were many in the meeting seeking the Lord. I have seldom seen a meeting of such power. I find that many remember you with pleasure. You did great good in your visit to this country. I have invitations enough to keep us here many months, but we cannot stay long. I have been hard at work in London for over six months and need rest as you did when you came. . . . Pray for us."

A published letter from one of the members of this church says:

"We cannot say that we have been as sheep without a shepherd, but as sheep without a fold, being compelled to move from place to place. It was therefore a double joy when, on November 30th, 1884, we could enter into our new Mission house. We feel that God is with us. Our Bethlehem Church now has, besides its

home Sunday-school, three schools in other parts of the city, a corps of forty teachers, and 500 children."

A UNIQUE COLLECTION.—The pastor of a Swedish missionary church in Minnesota recently appealed to two large Swedish churches for help to finish paying for their house of worship. The collection boxes were found to contain about $40, all in coin; *over fifteen hundred pieces were pennies*, and only six coins were so large as a twenty-five-cent piece. This illustrates true church benevolence in one respect—viz.: *that almost every person in the congregation gave something, however small.* The same pastor made the same appeal to an American congregation and received $110, all in $5 and $10 bills. The $40 were contributed by some 2,000 persons; the $110 by some eighteen persons.

TURNING AWAY FROM CONTROVERSY.—A recent letter from a Northwestern State, where the Norwegian population is very large, says:

"Mr. ———, and also the county superintendent of schools, tells me that they learn from conversations with Norwegian Lutherans that there is a general breaking up of Norwegian Lutherans over the predestination controversy, and that there is a respectable section of them who are attracted toward Congregationalism by our doctrines and polity. Several leading Norwegian Lutherans in one town are talking of becoming Congregationalists, and the same movement appears in ——— County and in ——— County."

A LUTHERAN VIEW.—The ablest Swedish Lutheran paper in this country is "*Augustana Missionaren.*" In its issue of January 6th, of the present year, under the title, "Brief Glances at the World's Situation at the Beginning of the Year," it says:

"Even the (State) church (in Norway) is involved in a conflict, though not of so violent a nature as in Sweden. The Congregational minister, Montgomery, says in his misleading book on the spiritual, especially the Waldenstromian, movements in the native land, that there is '*a wind from the Holy Spirit*'; but even if this can be granted, that fire ought to be called a *whirlwind* (Is. iv, 14), etc. . . . What the situation is among the Swedes may be said in a couple of words, as it appears to our eyes. The Swedish Evangelical Union, or the so-called Waldenstromians, have undeniably enlarged their work, through all sorts of traveling preachers, as well as through their press. They have four or five different papers, besides two or three Sunday-school papers, and manifest great zeal in getting readers for their newspapers. They have their theological school in common with the Congregationalists in Chicago, who pay their teacher $1,200 a year. It is not easy to deny that the knot between the Congregationalists and the (Swedish) Union is firmly tied."

The Scandinavian department of Chicago Theological Seminary has opened most auspiciously. There are 34 Scandinavian students in attendance, and the time will soon come when these young men can supply many places with preaching in two languages, which will meet a great want.

FROM A MEXICAN EVANGELIST.

With great pleasure I will write a few words of the evangelical work that has been possible to be done here. Every Sunday I walk three miles north and preach in the morning. In the afternoon I walk over two miles west, and preach at three of the clock. Then I walk to my home, and preach in the evening at half-past seven. The people are willing to join with us in singing the hymns, and give good attention to the preaching.

In these latter days the priests have been in almost every house, advising and frightening the people, and telling them that if they are good Christians they will take no tract or book from a Protestant, because those books are not good for them. The priest tells them this because when I go to the houses I always distribute religious tracts among those who will read them. They show that they appreciate and enjoy this reading. The priests try hard to keep the people from reading the Bible. They say to the people: "You have no power to read the Bible. It belongs to the priests. If one of you read it, you cannot understand, because you are ignorants, and besides that your church does not allow you to read it." When the people are afraid because of the priests, I say to them: "What are you going to do? The priests tell you not to read God's word only because you are ignorants. Jesus Christ tells you to read it. Whom will you obey?" Then I mention the words of Paul to Timothy: "All the Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness. Now see and hear what God's word says to you." Then some of them say: "We know that you are saying the truth, but we must not read it." Only a few say this. Most of the people are ignorants, and do as they do because they know not how to do any better. They have always been taught and controlled by the priests, who keep them in ignorance. We may take a look at the "Penitentes." These men believe that if they do not sacrifice their money and their health there is for them no salvation. They say: "If Christ was whippen, being holy, we must do the same." They say: "We do it all for Jesus." You cannot have any idea of the terrible condition of these people.

The school is the best thing for them. I suppose, when this people get educated, we will have new-born men in this Territory. I hope the time will come when our saloons will be closed forever, and, instead of tempting each other to drink and violate the laws, we may lead one another to the great Redeemer and Savior, who teaches us to pray: "Lead us not into temptation, but deliver us from the Evil One." Oh! how I pity those who guide and lead people into the wrong way! May God give us the right words to speak to these poor, ignorant ones, that we may explain to them God's love to the poor sinner, and how he wants to have mercy upon them.

SIGNS.

THE composite character of the population in the newer States of the West is strikingly illustrated by the biographies of the candidates for State offices nominated by the Republicans of Minnesota last week, which may be thus briefly summarized: Governor, native of Pennsylvania, removed to Minnesota in 1861; Lieutenant-Governor, native of Norway, came to America when thirteen years old, and settled in Wisconsin, removed to Minnesota in 1865; Secretary of State, native of Sweden, came to America when nineteen years old, settled in the East, and removed to Minnesota in 1853; Auditor, native of Ohio, removed to Minnesota in 1854; Treasurer, native of Austria, came to this country when twelve years old, and settled in Minnesota in 1858; Attorney-General, native of Indiana, settled in Wisconsin in 1873, removed to Minnesota in 1881; Judges of Supreme Court, two natives of New York and the third of Canada; Clerk of the Supreme Court, a native of Pennsylvania. The disposition to select young men for office is also shown by this ticket, the oldest candidate being but fifty-seven years of age, while the youngest is only thirty five.—*N. Y. Evening Post.*

WOMAN'S DEPARTMENT.

WORK AMONG THE CHINESE.

A LETTER FROM MISS ANNIE E. CHAPMAN, OF SALT LAKE CITY, UTAH.

BEFORE I attempt to answer your questions—"When and why was the Chinese school started?" "How taught?" etc.—let me thank you for your interest in our work. We have not yet ceased to feel surprised that our feeble efforts should be recognized and considered worthy of encouragement by the American Home Missionary Society. Were we more confident of our own ability, we might feel flattered by this recognition; but we know that we need more of our Master's spirit, more of "the wisdom that comes from above," to be worthy even of being called his instruments. We do feel grateful to the Society for the assistance we have received from it, and believe we have been stimulated and encouraged thereby.

Our Chinese Sunday-school was started early in September, 1881, by Miss Lena A. Wakefield, of Reading, Mass., at that time a teacher in the Salt Lake Academy. She became interested in the Chinese work while spending her summer vacation in San Francisco, and, immediately upon her return she enlisted the sympathies of Dr. Barrows (brother of Rev. Walter M. Barrows), and Miss Annie E. Shepardson (a New West teacher), and the following Sabbath afternoon they opened a school in the Congregational chapel, five Chinamen being present.

I knew nothing of the school until the holidays of that year, when I was associated with Miss Wakefield and Miss Shepardson in church work, and was then invited to visit it. I did so about the first of February. Through having acquired, during the year or more that I had been in Salt Lake, something of the prejudice against the Chinese which is prevalent in the West, I went with no special interest in the school, except that it was a part of the work of those two noble Christian women, whose zeal in the Master's work was an inspiration to all who knew them. One of them—dear Miss Shepardson—finished her labors in Salt Lake; and to-day her influence is felt, and she is held in loving remembrance by many here; but by none is her memory more tenderly cherished than by her Chinese friends.

Although I went to the school as a visitor, a new scholar was assigned to me—a man of thirty years or upwards, who could speak some English. He was very quiet and attentive, and I became so interested in him that I consented to teach him the following Sunday. Since that time I have never missed the school, unless compelled by sickness to do so. I continued to teach Wong Gee Lee at Sunday-school, and during the spring and summer I taught him at home one or two evenings each week. Having a better education than most of his countrymen here, and loving books, he made very rapid progress, and was soon reading in the Testament. Two years after, in March, I had the pleasure of seeing him unite with our church, and when another two years had rolled around—the first of last March—he was commissioned by the American Home Missionary Society to assist us in our work among his countrymen.

During the whole of that school year (1881 and 1882) Miss Wakefield and Miss Shepardson devoted considerable time through the week to teaching Chinamen. As summer approached, several of the pupils found work in the mining camps and elsewhere, and the school decreased in numbers. Dr. Barrows, our superintendent, had left Salt Lake. Miss Wakefield and Miss Shepardson, as well as other teachers who had assisted, were going home to spend the vacation, and we decided to close the school until fall.

Miss Wakefield returned in the fall full of energy and zeal; but Miss Shepardson had failed in strength, and that her disease (consumption) had made progress during her absence was only too apparent to her friends, and she was urged to give up all work outside of her school-room. She consented to do so, with the exception of her class in the Chinese Sunday-school, which she retained until the middle of winter, when she resigned it to her friend Miss Blake. There were but few in attendance at the opening of the school; but as cold weather came on, it increased both in numbers and interest. Miss Wakefield and I invited all who could to join us in her school-room every day at the close of the afternoon session. Some days we had eight or ten

scholars, and some only two or three. Each of us had a class of three or four at home in the evening. The more we taught, the more important the work appeared to us, and we tried to devise a way to establish an evening school. Our hearts sank within us when, in the spring, Miss Wakefield received news from home which compelled her to leave her work in Salt Lake, and return home in the summer. I felt as though I could do nothing without her. But we talked and planned, and the result was that, after the close of the schools, we fitted up a little room over a Chinese store, and on the evening of July 12th, 1883, we opened our much-talked-of *Evening School.* Three weeks later, on the eve of Miss Wakefield's departure, the school gave her a very pleasant reception, to which her many friends were invited.

Jong O Loy, who had been connected with a mission school in Sacramento, and a member of Dr. Gibson's church there, joined the Sunday-school soon after it was first started, and consented to act as interpreter. Having a good voice, and some knowledge of music, he has been a great help in teaching the Chinamen to sing. When Miss Wakefield was obliged to return home, so great was her interest in the work, that she employed him to assist me in the evening school. For a few months, until relieved of *half* the burden by the American Home Missionary Society, she paid him wholly; and ever since she has sent regularly ten dollars per month. Besides this, we have her prayers and kind letters to encourage us to go on, and the knowledge that every Sunday she goes into Boston to teach three of *our* scholars, who are now members of Miss Carter's Chinese Sunday-School. O Loy has proved a most valuable assistant. He is a person of intelligence and good judgment. In all business transactions, he is considered honorable and trustworthy, and is respected by our people as well as by his own countrymen. The attention he has received from our people would have turned the heads of many in his position. To his good judgment is due largely, I think, the freedom our school has experienced from the petty jealousies and disturbances which are frequent in many Chinese schools. And while, perhaps, he is not as well satisfied with himself as when he commenced, I can see there has been in him a steady growth in Christian character. He is patient and kind to the scholars, and helpful to me.

You ask, "How is it taught?" In the Sunday-school, excepting what is termed the Bible class—consisting of those who can read most readily in the Testament—we *aim* to have a teacher for each scholar. The exercises consist of Gospel Hymns in English and Chinese; prayer, the school joining in the Lord's Prayer; reading of a short Scripture lesson from the blackboard by several scholars (all but new scholars are prepared at evening school to read this); then a half hour's lesson is given to the pupils by their teachers, after which we have recitation

of Bible texts, the interpretation and explanation of the blackboard lesson by O Loy or Wong Gee Lee, and closing hymn in Chinese.

With one exception (a merchant) all scholars are members of both evening and Sunday-school, and attend both as far as their work will permit them to do so. New pupils use Lippincott's First Reader, and in the evening school, which is our work-shop, we take up reading, spelling and writing upon the slate, with the *first* lesson. I am now, in many cases, substituting "Loomis's English and Chinese Lessons" (made up largely of Bible selections) in place of the Second and Third Readers. In any case, where I find a prejudice against a book, I at once exchange it for another. My policy is to treat them as men, not as children, and I succeed best in overcoming their prejudices by respecting them. In our evening school, each scholar is taught separately by O Loy, Gee, or myself. Here the verses are assigned and taught for Sunday-school, and a little time given Friday and Saturday evenings to the blackboard lesson. We have a part of the Testament in English and Chinese, and before the closing exercises, which consist of singing and the Lord's Prayer, I read a short lesson; then several scholars are called upon to read it in English, after which it is read and explained in Chinese. This lesson receives the closest attention, and is enjoyed by all. We devoted a part of several evenings this winter to the study of the parable of The Prodigal Son. Several scholars were so moved by it that they were unable to read when called upon to do so.

As a rule, they make rapid progress. Our school has a good reputation among the Chinamen of this and adjoining Territories, and many come here to try and get work, in order to be able to attend our school; but there is very little work for them in the city. There is such a strong prejudice here against the Chinese, and so many ways for the few who enjoy mission work to expend their time and strength, that it is difficult to get enough teachers for the Sunday-school, though we have always had some who are good and faithful; and some who could not teach have encouraged and assisted in other ways; among them, Rev. A. B. Peebles and wife, whose departure a few weeks since caused great sorrow in our school.

You ask regarding numbers. The school has been more prosperous than we anticipated that it would be after the Rock Springs' massacre. The indignation and sorrow occasioned by the persecution of their people throughout the West, has somewhat abated, but it has left a feeling of uncertainty and unrest which is detrimental to our work. Less than one hundred and fifty Chinamen have wintered here. More than one-fifth of that number have been enrolled as members of our school. During the summer and fall many find work in the mining camps and elsewhere, who spend three or four months here in the winter, and again seek work as spring opens. The laundry men also have more leisure in

the winter. We have six sessions each week; the average attendance at evening school, for the past eight months, has been seventeen, which is a greater per cent. than in any place that I have heard of. This is an unfavorable place for Sunday-school. The laundries are kept running on the Sabbath as upon other days. Scholars at work in families are not permitted to come, and, therefore, the average is not much greater than that of the evening school, being for the same length of time something over eighteen.

Two years ago this spring, nine of our scholars united with our church; one had united a year before. I have no reason to doubt that eight are living faithful Christian lives. One, though of good morals and steady habits, seems almost too deeply engrossed by business, and one who was absent from Salt Lake last winter fell into an old habit. I wrote for him to return here. He did so, and I trust he has been reclaimed.

Our school, this winter, has been largely made up of new scholars. Some of the old ones are in China, others sought work elsewhere; but we hear from these frequently, and most of them are regular attendants at Sunday-school. Where there are no Chinese Missions, they have entered other schools. We have also heard from the teachers of some of them, and are encouraged to believe that seed sown in our little school fell upon good ground, and that, being warmed by the sunshine of God's love, and watered and tended by faithful hands, it will grow and bring forth fruit. But my letter has already reached a point where it demands an apology for its length, and I must defer "incidents," etc. until another time.

P. S. An appeal has just come to me from the Chinamen of Rock Springs to help them to secure a school and teachers. There are over 800 Chinamen there.

FIFTY copies of the Sunday-school leaflet, *Our Land for Christ*, will be sent gratuitously to any Sunday-school desiring to use it for the Children's Bohemian Fund.

LEAFLETS ISSUED BY A. H. M. S.

PLEASE order any leaflet mentioned in the following list by its *number*, instead of its *title*, as heretofore:

No.	Title.	Author.	Price per hundred.
1.	A Plea for Home Missions in three words	Rev. H. A. Stimson	35
2.	The Motive Power in Home Missions	Rev. James Brand	35
3.	Three Ways to increase benevolent Contributions		
4.	Introduction of Woman's Department to the churches		
5.	Forms of Constitution, Nos. 1, 2, 3		
6.	Young People and Home Missions	Mrs. C. C. Creegan	
7.	Woman's work in Home Missions	Rev. H. A. Stimson	3
8.	An Example worth imitating	Mrs. C. L. Goodell	
9.	Unpublished minutes of Dakota Association	Mrs. M. B. Norton	
10.	Somebody is shirking	Sam'l B. Capen	

11. Modern migration of nations	Rev. C. T. Collins	.50
12. Women and the Financial Problem	Mrs. C. L. Blake	
13. Suggestions for forming ladies' societies		
14. " " young ladies' circles		
15. Work for young ladies' circles		
16. Educational work in Indian Territory	Rev. I. N. Cundall	
17. Mustard seed and a Mountain	Miss A. M. Eddy	.50
18. Aunty Parsons's Story		
19. A Dialogue on Home Missions, 5 cts. each	Mrs. C. A. Richardson	
20. "Clare's Part"; a story of a home missionary box	Miss Alice M. Eddy	.50
21. "Tropical Plants"; or Spanish work in New York	Miss C. M. Strong	
22. Teaching children to give	Mrs. John L. Scudder	
23. Somebody is shriveling	Sam'l B. Capen	
24. For His sake	Rev. S. J. Humphrey	
25. A Pull all together	Rev. Wm. Kincaid	
26. Sunday-school Concert Exercise	Miss Alice M. Eddy	
27. Our work among foreigners		

Home Missionary mite boxes and envelopes. Ladies' Pledge cards. Children's Pledge cards.

WOMAN'S EXTRA FUND.

From Sept. 1st to Oct. 1st.

Previously acknowledged	$742 98
Massachusetts, Fairhaven	4 00
Hadley	5 00
Florida, Daytona	10 00
	$761 98

WOMAN'S STATE H. M. ORGANIZATIONS.

New Hampshire Female Cent Institution, org. 1805, Miss Annie A. McFarland, Concord, Sec.

Minnesota Woman's Home Missionary Society, org. 1872, Mrs. H. S. Chase, Minneapolis, Sec.

Nebraska Woman's Home Miss. Association, org. Oct., 1874, Mrs. E. H. Baker, Sutton, Sec.

Maine, Woman's Missionary Auxiliary, org. June, 1880, Mrs. Levi L. Paine, Bangor, Sec.

Michigan, Woman's Home Missionary Society, org. May, 1881, Mrs. Mary B. Green, Olivet, Sec.

Kansas, Woman's Home Missionary Society, org. Oct., 1881, Mrs. S. F. Armstrong, Topeka, Sec.

Ohio, Woman's Home Missionary Union, org. May, 1882, Mrs. Flora K. Regal, Oberlin, Sec.

New York, Woman's Home Missionary Union, org. Oct., 1883, Mrs. C. C. Creegan, Syracuse Sec.

Wisconsin, Woman's Home Missionary Society, org. Oct., 1883, Mrs. C. Matter, Brodhead, Sec.

North Dakota, Woman's Home Missionary Society, org. Nov., 1883, Mrs. Rose A. Davis, Walcott, Sec.

South Dakota, Woman's Home Missionary Union, org. Sept., 1884. Mrs. Joseph Ward, Yankton, Sec.

Connecticut, Woman's Home Missionary Union, org. Jan., 1885, Mrs. S. M. Hotchkiss, Hartford, Sec.

Missouri, Woman's Home Missionary Society, org. May, 1885, Mrs. E. P. Bronson, 3100 Chestnut St., St. Louis, Sec.

Illinois, Woman's Home Missionary Union, org. May, 1885, Mrs. C. H. Taintor, Chicago, Sec.

Iowa, The Woman's Home Missionary Union, Org. June, 1886, Miss Ella Marsh, Grinnell, Sec.

MISSIONARY BOXES.

For many years the ladies of our churches have helped this Society and cheered the homes of its missionaries with boxes of clothing and other useful articles. The continuance of these favors is earnestly solicited. To secure satisfactory preparation and just distribution, attention is invited to the following suggestions.

1. Apply to the Secretaries to designate a family needing such assistance, and state, if practicable, how soon a box will probably be sent.

2. If a family is selected without applying to the Secretaries, notify them without delay so as to guard against a duplication of gifts.

3. If several months should elapse before the box is ready to be sent, ascertain from the Secretaries whether the missionary's address remains as previously given.

4. Mark the box plainly and indelibly, fasten it securely, and forward it to the missionary, not by express, but by a Forwarding Company, if practicable; otherwise, as "fast freight," by railroad, taking *two* receipts from the Company.

5. Write to the missionary, inclosing one of these receipts, a list of the articles sent in the box, and the money, $2, $3, or $4, according to weight and distance, for the payment of *freight* (if it cannot be prepaid). Mention, also, the name of the person to whom a letter of acknowledgment should be addressed.

6. Report to the Secretaries the forwarding of the box, its estimated value, and the amount sent for *freight*, in order that the donation may be acknowledged in THE HOME MISSIONARY.

7. If a box has been prepared, not for a specified family, but to be assigned by the Secretaries, put into it a list of its contents, the name of the association or individual from whom it comes, and the address of the person to whom the missionary may send his letter of acknowledgment.

8. Mark the box, "American Home Missionary Society, Bible House, Astor Place, New York," adding *the name of the place from which it comes.*

9. Write to the Secretaries, inclosing money for freight, and stating the time when and the line by which the box was sent, its estimated value, and giving a *list of contents* to guide in the assignment of the box. Be careful to state the *size* of each adult, and the *age and sex* of each child for whom the clothing is intended, as boxes are not opened at the office.

10. *These donations are not deducted from the grants of the Society.* It needs the same amount of money, therefore, in order to fulfill its stipulations with its missionaries, as if no such gifts were provided; and we trust the friends of Home Missions will not withhold or diminish their contributions of money in consequence of their giving other things that are needful.

OUR YOUNG PEOPLE.

LETTER NO. 2.

MY DEAR YOUNG FRIENDS:—I am glad to know that some of you are at work upon the October questions. If, after having carefully examined these pages, or the books in your father's library, or your own school books, you do not find the answers, *be sure and go to your pastor*, for he is probably well posted as to all missionary work in our own United States. I wish you would ask him to preach a sermon to the children some Sabbath morning, about what they can do to help save this country for Christ. If he consents, will you write down all you can remember of it for me?

Children, when I said that you should have the answers to the October questions this month, I made a promise without sufficient thought, which I must confess is a very careless thing to do. I am growing old, you see, and forgot for a moment what a big country we live in; and that my boys and girls are hundreds and even thousands of miles apart, so that, although you who live at the East have plenty of time to send the answers to the Bible House, New York, Ned, in Kansas, and Bessie, in Oregon, or Frank, in Washington Territory, do not have half a chance! So we will be patient, and wait one month longer. If you look at my October map to see how large the United States really is, you will

notice that the printer as turned our country upside down! He is sorry, and we must forgive him.

How would you like to have my questions and your answers put together in a little book or leaflet by and by, to distribute among all the boys and girls who are doing something to help this Society? Do you think you would be able to find your own answers in the little book?

If you follow the example of my good friends, Ella, Lovella and Bob, you will read all these pages this month. Perhaps you will think that the chapters about "*Foreigners*" are rather dull; but I must urge you to study them, just as you would study your geography or history lesson, that you may better understand the stories which will come later.

You will be sure to read and enjoy "*A Little Brother and Sister*," which was written on purpose for you. Please remember that the little "Polack" was one of the same race of Bohemians which you are helping This is a true story, and poor Nicolas is only one of many little brothers and sisters who need to be taught a better way.

Your faithful friend,

The Home Missionary, Bible House, New York.

OUR COUNTRY.

QUESTIONS FOR BOYS AND GIRLS.

1. What part of North America do we call "Our Country?"
2. How many miles is it from the Atlantic to the Pacific Ocean?
3. How many miles wide is our country?
4. How many people live here?
5. How many of these people are foreigners or the children of foreigners?
6. Why do these foreigners come to our country?
7. How many languages are spoken in the United States?
8. Give a list of the foreign nations represented in this country.
9. In what States and Territories do we find the different races?
10. What are they doing for a living?
11. Are these immigrants educated or are they ignorant?
12. What is their religious belief?

A LITTLE BROTHER AND SISTER.

BY ALICE EDDY CURTISS.

THEY did not know that they were brother and sister. How should they? How could little Nicolas Haski, standing ragged and dirty outside the gate of Kitty Thompson's house, guess anything to that dainty vision on the steps—a golden-haired, bright-eyed little girl, in the freshest of white aprons and the prettiest of blue

frocks; a little girl so gay and happy that she danced a merry little dance while she waited for the door to be opened, and swung her roller skates by their straps until they rattled like a pair of castanets. And when Kitty herself looked back before going in, how should she think of herself as sister to that forlorn boy, with his black elf locks and keen, cunning eyes, with the clothes that looked ready to fall to pieces, and the face so begrimed that it would have been hard to tell whether its color were brown or white in reality? Kitty shrugged her pretty shoulders, and said to herself: "What a looking boy! Some Polack, I suppose." And then she went into the house, dropping her skates on the porch, to be all ready for her when she came out again after dinner.

Kitty's mother said, afterward, that it was only what might have been expected. She had been afraid that those skates would vanish some day, if Kitty did not bring them into the house whenever she came in.

"What could anybody look for, with all these Polacks and Bohemians going about for swill?" said Mrs. Thompson, a little later, when Kitty came flying back in tears, after she had started out for the afternoon's frolic on the stone sidewalk. "Somebody saw them there and walked off with them, of course. You must learn to put up your things, Kitty. I never saw a more careless little girl."

"It was that dreadful boy!" cried poor Kitty. "He stood and looked at me, and I never thought. Oh, dear! what makes people want to steal, anyhow? A policeman ought to take him up. I wouldn't want to steal anything of his, I'm sure, and I don't see why he had to take my skates. I liked them better than anything I had. Before I'd steal a pair of roller skates!"

A faint smile flickered over Mrs. Thompson's face.

"It *was* a pity," she said. "Strange that you should be so much more honest; isn't it, Kitty? You wouldn't steal *anything* from the boy, you think? Not even his ragged old jacket, or his shoes with great holes in the toes?"

"He was barefoot," said Kitty, with a gulp. "I don't see how he'll use the skates, anyhow."

"There wasn't anything that you could take from him, if you had wanted to steal ever so much; was there?" said her mother, laughing a little, in what Kitty thought a rather unfeeling way. "I don't suppose you would find much more, if you were to follow him home. I think I know what sort of a house he lives in. I have seen them in the eastern part of the city. Little, mean houses, with whole families crowded into one or two rooms, and such dirt that you would almost turn sick if you went into them. These poorest ones live in a way that is dreadful to think of. I saw a lady, last winter, who had been to one of their houses, where three children were dying of scarlet fever, and there was no fire, and only bedding enough for one bed. The children's mother was in

bed with the sick ones to keep from freezing. They were burning with fever, you know, and so she could keep warm. It's strange that you shouldn't want to take anything from such people; isn't it?"

Kitty's eyes were wide open in horrified wonder.

"I didn't know they were so *awfully* poor," she said. "But, anyhow, I wouldn't want to steal. People needn't be bad because they are poor."

"No, they needn't," said Mrs. Thompson, with a little sigh. "Only, Kitty dear, how much do you suppose those forlorn children know about right and wrong? You have seen their mothers—those barefooted, ragged women, who go through the streets, bent almost double with their great loads of wood, or with those immense bags hung over their shoulders. Poor things! What time do you suppose they have for teaching the little ones, and how much do you suppose they were taught themselves when they were children? Well, I'm sorry about your skates, dear; but it can't be helped now. Try to forget about it; only take more care next time, and don't be too angry with the boy who took them. He's your brother, after all, you know; and he's a great deal more to be pitied than you are. Just think! If you had to change laces with him for one day!"

Kitty stopped half-way across the room to look at her mother in amazement.

"My brother! That—that—boy!" she said.

"Haven't you one Father in heaven?" said her mother, quietly. "Don't you think God loves Polish and Bohemian children as well as American children, and that poor little thief as well as Kitty Thompson?"

But that thought was so great that Kitty only opened her eyes more widely than ever, and went slowly out of the room, with all sorts of new feelings rising in her troubled little heart. Her brother! Then—then—it did not seem right that she should have so much and he so little. If he was her brother, it almost seemed as if she ought to help him in some way. Only, how could it be so, and what could she do to help a Polish boy? It was all a great puzzle, and Kitty played in a subdued way all the afternoon.

Now, the strange part of the story comes in—strange and sweet at once, and all the sweeter because it is true. Kitty will never doubt again the brotherhood of any child on earth, no matter how poor and wicked and ignorant he may be.

The autumn had gone by, and the winter was almost over, when, one snowy day, there came a ring at the door of the house. Kitty opened it herself, and stood face to face once more with the little unknown brother who had taken away her skates five months before. He was as ragged as ever, and looked pinched and chilled. His black locks were damp with melting snowflakes, and his face seemed all the bluer

and more hungry-looking for being a little cleaner than before. He shuffled uneasily in his clumsy shoes as he saw the fresh-faced, rosy little girl; but Kitty was staring in surprise at the hand held out to her; for there, dangling by their buckled straps, she saw—nothing more nor less than her own lost roller skates.

"You lose them. It is long ago!" cried Nicolas, in his broken English. "You know not I take them. I sell them not yet, for I think always I will have them to play with. I have never the things to play. I keep them hidden. I know not—girl, I know not it is bad. I come here only last summer. Never was I told. And now this winter I go to the school, the little school on Sundays, at the chapel, where it is warm, and there are pictures of Him who took the children in His arms, and led the sheep through the wild places. I watch them through the windows, and then I go in. And every Sunday I go, though the priest say not. I slip away and go in where it is warm; and they tell me, to steal and lie is bad, and gives pain to the good God; and so I bring back the skates. They are yours. I do not wish to be bad."

He dropped them at Kitty's feet, and fled down the steps as if he were afraid of being caught. Kitty called after him eagerly.

"Come back! oh! come back!" she said. "Let Mamma give you something to make you warm. And oh! thank you for the skates! Come back, little boy!"

But Nicolas only ran the faster. He had turned the corner before Kitty picked up her lost treasures. She looked at them with glowing eyes as she went back to the sitting-room.

"Oh, Mamma!" she cried, "he *was* my brother, after all. He cared about being good just as much as I do, when he knew; and he wouldn't steal any more than me. I didn't know that it was only because he didn't know. And oh, Mamma! can't I do something to help him?"

But Nicolas was gone. Kitty must help him by helping other little brothers and sisters like him. They are all about her and about us—such children as we are asked to help this year by giving our pennies and our prayers for the children's work of the Home Missionary Society. God help us to do our part toward the brothers and sisters whom he loves!

CHILDREN'S BOHEMIAN FUND.

Previously acknowledged	$12 75
Massachusetts, Hubbardston	2 00
Minnesota, Hawley	1 25
Little Falls	1 83
New Ulm	3 00
Worthington	2 50
	$23 33

AMERICAN COLLEGE AND EDUCATION SOCIETY.

Rev. John A. Hamilton, D.D., *Secretary.*
10 Congregational House, Boston. James M. Gordon, Esq., *Treasurer.*

[Money may be sent to James M. Gordon, Esq., Treasurer, No. 10 Congregational House, Boston; or to Rev. Alexander H. Clapp, 34 Bible House, New York.]

Colorado College, Colorado Springs, Col. —Professor Marden has secured from eighty persons pledges to contribute each one hundred dollars a year in behalf of the college for five years. These pledges included, for the larger part of them, the year just closed, and they cover thus four years still to come. It is hoped that the number thus engaging to contribute may be raised shortly to one hundred, and it is then proposed, during the period within which the chief portion of the expenditure for instruction will be thus provided for, to make a vigorous effort to secure a permanent endowment for the college. The work thus far done is only preparatory to this, and the friends of the college and the Christian public will understand this, that we are come now only to the beginning of our undertaking in this respect. And the great and steadfast interest in the college, which has been shown by so many persons, and in the face of so many discouraging circumstances, gives us ground of grateful expectation that this Christian enterprise will not now be suffered to fail, or further to falter.

Encouraging progress has also been made in the effort to free the college from its unfortunate indebtedness. Claims to the amount of more than one hundred and ten thousand dollars have been liquidated, either by purchase or by voluntary relinquishment on the part of their owners. The safety of the college itself against such debts as remain uncancelled has been fully secured; and arrangements are also made under which all further gifts to the college are effectually protected in their application to the uses for which they are designed. Upon both these points we are able to speak with the fullest assurance.

But much still remains to be accomplished in connection with this volume of old indebtedness. Thus, while the salaries of the professors have been fully paid for the last two years, there are still several thousand dollars due them for services rendered at an earlier period. A considerable sum is also needed to meet certain payments required in connection with the purchases and relinquishments of claims already referred to. And there are also some very valuable properties of the college which will pass out of its hands, and at a great sacrifice of value, unless the encumbrances upon them can be speedily removed. In one of these cases the interest of the college is of such a sort as to make it entirely certain that moneys used here in its behalf would secure a saving to the college of three times the amount expended. There is a natural reluctance felt by most men with respect to the entering upon

the business of freeing and preserving properties held in entanglements. The sentiment has its basis in wisdom. But the wisdom that is in it has its practical limits, and it is not by a fitting husbandry of Christian resources that such properties as are here referred to could be suffered to be swept away and lost.

The college itself, though still without a President, has a thoroughly competent, effective, and harmonious board of instructors. It is strengthening its hold upon the interest and the confidence of the people of Colorado; and it is making more apparent, year by year, the greatness and importance of the work it should be enabled to do in the cause of Christian education throughout all that portion of the land.

APPOINTMENTS IN SEPTEMBER, 1886.

Not in commission last year.

Boyd, Thomas M., Spring Hill, Kan.
Colton, Harry A., Bevier and Utica, Mo.
Davis, Leonidas H., Elizabeth, N. J.
Dyer, Miss Louisa M., Teacher, Vinita, Ind. Ter.
Fields, Miss Lenia, Teacher, McAllister, Ind. Ter.
Frame, Ezra E., Buffalo Gap, Dak.
Griffin, Miss Sallie E., Teacher, Vinita, Ind. Ter.
Gunn, Miss Nellie, Teacher, Vinita, Ind. Ter.
Hathaway, Daniel E., De Witt, Plymouth and Craig school-house, Neb.
Houston, Warren H., Macon, Alpine and Harmony, Neb.
Johnson, Alfred P., Springfield, Mo.
Johnson, Lorenz C., Buffalo Grove and Wesley, Iowa.
Monroe, Alexander, Salt Lake City, Utah.
Russell, James W., Letcher and vicinity, So. Dak.
Tuckerman, Fred. W., Falls Church, Va.

Re-commissioned.

Atkins, Doane R., Columbia, So. Dak.
Balcn, Frederick H., White Salmon, Hood River, Lyle and Baldwin Creek, East Wash. Ter.
Bates, Henry, Cortland and Pickrell, Neb.
Bentz, Henry, Sutton and Grafton, Neb.
Branch, John A., Apopka and Clarkonia, Fla.
Brearley, William H., Pukwana and Lyonville, So. Dak.
Bunnell, John J., Bridgman, Mich.
Davies, James, Pullman and Union Flat, Wash. Ter.
Diffenbacher, Benj. F., Hay Springs, Neb.
Eastman, Warren F., Rushville and Mosser, Neb.
Fellows, Charles B., Wadena and Verndale, Minn.
Howells, Anthony H., Plymouth, East Penn.
Hullinger, Frank W., Teacher, Vinita, Ind. Ter.
Markham, Henry F., Cora, Kan.
Music, Miss Emma G., Teacher, Vinita, Ind. Ter.
Nason, John H., Fairmont, Center Chain and Huntley, Minn.
Peebles, Arthur B., Ogden, Hooper and Lymne, Utah.
Rice, J. H. J., Downs, Kan.
Schwarzaner, Charles M., Lenhart, St. Catharine, Lingo, Locust Ridge, and White school-house, Mo.
Smith, Silas L., St. Louis, Mo.
Smith, Stephen D., Orlando, Fla.
Thing, Milo J. P., Butler Co. and Linwood, Neb.

RECEIPTS IN SEPTEMBER, 1886.

MAINE—$225.88.

Bath, Ten Friends	$10 00
Bethel, A Friend	15 00
Bucksport, Mrs. E. Buck	20 00
Brunswick, G. T. Little	10 00
A Friend	10 00
Dennysville, Young Ladies' Mission Circle, by Miss L. C. Vose	10 00
Gorham, First, by J. S. Leavitt, Jr.	11 16
Kennebunk, Union Ch., by Jos. Titcomb	37 72
Maine, A Friend in N.	10 00
Orono, by Rev. C. B. Wathen	24 00
Portland, High St. Ch., Mrs. Kendall, by B. Thurston	10 00
The Ladies of the Payson Memorial Ch.	$8 00
Skowhegan, by Rev. A. J. Radcliff	19 00
Woman's H. M. Soc., $10; Lend a hand club, the King's Daughters, $10, by Mrs. L. W. Weston	20 00
York, Two Friends, by Rev. D. B. Seward	11 00

NEW HAMPSHIRE—$2,038.73; of which Legacy, $1,657.52.

Alstead, $24; Langdon Ch., $15.30, by Rev. G. B. Cutler	39 30
Bennington, by C. J. Kimball	15 18
Bristol, Ch. Friends	10 00
Chester, Mrs. Mary E. Kidder	10 00

Claremont, Three Ladies of the Cong. Ch. $7 00
Concord, Mrs. Allen Folger and family 5 00
Derry, First Cong. Ch., by G. W. Barker 15 00
East Derry, Mrs. H. J. Sleeper 2 00
Exeter, S. T., of First Ch 15 00
Fairport, Ladies' Miss. Soc., $13.78; J. H. Ives, $5, by Woman's H. M. Union, Mrs. L. H. Cobb, Treas 18 78
Greenland, A Friend, by Rev. E. Robie 15 00
Haverhill, E. W. Stoddard and wife 4 40
Keene, A Friend 5 00
Lyme, Rev. E. P. Butler 22 75
Lyndeboro, by N. T. McIntire 28 00
Manchester, C. B. Southworth 25 00
Mason, C. B. Goodwin 1 00
Meriden, Ladies, by Mrs. H. Bridgman. 3 40
Nashua, E. Spalding 100 00
North Hampton, Ch. and Soc., by E. Gove 16 20
Ossipee, Miss J. A. Sceggel and Elizabeth J. Smith 2 00
Plymouth, On account of Legacy of the late James McQuesten, by C. A. Dole and L. D. Stevens, Exs 1,657 52
Rochester, Myself and wife, A Birthday Gift 1 50
Troy, Trinity Ch., by E. O. Buttrick 5 25
Mrs. S. Lowe, by E. Buttrick 5 20
Warner, Mrs. R. W. Sargent 5 00
West Concord, Mrs. Mary L. Rowell 2 00
Wilton, Individuals from reading "Our Country," by Rev. C. G. Burnham 2 25

VERMONT—$722.26; of which Legacy, $100.00.

Bennington, Second Cong. Sunday-school, by Emily S. Cobb 10 00
A Friend 1 21
Berlin, Ladies of the First Ch., by Mrs. J. N. Purine 5 00
Brattleboro, On account of Legacy of Nelson Crosby 100 00
In memory of Chester French, by H. H. Thompson 5 00
A Friend 10 00
Burlington, A Friend 40
Cambridge, Mrs. C. Safford 5 00
Castleton, Rev. W. T. Herrick and wife 2 00
Cornwall, A few friends 8 00
Dorset, Miss A. M. Holley 25 00
Greensboro, Rev. S. Knowlton 10 00
Middlebury, Mrs. Abby G. Speare 5 00
Miss Mary A. Weed, by Rev. S. L. B. Speare 3 00
New Haven, A Widow's offering, by Rev. C. S. Sargent 2 00
Newport, C. F. Ranney 5 00
M. S. Stone 3 00
North Bennington, by H. D. Hall 17 65
Putney, Mrs. A. S. Tafts 10 00
Rutland, Ch 50 00
St. Johnsbury, North Ch., Mrs. Olive W. Howard, to const. herself a L. M. 50 00
Ladies' Benev. Soc. of North Ch., M. E. F. in Memoriam, by Mrs. W. P. Smith 20 00
North Ch., by W. C. Tyler 130 00
Franklin Fairbanks, to const. Mrs. Frances A. Fairbanks, Miss Mary F. Fairbanks, Miss Ellen H. Fairbanks and Franklin Fairbanks L. Ms 200 00
Vergennes, by A. Ross 25 00
White River Junction, Mrs. C. H. Latham 20 00

MASSACHUSETTS—$12,103.84; of which Legacies, $469.42.

Mass. Home Miss. Soc., by Rev. E. B. Palmer, Treas 3,365 50
By Rev. E. B. Palmer, Treas., for Western Work among Foreigners. 4,500 00
Amherst, On account of Legacy of Mary B. Conant, by C. N. Clark $14 42
First, by W. Hamlin 60 00
A Friend 100 00
A Friend 1 00
Ashburnham, Julia P. Wood 2 00
Rev. R. B. Tobey 5 00
Attleboro Falls, A Friend 10 00
Auburndale, A Friend 20 00
Belchertown, Dea. C. B. Southick 1 00
Boston, J. D. Ellis 1 00
G. P. Smith 10 00
L. T. B 200 00
Braintree, Miss Sarah M. Thayer 10 00
Cambridgeport, Prospect Street Ch., by S. H. Fuller 100 00
Chicopee, J. M. Smith 25
Easthampton, E. A. C 2 00
East Longmeadow, T. P. C., 50c.; Alice, 50c 1 00
Fairhaven, Naskatuckett Sunday-school, by Mrs. C. Drew 82
Mrs. M. P. Shaw, special, for Woman's fund for Foreigners 4 00
Framingham, A Friend 25 00
A Lover of our Country 1 00
Granby, Legacy of Norris P. Kellogg, by G. Carver, Ex 270 00
C. E. Hunt 20 00
F. Taylor 10 00
Friends 25 00
Hadley, First, Special coll., by R. Smith 50 00
Mrs. T. Reynolds, A gold piece, long held, for Woman's fund for work among Foreigners 5 00
Haverhill, A. P. Nichols 100 00
Haydenville, A Friend 5 00
Holyoke, A Friend, Special 50 00
Hubbardston, by Miss E. Cutler 10 00
Try to do Good Soc. for Children's Training fund, by Mrs. E. B. Palmer 2 00
Jamaica Plain, Mrs. C. T. Bauer 5 00
Kingston, by Z. Crowell 16 00
Leeds, Ladies' Benev. Soc., by W. B. Parker 25 00
Lenox, Legacy of Mrs. S. D. Wright, by H. Sedgwick, Ex 185 00
Lowell, Eliot Ch. Sunday-school, by C. F. Flemings 20 81
A Friend 10 00
Manomet, Mrs. Edwin Cleaveland and family 3 00
Medfield, A Friend 25 00
Millis, A Thank-offering, by Rev. E. O. Jameson 5 00
Monson, Mrs. C. W. Holmes, to const. Mrs. George A. King a L. M 50 00
Montague, Sunday-school, by W. C. Commings 9 12
Monument Beach, A Friend 50 00
Newton Center, by C. H. Bennett 320 00
North Abington, Rev. C. Jones 1 00
Northampton, A. L. Williston 500 00
Mrs. C. L. Williston 100 00
North Andover, by J. S. Sanborn, to const. Mrs. Hannah A. Frost and W. M. Furnald L. Ms 100 00
North Brookfield, Mrs. S. B. Kent 5 00
North Cohasset, Miss P. A. Hallett 5 00
Norton, Trin. Ch., $16.60; Mrs. E. B. Wheaton, $100; Sunday-school, $10, by Rev. J. P. Lane 126 60
Oxford, by O. F. Joslin 30 00
Pittsfield, Mrs. G. W. Campbell, $50; Miss Elizabeth Campbell, $25; Miss Grace Campbell, $25 100 00
Mrs. Sarah H. Terry, by Mrs. H. M. Hurd 25 00
Randolph, First Cong. Sunday-school, by G. H. Wilkins, special 25 00
Two Friends, by Rev. J. C. Labaree 100 00
Reading, A few Friends 9 50
Sheffield, by H. Dutcher 11 47

Shelburne Falls, A. N. Russell..... $4 40
Somerville, A Pastor..... 50 00
Southbridge, Mrs. Mary F. Leonard.... 200 00
South Deerfield, Miss T. S. Clarke..... 5 00
Springfield, G. E. W..... 10 00
A Friend to Missions..... 5 00
A Friend..... 2 00
Stockbridge, Miss Alice Byington, of which, $5; special, and which const. her a L. M..... 305 00
Sarah B. Cone, to const. Miss Sarah Brown a L. M..... 50 00
Ware, A Friend..... 1 00
Warren, by E. W. Butterworth..... 60 00
Westboro, A subscriber to the "Home Missionary"..... 1 00
West Newton, Mrs. Mary L. Stone..... 25 00
West Springfield, Mrs. Lucy M. Bagg.. 200 00
Whitinsville, Mrs. J. W. Lasell..... 200 00
Williamstown, First, by C. E. Cole..... 19 38
Worcester, Summer Street Mission Ch., by G. F. Dudley..... 5 40
Summer Street Ch., by G. F. Dudley. 12 17
Union Ch., Sunday-school, by E. G. Tucker..... 80 00
Mrs. S. A. Howard..... 10 00
Miss A. S. Whitcomb..... 10 00
Yarmouth, Mrs. C. Hall..... 5 00

RHODE ISLAND—$635.32.

Central Falls, Cash..... 50 00
East Providence, S. Belden, to const. G. Ford, G. Thompson, E. Barrett and Mrs. Abby J. Belden, L. Ms..... 200 00
Newport, D. B. Fitts..... 25 00
Cash..... 15 00
A Friend..... 2 00
Providence, Pilgrim Ch., by H. C. Waters..... 218 32
A Friend..... 100 00
A Friend..... 25 00

CONNECTICUT—$2,745.52; of which Legacies, $540.40.

Received by F. T. Jarman:
East Haven..... $19 76
Mt. Carmel..... 38 73
Mrs. J. M. Swift..... 10 00
New Haven, Prof. J. L. Ensign 10 00
78 49
Avon, W. L. Case..... 5 00
Bethlehem, by W. R. Harrison..... 20 00
Bradford, Indian Neck, Summer boarders, by Helen Spring..... 25 00
Bridgeport, Legacy of Wilson Burritt, by R. W. Burritt, Ex..... 40 40
F. S. Buckingham..... 2 00
J. Blakeslee..... 5 00
Misses C. J. and H. B. Calef..... 2 00
Bristol, by P. E. Root..... 50 00
Brookfield Centre, Mrs. Hawley, $1; Mrs. Skidmore, $1; Mrs. Fairchild, $1; Mrs. Somers, $1; Mrs. Curtis, 25c.; Mrs. Keeler, 25c.; Mrs. Pierce, $1; Mrs. Peck, $1; Miss Fairchild, $1, by Mrs. A. C. Pierce..... 7 50
A Friend..... 1 00
Chapin, J. W. Crosby, $15; M. H. Dorrance, $10..... 25 00
Chester, Anonymous..... 5 00
Collinsville, Cong. Sunday-school, by S. H. Thomas..... 24 00
Connecticut, A Friend..... 50 00
Coventry, Mrs. B. T. Preston..... 5 00
Danbury, First Ch., J. H..... 12 00
Darien, M. S. Mather..... 5 00
N. E. and F. H. Gleason..... 2 00
Derby, A Friend..... 10 00
Easthampton, Philo Bevin..... 25 00
East Hartford, First, by E. A. Williams 50 00
Fairfield, A Friend..... 50 00
Franklin, A Friend..... 5 00
Glastonbury, W. S. Williams..... 100 00
Greenwich, A Friend..... 5 00
Hartford, Mrs. Mary C. Bemis..... $20 00
Rev. C. H. Bullard..... 2 00
Mrs. C. R. Hillyer..... 25 00
Rev. G. E. Sanborn..... 100 00
A Friend through the W. H. M. Union of Conn., by Mrs. F. B. Cooley..... 10 00
Litchfield, A Friend..... 10 00
Manchester, Rev. C. S. Sherman..... 10 00
Marlborough, by C. Carter..... 12 53
Meriden, Center Ch., by Mary A. Wood 50 00
E. C. Little..... 10 00
A Friend..... 1 00
Mrs. Eli J. Merriman, of First Ch., by W. H. Catlin..... 5 00
Middletown, Sunday-school of South Ch., by E. Payne, special..... 25 00
H. L. Hulbert..... 10 00
Monroe, Mrs. F. A. Curtis..... 10 00
Mrs. F. A. Curtiss and H. L. Curtiss. 10 00
New Haven, A thank offering..... 5 00
Miss A. Brooks..... 1 00
Mrs. L. M. Hall..... 30 00
New London, First, by C. D. Ross..... 76 11
Second, by I. G. Porter..... 673 48
Norfolk, A Friend..... 5 00
Northfield, Two friends of the cause, special..... 2 00
North Haven, A Friend..... 2 50
Norwalk, H., add'l..... 5 00
Norwich Town, A Friend..... 100 00
Oxford, Friends..... 10 00
Plainville, A Friend..... 100 00
Plainfield, A Friend..... 10 00
Putnam, Second, by C. N. Fenn..... 35 11
Saugatuck, Miss Mary E. Atkinson..... 9 40
Saybrook, Second, by W. Denison..... 47 50
Mrs. Ann A. Pratt..... 100 00
Stratford, Ch. an. coll., $38; Mon. con., $10; Oronoque Mon. con., $7.50, to const. Miss Susan M. Hawley a L. M., by C. M. Bunnell..... 55 50
Rev. J. S. Ives..... 10 00
W. J. Peck, by Rev. J. S. Ives..... 5 00
Terryville, E. Fenn..... 3 00
Suffield, A Friend..... 2 00
Union, H. M. Lawson..... 1 00
Unionville, A Friend..... 25 00
Waterbury, Ladies' Benev. Soc. of First Ch., by H. M. Dalton..... 5 00
West Hartford, Legacy of Laura W. Selden, by H. H. Selden and C. S. Mills, Exs..... 500 00
A Friend..... 5 00
Woodbury, E. Wheelock..... 2 00

NEW YORK—$5,068.78; of which Legacies, $3,000.

Received by Rev. C. C. Creegan:
Cortland..... $20 00
Schroon Lake..... 20 00
Syracuse, Miss E. F. Butts, $2; Good Will Cong. Ch., $24.33; Mrs. E. F. Washbun, $5..... 31 33
71 33
Bangor, by Rev. T. D. Phillips..... 13 00
Albany, Woman's H. M. Soc., $25; special, $20, by Mrs. L. H. Cobb, Treas. Woman's H. M. Union..... 45 00
Brooklyn, Legacy of John B. Hutchinson, by Mrs. R. B. Hutchinson..... 1,000 00
Central Ch., by J. H. Pratt..... 523 52
Tompkins Avenue Ch., by H. C. Ostrander..... 500 00
East Cong. Ch., by E. H. Martin.. 57 50
Nazarene Ch., by Rev. J. E. Rawlings 7 00
Dr. E. P. Thwing, $5; One who loves his fellowmen, $5; Three Birthday offerings, $2; "L," $1..... 13 00
Buffalo, Woman's H. M. Soc., First Ch., through Woman's H. M. Union, by Mrs. L. H. Cobb, Treas..... 25 00
K. W. B., to const. Rev. A. L. Smalley and W. Huffner L. Ms..... 100 00
Canandaigua, A Friend..... 100 00
Copenhagen, Ladies' H. M. Union, through New York Womans' H. M.

Union, Mrs. L. H. Cobb, Treas., to const. Miss Lucy Humphrey L. M., special $50 00
Deansville, Ladies' Miss. Aid Soc. of the Cong. Ch., by Mrs. M. I. Kinne, in full, to const. Mrs. Samuel Miller a L. M. 26 53
East Albany, by Rev. D. C. McNair 7 50
East Bloomfield, by F. Bronson 28 12
Eldred, by Rev. H. P. Hamilton 2 50
Fairport, Ladies' Miss. Soc., by Womans' H. M. Union, Mrs. L. H. Cobb, Treas. 25 00
Woman's H. M. Soc., to const. Mrs. E. C. Brooks a L. M., $50; and $17, special, by Mrs. L. H. Cobb, Treas.
Woman's H. M. Union 67 00
Fayetteville, Rev. C. P. Osborne 1 00
Flushing, Mrs. F. A. James 10 00
Granville, by Rev. T. M. Owen 3 75
Hoosick Falls, A Friend 5 00
Morrih, by Rev. J. H. Butler 4 00
New Haven, Sidney Shepard 100 00
New Lebanon, ad Pl, by J. Kendall .. 2 93
New York City, S. T. Gordan, $50; Mrs. W. S. Opdyke, $25; A Friend, special, $25; Dr. Ball, $10; "R. K. B.," $10; E. West, $5; W. Abbatt, $1; A Friend, 60c. 126 60
New York State, A Friend 50 00
Orient, by M. B. Brown 20 69
Oriskany Falls, by Rev. S. A. Worden. 3 00
Owego, Rev. and Mrs. E. B. Turner... 2 00
J. M. Hastings 1 00
Patchogue, A F. Smith, by Rev. O. D. Crawford 5 00
Mrs. Rev. E. Lord, $5; G. F. Homan, $1; by Rev. O. D. Crawford 6 00
A Friend, by Rev. O. D. Crawford... 6 20
Port Leyden, by Rev. L. Williams 8 50
Prattsburgh, Mrs. Lucius Waldo 10 00
Randolph, by Rev. E. A. Mirick 14 45
Rensselaer Falls, J. J. Doty 1 00
A Family thank offering 1 00
Rochester, Legacy of D. H. Hatch, by J. Beahan and E. Darrow, Ex 2,000 00
Rutland, First Cong. Sunday-school, by F. Woodward 6 66
Syracuse, M. H 5 00
Utica, Mrs. F. E. Follett, by J. H. Dennison 3 00
Wadhams Mills, H. A. Sanders 10 00

NEW JERSEY—$108.75.

Bernardsville, A Friend 2 00
Bloomfield, A Friend 5 00
Closter, by Rev. G. W. Flack 7 61
East Orange, Miss L. H., $1.10; Mrs. J. H., $5, by Rev. F. B. Pullan 6 10
Grovestead, Grove Street Cong. Sunday-school, by F. R. Pruden 15 00
Newark, F. M. P 1 50
New Jersey, Our Country 25 00
Passaic Bridge, by Rev. S. F. Palmer.. 16 54
Plainfield, Young People's Soc. of Christian Endeavor, by J. A. Robinson 5 00
Mrs. E. Ebbs 5 00
Tenafly, A Friend 15 00
Vineland, by R. E. Williams 5 00

PENNSYLVANIA—$352.94.

Audenried, Welsh Ch., by Rev. E. T. Griffith 10 00
Cambridgeboro, Womans' Miss. Soc. of Cong. Ch., by Mrs. H. R. Ross 10 00
Columbia Cross Roads, Miss Grace E. Wells, to const. Mrs. Fanny B. Welles a L. M. 50 00
Mercer, A. P. Burwell 27 00
Minersville, First, by R. Rickells 20 00
Philadelphia, $20; Dana C. Barber, $5, by J. Edwards 25 00
C. Burnham 100 00
Mrs. A. W. Goodell 1 40
Pittston, First, by Rev. J. H. Whitby.. $25 00
Plymouth, Welsh Ch., by T. T. Jones.. 19 45
Pottsville, Rev. D. T. Davies 5 00
Ridgeway, by Rev. F. Nilson 5 00
Scranton, Welsh Ch., by R. H. Williams 47 00
Slatington, by Rev. W. H. Jones 3 00
Spring Creek and West Spring Creek, by Rev. A. B. Sherk 5 09

DISTRICT OF COLUMBIA—$30.00.

Washington, Josephine W. Rice 10 00
Mrs. N. A. Thacher 20 00

VIRGINIA—$30.21.

Herndon, by S. R. Blanchard 30 21

GEORGIA—$50.35.

Atlanta, West End, Emmanuel Ch., by C. Deckner 5 35
Thomasville, E. Hackett 45 00

ALABAMA—$14.00.

Shelby Iron Works, Friends, by Rev. J. S. Upton 14 00

FLORIDA—$27.03.

Allendale and Holly Hill, by Rev. D. M. Breckenridge 9 03
Daytona, W. H. M. Soc., by Mrs. M. E. Martin 10 00
Norwalk, by Rev. B. T. Stafford 3 00
Inter Lachen, by Rev. J. McKean 5 00

TENNESSEE—$5.00.

Knoxville, Mrs. Sarah Bailey 5 00

KENTUCKY—$5.00.

Newport, A. W. Bradley, by Rev. A. C. Barrows 5 00

OHIO—$477.09; of which Legacy, $36.93.

Received by Rev. A. C. Barrows, Aug. and Sept.:
Andover, Harbor fund, by Mrs. Baker $17 00
Chardon, by Rev. A. T. Reed .. 22 52
Garrettsville, Woman's H. M. S., by Mrs. Clayton 5 00
Litchfield, by Rev. W. H. Conry 11 55
Oberlin, First Ch. Aid Soc., by Mrs. Clayton 2 00
Painesville, "One Interested". 1 00
Ruggles, by Rev. A. Bowers .. 20 00
Toledo, Second 10 00
Wellington, Ladies' Benev. Soc., by Mrs. Clayton 10 00
West Andover, for "Harbor fund," by C. W. M 9 00
108 07

Received by Mrs. W. Clayton, Treas. Ohio Woman's H. M. Union:
Cleveland, W. H. M. S., Eu. Avenue $20 00
Young People's Miss. Soc., First Ch 13 00
Painesville, W. H. M. S 33 00
Rootstown, W. M. S 11 50
77 50

Ashtabula, by Rev. J. H. Hull 2 82
Brilliant, by Rev. A. J. Hadley 5 11
Cleveland, Grace Ch., $20; Rockport, $33.30, by Rev. R. Quaife 53 30
On account of Legacy of Elisha Taylor, by J. W. Taylor, Ex 36 93
Columbus, B. Talbot 1 00
Cuyahoga Falls, First Cong. Sunday-school, by M. V. Burt 9 00
Hudson, by M. Messer 50 00

Lyme, by M. Wood..... $35 54
Oberlin, First, by H. G. Husted..... 81 82
Rev. G. Clark..... 10 00
Pittsfield, E. Bradley, by J. S. Baldwin 4 00
Wadsworth, M. J. Hard..... 2 00

ILLINOIS—$38.00.

Ridge Prairie, Evan. St. John Ch..... 10 00
Rockford, A lover of the work..... 2 00
T. D. Robertson..... 25 00
Sycamore, E. Wood..... 1 00

MISSOURI—$213.96.

Bevier and New Cambria, by Rev. J. V. Jones..... 1 00
De Soto, by T. W. Cole..... 25 00
Hamilton, Ch., $15; Ladies' H. M. Soc., $10.75, by Rev. R. J. Mathews..... 25 75
Lamar, A Friend, by Rev. S. W. Dalzell..... 11 00
Neosho, First, by Mrs. A. L. Washer... 10 00
Pierce City, First, by Rev. G. S. Ricker, to const. Dea. L. L. L. Allen and wife L. Ms..... 76 70
Riverdale, by Rev. G. H. Gregorian.... 5 15
St. Louis, Ch. of the Redeemer, by Rev. S. L. Smith..... 9 36
A Member of Pilgrim Ch..... 50 00

MICHIGAN—$739.57.

Received by Rev. L. Warren:
Clinton.....$15 00
Dorr, L. N. Fisher and wife.... 5 00
Lansing.....150 00
Middleville..... 1 48
171 48

Received from the Woman's H. M. Soc. of Mich., by Mrs. E. F. Grabill, Treas.:
Clinton, by Mrs. F. C. Hanse..$15 50
Coloma, by Mrs. S. C. Vincent. 13 41
Greenville, by Mrs. C. C. Ellsworth..... 7 15
South Haven, by Mrs. G. W. Law..... 5 00
Watervliet, by Mrs. M. Blackman..... 5 38
West Adrian, by Mrs. R. H. Fisk..... 10 00
56 44

Almira, Glen Arbor and Solon, by Rev. J. G. Hodges..... 12 90
Alpena, First, by I. Prebuer..... 80 00
Bangor, Member of Infant class in Sunday-school, by Rev. A. B. Cochran..... 57
Banks, $10.25; Eastport, $3.32, by Rev. P. F. McClelland..... 13 57
Bradley, Hopkins and Hopkins Station, by Rev. J. B. Jones..... 4 00
Bridgeman, by Rev. J. J. Bunnell..... 9 07
Calumet, Lucie M. Dobbie..... 3 00
Coloma and Watervliet, by Rev. C. Evans..... 5 04
Eastlake, by Rev. H. C. Hurlbut..... 5 00
Franklin, by Rev. H. A. Putnam..... 5 00
Grand Rapids, A few friends, by Carrie E. Belnap..... 3 00
Greenville, by E. F. Grabill..... 170 00
Leslie, First, by R. C. Bishop..... 5 50
Manistee, by Rev. E. B. Fairfield..... 20 55
Maple Rapids, $4.27; Ladies' Soc., $5.80; Young Ladies' Soc., $3.07; East Fulton, $3.26; Pompeii, $3.05, by Rev. R. Stapleton..... 19 45
Michigan, Rev. J. W. Hough, D.D..... 25 00
Midland City, S. P. Tolman..... 5 50
Perry, by Rev. F. W. Bush..... 2 54
Pierport and Pleasanton, $8.93; Rev. C. S. Delvin, $8.82, by Rev. C. S. Delvin..... 17 75
Pontiac, First, by Rev. W. R. Seaver. 50 71
Port Huron, Charles S. Cawthorne, by Rev. A. H. Ross..... 1 00
Romeo, W. Loud..... 20 00
Sault Ste. Marie, by Rev. J. C. Van Auken..... $5 00
Summit, by J. B. Waterman..... 16 50
Vienna, by Rev. F. C. Wood..... 7 00
Williamstown, by Rev. J. Claflin..... 4 00

WISCONSIN—$55.00.

Menasha, E. D. Smith..... 50 00
Windsor, Rev. and Mrs. Elmer Butler. 5 00

IOWA—$796.25; of which Legacy, $750.00.

Blairstown, Mrs. J. H. French..... 25 00
Des Moines, On account of Legacy of Mrs. Harriet L. Rollins, by S. A. Merrill, Adm..... 750 00
Genoa Bluff, Rev. H. L. Marsh..... 6 00
McGregor, A Friend..... 10 00
Mt. Pleasant, by Rev. O. W. Rogers.... 5 25

MINNESOTA—$1,732.59.

Received by Rev. J. H. Morley:
Lakeland, by G. G..... $5 43
Medford, by D. McKinley..... 5 00
Minneapolis, Plymouth Ch.... 38 02
J. H. Morley..... 12 00
Mrs. Mary P. Hinman..... 50 00
E. S. Jones..... 200 00
Morris, F. E. Hall..... 5 00
Waseca, by J. L. Clayhorn.... 13 00
328 45

Minnesota Woman's H. M. Soc., by Mrs. J. N. Cross, Treas.:
Alexandria, W. H. M. S., by Mrs. Robards..... 21 00
Cannon Falls, W. H. M. S., by Mrs. Dibble..... 9 45
Clearwater, W. M. S..... 4 40
S. S. Birthday Box..... 4 00
Cottage Grove, W. M. S., by Mrs. Keens..... 12 50
Elk River, W. M. S., by Mrs. Williams..... 5 50
Excelsior, W. M. S., by Mrs. Latham..... 5 87
Faribault, Women of Ch., to const. Mrs. J. Shortz and Mrs. E. J. Crossett L. Ms.... 100 00
Mrs. Noyes, Boys of S. S., by Mrs. Noyes..... 5 00
Freedom, Useful workers, by W. Fisk..... 18 70
Yo. L., Wherever Band, by Mrs. Nason..... 10 00
Glencoe, Aux., by Mrs. Rouse 6 95
Glyndon, Aux., by Mrs. Osborn 9 00
Granite Falls, W. M. S., by Mrs. Chaney..... 6 00
Hamilton, W. M. S., by Mrs. Plummer..... 3 60
Hawley, S. S., for Bohemian fund, by Jennie Smith..... 1 25
Little Falls, Little Pilgrim, for Bohemian fund, by Addie Hill..... 1 83
Little Falls, W. M. S., special, Mrs. Conrord..... 2 30
Mankato, Aux., by H. Pierson.. 24 50
Mantorville, W. M. S., by Miss Adams..... 5 38
Medford, W. M. S., by Mrs. Sutherland..... 1 30
Minneapolis, Pilgrim Ch. W. M. S..... 8 00
Pilgrim Ch. Gleaners, by Mrs. Ligton..... 4 30
Open Door, W. M. S., by Rev. R. Torrey..... 6 64
Vine Ch., W. M. S., by Mrs. Williams..... 30 00
Vine Ch., by Mrs. Graham.. 5 00
Mayflower, M. S., by Mrs. Hellier..... 5 00
First Ch. W. M. S., by Miss Morrison..... 75 00

First Ch., Mrs. J. S. Pillsbury	$10 00	
Second Ch. W. M. S., by Mrs. Smith	18 24	
Plymouth, W. M. S.	162 56	
Special	20 00	
Scandinavian S. S.	15 00	
Mrs. Hale	50 00	
Mrs. E. S. Jones	25 00	
Mrs. Brockett, M. W.	5 00	
Mrs. Goldsberg	5 00	
Mrs. Olds	3 00	
Mrs. King	1 00	
New Richland, W. M. S., by Mrs. Hayward	3 00	
New Ulm, Bohemian work, by Mrs. Pasco	3 00	
Northfield, W. H. M. S., by Mrs. Skinner	110 00	
Ortonville, W. M. S., by Mrs. Fairbank	3 00	
Owatonna, W. M. S., by Mrs. Burch	9 25	
Paynesville, W. M. S., by Mrs. Bennett	3 00	
Rochester, Y. L. H. M. S., by Miss Chadborne	87 73	
Rose Creek, W. M. S., by Mrs. Rounce	9 00	
Rushford, W. M. S., by Mrs. Snell	12 00	
St. Paul, Plymouth, W. M. S., by Mrs. Mathews	9 40	
St. Cloud, W. M. S., special, by Addie Clark	11 00	
Sauk Center, W. M. S., by Mrs. Simonton	10 10	
Spring Valley, W. M. S., by Mrs. Adams	2 45	
Wabasha, W. M. S., by Mrs. Jewell	6 53	
Waseca, W. H. M. S., by Mrs. Croven	9 55	
Waterville, W. M. S., by Mrs. Hayward	1 50	
Worthington, Union Cong. S. S. for Bohemian fund, by Geo. O. Moore	2 50	
Zumbrota, W. M. S., by Mrs. Rice	1 50	
	1,001 78	1,330 23
Austin, Mrs. G. Morse, by Rev. C. E. Wright		5 00
Browntown, by Rev. G. H. Chappell		4 45
Crookston, by Rev. W. H. Medlar		26 00
Duluth, Pilgrim Ch., by T. H. Hawkes		9 35
Edgerton, by Rev. W. J. Bullivant		2 52
Glenwood and Villard, by Rev. C. A. Ruddock		2 00
Graceville, by Rev. J. T. Marvin		3 50
Hayfield, Sterling and Watham, by Rev. O. L. Robinson		8 02
Minneapolis, T. H. Williams		7 59
Northfield, by C. W. Tress		141 81
Plainview, A Friend		2 00
St. Paul, Plymouth Ch., by W. Burrows		159 89
E. D. Berry		2 00
Spring Valley, First, by F. V. Edwards		17 17
Tyler, Ch., $10; Cong. Sunday-school, $1.15, by Mrs. J. P. Lechen		11 15

KANSAS—$120.29.

Buffalo Park and Grinnell, by Rev. J. Q. A. Weller	3 25
Capioma, by Rev. D. S. Hibbard	3 00
Centralia, A Mission Band in Cong. Ch., by Miss C. Hobart	7 00
Chase, by Rev. A. I. Bradley	4 00
Clay Center and Mt. Vernon, by Rev. L. C. Schnacke	8 34
Cora, by Rev. F. H. Markham	17 00
Council Grove, Cong. Ch., by L. Armsby	15 00
Elk Falls and Longton, by Rev. H. H. Gilchrist	6 90
Eudora, Josie Anderson	1 00
Heber, by Rev. C. B. Messer	$2 50
Hiawatha, by Rev. J. B. Richardson	10 00
Kanwaka, $3.50; Tonganoxie, $4.30, by Rev. A. M. Richardson	7 80
Milford, $5; Sargent, 46c., by Rev. R. B. Foster	6 00
Osawatomie, by J. G. Dougherty, Treas. Kansas H. M. Soc	10 00
Sabetha, by J. G. Dougherty, Treas. Kan. H. M. Soc	18 50

NEBRASKA—$250.29.

Received by Rev. J. L. Maile: By Mrs. H. D. Perry:		
Crete	$20 00	
Doane	3 00	
Exeter	8 00	
Young Ladies	10 00	
Lincoln	5 10	
Milford	5 00	
Omaha, First	69 50	
Waco	2 25	
Waverly	5 36	
York, Willing Workers	5 25	
		131 41
Beatrice, Mrs. J. W. Wilbur		1 50
Burnett, by Rev. H. B. Newell		2 75
Columbus, by Rev. O. V. Rice		28 75
Cortland and Pickrell, by Rev. H. Bates		12 00
Eagle, by Rev. W. S. Hills		10 00
Friend, by Rev. S. Strong		8 30
Howard, by Rev. J. Barstow		9 28
Mainland, by Rev. S. C. Dean		1 00
Minden, H. W. Sprague		5 00
Santee Agency, Pilgrim Ch., by Rev. A. L. Riggs		10 90
Silver Creek, by Rev. J. Roberts		4 25
South Bend, by Rev. S. C. Dean		12 00
Steele City, by Rev. E. Cressman		10 25
Wheatland, by Rev. H. D. J. Gardner		3 80

DAKOTA—$132.97.

Received by Mrs. F. D. Wilder, Treas. So. Dak. W. H. M. U., For Woman's Fund for work among foreigners:		
De Smet, Ladies	4 00	
Cresbard, Woman's H. M. Soc.	3 75	
Faulkton	3 34	
Coral Workers	2 13	
Huron	5 25	
Lake Preston, Woman's H. M. Soc	5 00	
Letcher, W. H. M. Soc	5 25	
Myron	7 00	
Vermillion, Young People's Soc.	10 00	
		45 72
Arena and Theodore, by Rev. M. E. Bacon		7 00
Bethel and Harwood, by Rev. E. H. Stickney		6 40
Beulah, by Rev. I. G. Gordan		1 50
Columbia, by Rev. D. R. Atkins		13 00
Dover, by Rev. J. H. Gurney		3 90
Faulkton, by Rev. C. Douglas		12 00
Howard City, by Rev. R. E. Lund		2 00
Jamestown, Mrs. M. S. Wells		5 00
Onida, by Rev. M. W. Small		5 50
Powell, by Rev. J. T. Lewis		3 00
Wahpeton, by Rev. G. B. Barnes		7 90
Windsor, by Rev. D. Wirt		20 05

COLORADO—$68.50.

Boulder, by Rev. G. N. Kellogg	16 00
Colorado Springs, Louisa Strong, by R. D. Townsend	5 00
Denver, Mrs. J. L. Hale	2 00
Greeley, Park Ch., by H. A. French	45 50

MONTANA—$18.30.

Butte City, by Rev. S. Wood	8 30
Livingston, by Rev. W. C. Fowler	10 00

OREGON—$44.16.

Oregon City, by Rev. G. A. Rockwood.	$44 16

CALIFORNIA—$32.20.

Bethany, Byron and Eden Plains, $12; Marsh Creek, $3.85, by Rev. W. H. Tubb	15 85
Halleck, by Rev. J. Macdonald	5 25
Pacheco, $1.35; Clayton, $9.75, by Rev. J. H. Strong	11 10

WASHINGTON TERRITORY—$20.25.

Bay Center, Rev. C. W. Mathews and wife	2 00
Kamilchie, by Rev. J. Campbell	8 25
Spokane Falls, by Rev. J. Edwards.	10 00

UNDESIGNATED—$250.00.

Undesignated, A Friend	250 00

UNKNOWN—$1.00.

Unknown, A Mite	1 00
HOME MISSIONARY	137 30
	$29,291 33

Donations of Clothing, etc.

Cambria Center, N. Y., Ladies' Miss. Soc., by Mrs. M. W. Colt, half barrel	$15 00
Chicopee Falls, Mass., Rev. R. P. Hibbard, box hymn books.	
Keene, N. H., Ladies' Home Miss. Assoc., by Mrs. Charles H. Hersey, barrel	131 02
La Harpe, Ill., H. M. friends for an ex. H. M. invalid wife, by Mrs. Lucy S. Maynard, box and cash	35 00
Milton, Vt., Ladies' Miss. Soc., by Mrs. L. W. Landon, barrel and freight	75 57
Montclair, N. J., Ladies, by Mrs. J. R. D. Noyes, bundle.	

Receipts of the Massachusetts Home Missionary Society in September. REV. EDWIN B. PALMER, *Treas.*

Abington, First, by Z. N. Whitmarsh	$71 64
Alford and West Stockbridge Center, by Rev. J. G. Willis	6 37
Andover, Ballardvale, by Rev. S. Bowker	5 00
South, by George Gould	100 00
Bernardston, by Henry L. Crowell	2 73
Sunday-school, by Henry L. Crowell	9 39
Beverly, Dane St., by Henry Woodbury.	167 50
Ladies' Home Miss. Soc., by Sarah A. Glidden	35 00
Mrs. E. M. Knowlton	2 00
Washington St., by Alex. Haskell	50 00
Boston, Geo. H. Burt	100 00
Dorchester, Second, Bible Class, by T. W. Bicknell, Special to Rev. A. J. Drake, Iroquois, Dak.	10 60
Dorchester, Second, by Elizabeth Tolman	40 00
Friend	10 00
Do.	10 00
Highlands, E. G. T.	3 00
Park St., Homeland Circle, by Miss Geneveive Withrow, for Rev. Chas. Seccombe, Springfield, Dak.	35 00
A Friend, as above	15 00
Shawmut, A Friend	5 00
Two Friends	25 00
A. S. Lovett	15 00
"B. C."	25 00
Boxford, First, by John Sawyer, to const. Rev. R. R. Kendall a L. M. of A. H. M. S.	66 31
Braintree	20 00
Special, for Puget Sound College	50 00
Bridgewater, Scotland, by Mrs. S. L. Keith	11 00
Bristol, R. I., Miss Eliza Cushman	5 00
Brockton, Rev. Lucius Alden, Leg. by J. R. Perkins, Ex.	$645 06
Cambridge, North Ave., by P. Hubbard	235 75
Cambridgeport, First, Mon. Con. Coll., by Nathan H. Holbrook	8 30
Spaulding	10 00
Campello, by Rev. J. T. Blades	115 00
Chelsea, First, by H. W. Jeffers	39 00
Third, by John Bell	73 03
Chesterfield, by Elihu Loomis	6 00
Cincinnati, Ohio, E. A. T.	20 00
Clinton, First Evang., by H. H. Greene	37 66
C. L. Swan	100 00
Dedham, Friend	1 00
Friend	2 00
Dracut, G. L. Anderson	5 00
Dunstable, by James M. Swallow	40 00
E. F. M.	50 00
Enfield, by Lyman D. Potter	125 00
Falmouth, First, by Rev. H. K. Craig.	12 46
Framingham, Plymouth, by F. B. Horne.	118 16
Franklin, First, by Chas. Gowen, add'l	5 00
Grafton, Wilkinsonville, Mrs. W. R. Hill, add'l, to const. Mrs. Benj. A. Robie a L. M.	30 00
Greenfield, James Newton, by Susie N. Cross	10 00
Second, by Lucy A. Sparhawk	100 00
Haile, Sabrana Walker fund, Income of.	60 00
Hamilton, Mrs. Mary Allen	2 00
Hampden, Benev. Assoc., by Chas. Marsh, Tr.:	
Agawam	$25 00
Ludlow	22 00
Monson	39 32
Ladies' Benev. Soc.	50 00
South Hadley Falls	19 50
Springfield, Memorial	150 00
O. F. Swift	5 00
Westfield, Second	91 71
West Springfield, Mittineague	13 13
	415 66
Hanson, by I. C. Howland	10 16
Hardwick, First Calvinistic, by Rev. C. M. Pierce	25 00
Harvard, Friend of Missions, by J. W. Bacon	20 00
Rev. C. C. Torrey	5 00
Haverhill, North, by Moses E. Emerson.	500 00
Hinsdale, by C. J. Kittredge	12 19
Holbrook, Miss A. E. Holbrook, special.	10 00
Hopkinton, A. H. Fitch	2 50
Housatonic, A friend, by C. W. Mallory.	27 00
Cong. Sunday-school, by C. W. Mallory	20 00
Hyde Park, Mrs. J. M. Clark	3 00
Ipswich, First, by Rev. Geo. H. Scott	62 00
Kingston, Mayflower, A friend	20 00
A Friend	25 00
Lakeville and Taunton Precinct S. S., by C. F. Paull	9 27
Lawrence, M. Blanck	5 00
South, by Rev. Clark Carter	6 35
United Cong., by Rev. J. T. Whalley	4 00
Leominster, Orth., by M. E. McDonnell.	10 00
Lincoln, A Friend	10 00
Littleton, Ch. and S.S., by J. F. Houghton	55 00
Lowell, Eliot, by James Howard	35 00
Malden, First, by Herbert Porter	45 84
Sunday-school	25 00
Nancy M. Murdock, by J. P. Ellicott & Co.	3 00
Special, for French Prot. ch. work	3 00
Manchester, N. H., Josiah Sargent, by Wm. H. Huse	50
Massachusetts, Thank-offering	40 00
Melrose Highlands, Ch. and S.S., by Joel Snow	25 00
Millbury, Second, by Ira N. Goddard, to const. Hattie C. Manson and Henry A. Aiken L. Ms.	78 56
Newbury, First Parish, by Miss A. M. B. Little	25 00
Newburyport, Friend	2 00
"B"	5 00
Newburyport, A Friend, Thank-offering.	25 00

Newton, Auburndale, Mon. Concert coll., by C. C. Burr	$5 00
Packardville and Pelham, by Rev. W. K. Vaill	1 62
Plymouth, Pilgrimage by Geo. G. Dyer.	97 83
Prescott, First, by R. H. Allen	10 00
Princeton, First, Sunday-school, by H. B. Howard, to const. H. B. Howard L. M.	30 00
Quincy, Mon. Con. Coll., by C. W. Carter	15 00
Reading, A Friend	1 00
By S. G. B. Pearson	25 00
Rockland, by L. D. Perkins	75 00
Rockport, by Z. A. Appleton	21 33
Royalston, First, by Joseph Walker	8 50
Scituate, North, Mrs. Edwin Bailey	10 00
Somerville, Miss M. C. Sawyer	10 00
South Dartmouth, Alice Gifford, by Rev. Ira A. Smith	50
South Merrimac, N. H., A Friend	5 00
Taunton, East, Mon. Con. Coll., by Rev. E. W. Allen	3 63
Mrs. A. E. Allen	5 00
Evang. Cong., by E. W. Cain	3 25
Townsend, Friends in Cong. Ch., by J. M. Bonteile	11 00
Mrs. H. L. Peckham, in memory of son deceased, who had proposed to work as a Western Missionary	5 00
Walpole, A Friend of the Society	10 00
By Frederic Guild	58 83
Warwick, by E. C. Chase	27 00
Wellfleet, First, Ladies' Miss. Soc., by Mrs. B. Kemp	7 00
South, by Rev. Joshua S. Gay	5 00
West Barnstable, by Rev. L. S. Parker	20 00
Newbury, First, by H. M. Goodrich	12 00
Sunday-school, by H. M. Goodrich.	5 00
Weymouth and Braintree, Union, by Chas. T. Crane, add'l	66 37
East, by Chas. B. Cushing	50 00
Weymouth, East, Two Friends	2 00
Whitman, by Sarah P. Smith	6 00
By Wm. R. Vining	28 00
Williamsburg, Iowa, Welch Cong., by John Davis	5 25
Wilmington, by H. L. Bancroft	31 77
Woburn, North, by S. A. Thompson	21 31
F. L. Marion	1 00
Wollaston, by N. G. Nickerson	22 80
Worcester County, Friend	5 00
Plymouth, Young Peoples' Meeting, by Geo. H. Emerson	8 00
Union, by S. Newton	353 92
	5,405 34
Home Missionary Mag.	1 70
	$5,407 04

Donations of Clothing, etc., received at the office of the Mass. Home Miss. Soc. in September.

Braintree, Ladies' Home Miss. Soc., by Mrs. C. E. French, bbl. and freight	$153 99
Holbrook, Miss Holbrook, 3 barrels, value not given at time of this record.	
Wellfleet, First, Ladies' Miss. Soc, by Mrs. B. Kemp., 3 quilts	10 00
	$163 99

Receipts of the Missionary Society of Connecticut, in September, 1886. WARD W. JACOBS, *Treas., Hartford.*

Ashford, Westford, by Dea. C. W. Brett.	$3 71
Branford, Stony Creek, by Rev. G. W. Noyes	8 62
Chaplin, by Jared W. Lincoln	25 00
Colchester, by S. E. Swift	140 00
Coventry, Second, by E. C. Chapman	58 75
East Granby, by J. R. Viets	5 00
Greenwich, Second, by L. P. Hubbard	55 56
Hartford, Asylum Hill, H. A. Stillman, personal	5 00
New Hartford, by J. C. Keach	$10 00
New London, First, by C. D. Boss, Jr., quarterly	35 58
Second, by Dr. I. G. Porter	100 00
Norwich, First, by Lewis A. Hyde, $32.57, Young People's Society, by L. A. Hyde, $12.43	45 00
Plymouth, Terryville, by George M. Allen	75 00
Putnam, Second, by Charles N. Fenn	17 00
Stamford, North Stamford, by W. B. Weed	25 00
Long Ridge, by Rev. M. S. Phillips	10 00
Stonington, First, by Emma A. Smith	17 00
Thomaston, by P. Darrow, $21.42, $33.85	55 27
Vernon, Rockville Second, by H. L. James	137 65
Waterbury, Second, by B. G. Bryan	150 00
Winchester, West Winsted, by John Hinsdale	50 00
Windsor, by J. W. Baker	5 00
Woman's Cong. Home Missionary Union from Asylum Hill Cong. Church, Hartford, by Mrs. S. M. Hotchkiss, Sec'y	10 00
	$1,044 14

Receipts of the Illinois Home Missionary Society in August and September, 1886. AARON B. MEAD, *Treas.*

Albany, Fannie Olds	$5 00
Mr. and Mrs. E. Olds	10 00
Ashkum, Ladies' Miss. Soc	3 10
Avon (special)	14 00
Big Rock, S.S. Class, Miss Rae Jones	3 75
Chebanse, W. H. M. U	2 25
Chicago, First Ch	170 00
Mrs. L. W. Curtiss	25 00
Mrs. M. M. Wilson	3 00
New England Ch	39 65
W. H. M. U	50 00
Petnany Ch	16 55
Young Ladies' Mission Band	5 00
Leavitt St. Ch	25 13
Crystal Lake, "E. L. P"	5 00
Downer's Grove	13 00
Elmwood (special)	5 76
Galesburg, First Church of Christ (special)	25 00
E. D. Wyckoff (special)	5 00
Gertrude Wyckoff (special)	2 00
Mary L. Wyckoff (special)	2 00
Grace Wyckoff (special)	2 00
Mrs. William Davis (special)	3 25
Lawn Ridge, John Crawford	5 00
Lisbon, Mrs. Dr. Kendall	1 50
Meudon	9 35
Sunday-school	12 00
New Grand Chain (special)	27 25
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Ogden
Salt Lake City
Provo Cy.
Park City
Virginia Cy.
Carson Cy.
Reno
Humboldt
Marysville
Sacramento
San Francisco
Oakland
San Jose
Fresno
San Antonio
St. Barbara
Los Angeles
Mojave
Mohave City
San Bernardino
Arizona Cy.
San Diego
National Cy.
Prescott
Phoenix
Maricopa
Ft. Yuma
Tucson
Benson
Tombstone
Deming
El Paso
Ft. Arbuckle
Caddo
McAlister
Paris
Sherman
Ft. Worth
Dallas
Waco
Palestine
Austin
Houston
San Antonio
Galveston
Jackson
Vicksburg
Baton Rouge
New Orleans
Mississippi
Columbus
Montgomery
Atlanta
Augusta
Charleston
Savannah
Tallahassee
Jacksonville
Pensacola
Wilmington
Beaufort
Hatteras
Cape Fear
Raleigh
Columbia
Charlotte
THE FIELD
of the
AMERICAN
HOME MISSIONARY
SOCIETY.

THE HOME MISSIONARY.

Go.....PREACH the GOSPEL.....*Mark* xvi. 15.
How shall they preach except they be SENT ?..*Rom.* x. 15.

VOL. LIX. DECEMBER, 1886. No. 8.

A BROTHERLY LETTER.

[The following letter prepared by a special committee, of which Dr. Wm. M. Taylor of New York was the chairman, has been sent out to the churches.]

PERMIT us to call your attention to the serious state of the treasury of the American Home Missionary Society. After long and prayerful deliberation the Executive Committee has had to borrow the sum of $50,000. This step was taken, not without reluctance, but under an imperative sense of justice to the four hundred and fifty men at the front, whose salaries, though in many cases months past due, were still unpaid. It is the first time in the history of the Society that its Committee has been compelled to borrow. The pressure has arisen mainly from the eagerness felt by all to push on the work with vigor, coupled with the fact that, as compared with the corresponding months of last year, there has been a falling off in legacies to the Society to the extent of $68,000. But, however explained, the Society is now $50,000 in debt, and immediate steps must be taken to raise that amount, in addition to the usual annual contributions. It has to be acknowledged with gratitude that these are larger than ever before in the experience of the Treasurer. But for that the deficiency must have been larger than it is. Still it has now to be made good. One of the members of the Committee, immediately after the decision to borrow had been arrived at, generously offered, unconditionally, $1,000 toward the wiping off of the debt, and we have taken the liberty of laying the facts before you, in the hope that you may be disposed, either by a personal donation or by a collection in your church, to follow so excellent an example.

The American Home Missionary Society needs no letters of commendation from us. You know its history and its work; and every one who has visited our great West must have been impressed with the largeness of the opportunity which God has given us, in this generation, to bring the gospel to bear upon the people, and with the greatness of the peril to the country if we fail to rise to that opportunity. At such a time it would be nothing short of a national disaster to cripple, or curtail our work.

May we, therefore, entreat you to do your utmost to help the Society at this crisis, while at the same time we shall use every endeavor to prevent the recurrence of such a state of things.

WM. M. TAYLOR,
A. J. F. BEHRENDS, } *Committee.*
A. S. BARNES,

LETTER TO SUPERINTENDENTS.

[In connection with the above appeal the following letter has been sent out by the officers of the Society to each of its Superintendents.]

DEAR BROTHER:—We have no present hope of being able to fulfill the pledge implied in our yearly apportionment to your field, as voted in April last. The Executive Committee have been compelled to borrow a large amount to meet past dues for missionary service, bringing upon the treasury the most serious crisis it has ever been called to meet. This debt must be saved and paid from our current receipts within the next few months.

In this effort we expect the sincere co-operation of our superintendents, and we call their prompt attention to the following points, by which our own and their administration must now be governed:

1. No new work will be undertaken at present, no matter how promising or imperative it may appear.

2. The closest economy in carrying on the work now in hand will be required and scrupulously enforced.

(*a*) Every new application should be carefully scrutinized by the local and State Committees, and cut down, to what appears to them, the lowest possible figure.

(*b*) The Superintendent, in indorsing such an application should then use his independent judgment in making it still lower if possible.

(*c*) The Executive Committee at New York will then consider the application, and wherever the demands of the whole field, and the condition of the treasury make it necessary, they will not hesitate to make a still farther reduction.

(*d*) Any church asking our aid to the same amount as before must show the strongest reason for so doing, and may even then be refused.

(*e*) Churches long on our roll should be urged to immediate self-support or to a greatly reduced call.

(*f*) Churches near enough to be yoked under one ministry should be urged to this arrangement at once. An unreasonable refusal to comply with this request will necessitate the withdrawal of the Society's help.

3. In this crisis the superintendent and pastors should redouble their appeals to the churches to increase both their pledges and their contributions. The same appeal will be made by the Committee to the churches throughout the country. But we cannot depend on increased contributions alone. The *work* must also be cut down, and we rely upon you to make the necessary reduction in your own field, promptly, wisely, but surely.

We were greatly favored this week by a call from that dear young-hearted mother in Israel, Mrs. Wm. Schauffler, accompanied by the daughter-in-law with whom she resides. She came to introduce, and act as interpreter for, Miss Marie Reitinger (who does not speak one word of English), who had just arrived from Austria, on her way to Cleveland to assist Superintendent Schauffler in his grand work among Bohemian children in that city. The history of her conversion and the trying ordeal through which she has passed in her Christian life, will, at an early date, be given to the readers of *The Home Missionary*. Miss Reitinger asks the prayers of God's people for a special blessing upon her work in this country.

PERIODICALS.

Our office was very pleasantly invaded, the other day, by an unknown lady, whose every movement, as she quickly crossed the room, denoted some special business on hand, about which she was very much in earnest. Her evident consciousness that she had come to a busy place, and that the moments of the officers of the Society were golden, and the crisp, brief way in which she made known her errand, proved the wisdom of those who had chosen her as their representative.

It would seem that the ladies of Rev. Dr. Behrends's Church, Brooklyn, N. Y., read *The Home Missionary;* for there they found out a certain pastor who is trying to start a circulating library for the benefit of the young people in a pioneer town, who have scarcely any reading at their homes; and for a nest-egg these ladies have contributed more than sixty new volumes of the freshest reading matter.

The observant eyes of our visitor soon detected the "Periodical Book," and she was not long in gleaning the sad fact that certain home missionaries have waited long months in the vain hope of even a second reading of the *Bibliotheca Sacra*, "*Pulpit Treasury*," "*Pulpit of To-day*," etc. She said not one word of the kind purpose in her heart, but simply re-appeared in two days with a refilled purse, through which she subscribed at once for the coveted periodicals, and sent them on their way to Michigan, Nebraska, Dakota, Indian Territory, Washington

Territory and California. It would be quite worth while to see the faces of these brave, self-sacrificing pastors when they open this particular mail.

By means of the "Home Missionary Periodical Plan," one hundred and forty of our best newspapers and magazines are, at this writing, finding their way regularly into the families of home missionary pastors, who, thankful for even a second reading, give them most hearty welcome. In some instances the subscription has been paid, and the periodical sent to the pastor fresh from the publisher. Who can estimate the spiritual blessings that follow the prayer going forth with the weekly or monthly gift to the worker in the West, or the earnest petitions of the consecrated pastor for the thoughtful friend in the East?

The supply of religious papers still keeps pace with the demand. There are, however, a few applications for magazines and two or three papers not yet supplied. These are for the *Advance*, *Independent*, *S. S. Times*, *Bibliotheca Sacra*, *New Englander*, *Homiletic Monthly*, *Pulpit Treasury*, *Pulpit of To-day*, *Century* and *Harper* monthlies, *Littell's Living Age*, and *Journal of Chemistry and Popular Science*. We have, also, one request each for the *New Princeton*, *Watchman*, *Berean*, and *Brooklyn Magazine*.

When a pastor has asked for special books, these have also been provided. Christian men and women gladly spare a book here and there from their well-filled shelves for the use of a missionary pastor, when such a need is made known, and *The Home Missionary* counts it a rare privilege to act as the medium of communication in such cases.

I would very much like some books that would help my young people to a knowledge of *missions*, and to become intelligent Sunday-school teachers. On Foreign missions I would like the following: "Evangelical Christendom"; "Female Missions in India, and the Women of India"; "Missionary Sacrifices"; "Modern India and the Indians"; "Gospel in the Ottoman Empire"; "Pauline Methods of Missionary Work"; "South Africa and its Mission Fields"; "Ten Years in Japan"; "The Theory of Missions to the Heathen"; President Seelye's "Book of Missions." On Home Missions, any books describing our States and Territories, and the work being done in them. Second-hand books will do. We want them to use, not to look at. I could use to good advantage this very day forty copies of "Our Country." I have distributed a few copies at my own expense; but my money is about used up, and I can go no further. For Sunday-school teachers, "Cruden's Concordance"; Mimpriss's "Gospel Treasury and Harmony of the Gospels"; "The Art of Questioning and Art of Securing Attention"; "Preparing to Teach," by Presbyterian Board; Robinson's "Harmony of the Gospels," etc. These books would be a great help to a struggling home missionary church in northern Michigan.—*Rev. R. W. Fletcher, Hart, Mich.*

For the past two months I have been receiving *The Congregationalist.* I have tried by the postmark to discover where it comes from, but have failed. I wish I might know, that I might render grateful acknowledgment for the same.—*Rev. John Roberts, Silver Creek, Neb.*

[We do not know who sends *The Congregationalist* to this pastor.]

From a Welsh Missionary.—I beg to thank the kind friends for reading matter sent me for the use of sufferers at the Miners' Hospital, Fountain Spring, Pa. (*See August Home Missionary.*) Through the kindness of these good people—I hope without too much inconvenience or loss to themselves—I have been enabled to give, every week, over one hundred books, pamphlets, papers, picture-books and pictures to the members of the "Shut-in Society," lodged in this institution. This reading matter is in English, Welsh, German, Polish and Scandinavian. I am certain that I have created a taste for reading, and I try to direct that taste to the best literature. I shall be very thankful for good German, Welsh, Polish and Scandinavian reading matter. Excuse giving names, as I acknowledge personally when the names are known. —*Rev. E. T. Griffith, Ashland, Pa.*

The generous author of "Good Themes" has contributed seventy additional copies of this valuable work to be distributed among home missionary pastors.

Home Missionary pastors who would like a second reading of juvenile periodicals for their children are invited to make application for those desired, sending us the names and ages of the children for whom the application is made.

I would like to have the "Fifteen Gospel Hymn-books" No. 3 for "Beaver Sunday-school." I know of fourteen Sunday-schools without a library.—*Rev. Geo. H. Brown, McAllister, Ind. Ter. Box* 28.

WHO WILL HELP?

The German Congregational Church of Scotland, D. T., situated in the heart of a strong German population, has erected a neat and commodious house of worship, which is almost ready for dedication. They had hoped to be able to purchase a bell, an organ, and a communion set, in order to be thoroughly equipped for worship; but the prolonged drought during the past summer has cut their crops very short. From their scanty harvest they contribute to their countrymen in Central Dakota, between Ipswich and Jamestown, who, as new settlers, have absolutely nothing, suffering want in many respects, being destitute of almost all the necessaries of life. They cannot conscientiously add the expense for a bell, etc., to their burden, already so great. Who will

help them? Who has it in his heart to present this church with an organ? What church or society will send them a bell or a communion set? These gifts would be bestowed most worthily, and would serve as an additional link in the chain which binds together our German and English-speaking brethren. Rev. Geo. E. Albrecht, Superintendent of our German work, 407 W. Monroe St., Chicago, Ill., will be glad to give further information to any one desiring, or to forward any contributions for this purpose.

WIDE-AWAKE SUNDAY-SCHOOL SUPERINTENDENTS.

The appeal made by the officers of your Society, which was printed in the last number of *The Home Missionary*, came to me with such force that, as acting Superintendent of the Sunday-school of the First Church of this town, I felt it to be my duty to bring the matter before the school. The last Sabbath in September I read from *The Home Missionary* at the opening of the school, and then suggested that on the following Sabbath a special offering be made for the American Home Missionary Society, each member of the school giving as many cents as years of age. The amount of this offering, which was received last Sunday, was $35.54, to which it has been decided to add, from our S. S. treasury, sufficient to make the remittance $50. The result of this effort has been so gratifying to me I have felt that it might be of interest to you to know how it was brought about, and I hope that our example may be followed by all the Congregational Sunday-schools. I am sure our school will be interested to hear from you regarding responses to your appeal.—*H. A. B., Pittsfield, Mass.*

After reading your appeal in the October *Home Missionary*, I thought it would be a good plan to read it to our Sunday-school. So last Sabbath I did so, together with some other extracts from the same issue. To let you know that the school was interested, I send you a check for $25, to be used toward the salary of a missionary not yet paid. Would it not be a good plan to get all the Sunday-schools interested to help in this work of Home Missions? I am afraid that there are superintendents who do not read *The Home Missionary*, for I am convinced that, if they did, they would bring this matter before the schools, and *there is not one* but what would gladly respond. With regret that our $25 is not $2,500, I am yours, *G. H. W.—Randolph, Mass.*

FROM A BOHEMIAN STUDENT.

EXTRACTS FROM A LETTER TO MR. SCHAUFFLER.

I thank you for your kind offer, and I pray to God that he would direct me what to do. I am afraid that I might do something wrong; then I give the matter up to my Lord, and say: "Thy will be done." I see that God has given into my hands the decision of the benefit of

many souls; but I am able to do so little that I let the Lord do for me and help me. I am ready, with God's help, to go where I can do most good for the good of the Slavonic race. My people have been neglected very much, and it is high time to help them, not only here, but in the Russian Empire, and everywhere else. Therefore, my greatest desire is to get some Bohemian youth to study with me.

My brother told me that he is waiting until God would open to him a way for Christian labor. He is an excellent singer, and I can testify that he is consecrated to Christ, and does not cherish any worldly thoughts. I only desire to serve Christ, though I am often seized by self-love. I have a vain and proud heart, which must be humbled more and more. I am a very weak being, and would never undertake to do anything if I were not confident that God through Christ will support me. Further, I am a somewhat unhandsome person, and there is no charm about me; but I know that when God gives me something to do, *I can do it.* I am able to do great things if it is Christ's will; but of myself I am a very uncomely person. I have never been in refined society, and often I almost tremble when I am required to talk to people that are much respected. But faith supports me. Whenever I pray before I undertake anything, I am without fear. Therefore I am comforted in doing my duty. I am very thankful to you for your confidence in me and my abilities. Oh! may the Lord grant that you may never be disappointed in me.

All my work last spring was digging ditches and draining swamps; therefore I have become well acquainted with mud, as I must walk in it so often. I am also acquainted with other hard work. I often desire more time for study. All my study must be done by little chances in daytimes and at night. I often wish I need not suffer so much; yet I see that it is God's hand training me for his labor.

A CONVERSATION.

A MAN well known as an infidel in this locality met me on the street one day, and inquired: "Why do you believe and preach the existence of a Divine Being?" "Am I to understand," I asked, "that you do not believe in the existence of God?" "Yes," replied the man, "you are to understand just that." After a moment's pause, he added: "I would be glad *if I could* believe in his existence; but I fail to see how that existence can be proved; neither do I think it is possible to prove it." "Then you will not believe in any one's existence unless that existence can be proved?" I inquired. "No," said the man." "Very well," I said; "now do you believe in your own existence?" "Certainly I do," said he. "Will you, then, kindly prove to me your existence?" After hesitating a little, the man struck me on the arm. "That is proving to you that I am," he said. "How?" I inquired. "Well," replied the

man, "I struck you on the arm and you experienced a sensation. Now my hand was the cause, and the sensation you felt was the effect." "But," said I, "I am not supposed to know that it was your hand that struck me, and for all that, a stick or a stone falling on my arm could have produced the same effect."

I further asked him: "Do you believe in your neighbor's existence?" "I must," he replied. "Then will you kindly prove to me the existence of your neighbor?" Here the man gave up entirely. Then I continued: "Now you believe in your own existence; you also believe in the existence of your neighbor; still you find it impossible to prove these. Why, then, refuse to believe in God because his existence cannot be proved? Without attempting to bring forth any argument, I admit that the existence of God cannot be strictly proved, and I am glad that it cannot; for all proving depends on a higher truth. But there cannot be anything higher than God; so if I could strictly or mathematically prove to you that God is, it would be simply proving that he is no God." The man is not yet a professed Christian; but he has been a regular and faithful attendant of my church ever since.—*A Home Missionary in Colorado.*

HOW I BECAME A HOME MISSIONARY.

PART III.

One Sabbath morning I had been compelled, as usual, to attend public worship on the upper deck, conducted by our ship's chaplain, of the State church, who was not only a drunkard, but a thoroughly immoral man. I never felt more recklessly wicked than I did that morning.

On board ship each man has his opposite number, who is called his chum or friend. My chum, Harry Brown, was a native of Nova Scotia, and about my own age. Thursday was his day to go on shore, and my turn came on the Sabbath. We were allowed to go at 1 P. M., but must be on board again by 10 P. M When Harry returned from the shore on the previous Thursday evening, I had expected that he would bring me some rum; but when I asked for it he shocked me by saying that he had found something better than rum! *He had found Christ* through being taken to a prayer-meeting by a soldier of the 44th Regiment, then stationed in Hong Kong. This soldier was led to Christ in the Crimea by Captain Headley Vicars, about eight years before.

From Thursday night till Sunday morning I did everything I could to induce my friend to change his opinions, but to no purpose. To all my banter, he simply said: "*I am praying for you.*" This seemed to stir up all the evil within me. I selected some of the lowest characters I could find on board to go on shore with me that Sabbath afternoon, promising to get several bottles of rum, go up to Victoria Peak, and have what we called a good time. Just as we went on shore a missionary, Rev. Peircy, of the English Wesleyan Church, was preaching on the

drill-ground to a few soldiers and fewer citizens; but he had not one sailor, although several thousand were on shore. We made for a saloon kept by an Irishman. The sign was "*The First and the Last*," being the first to be reached going on shore and the last coming on board. While crossing the threshold of the saloon door I was seized with trembling. My limbs seemed powerless to carry me in. My companions offered to help me; but I refused help. They wanted to give me brandy; but I would not take it. I had never before been under such a strange influence. I turned away from the saloon and walked back toward the drill-ground. I had no thought of the preaching there until one of my companions accused me of wanting to go to the service. Then I said, "*I will go.*" As soon as the words escaped my lips I was frightened at what I had said, and there commenced a deadly struggle in my heart. I did not then know what it was; but now I know it was the power of God and the power of Satan. Nevertheless I walked to the drill-ground, being led by some influence which I could not understand. If any one had asked me why I was going I could not have told. I arrived just in season to hear Brother Peircy's text: "*The soul that sinneth it shall die.*" As he proceeded with his discourse it seemed to me he told me all my past life. I was wondering how he knew anything about *me*, when I looked up and saw in the congregation my chum, Harry Brown, who had changed his time for duty with another quarter-master, and thus obtained a Sabbath on shore. This seemed to explain the knowledge which the preacher had about my affairs, and I made up my mind that as soon as the meeting was over I would accuse Harry of telling tales, and if he did not apologize I would whip him. As soon as meeting was over he came to me and said, "Oh! Willie, have you come here to make fun of me and of the meetings? I did not think that of you!" I caught him by the hand and simply said, "Oh! Harry," and the tears came to both of us. The Christian soldier was with him. They then took me to the woods and both prayed for me. Again the evil spirit was stirred within me, and I rushed away from them to the water. Oh! I wish I could describe the tempest that was taking place in my heart! I cannot do it. If I had only been sure that there was no hereafter I would have drowned myself and ended all. "But," I thought, "if there *is* a hereafter, what then?"

Later on my two friends found me on the wharf and persuaded me to go with them that evening to hear Rev. Dr. Legge, who was carrying on the work commenced by Rev. Dr. Morrison, the first missionary to China. (Dr. Legge now occupies the Chinese chair in Oxford University. He is one of God's rare jewels.) His text was, "*My Spirit shall not always strive with man*," and as he preached I began to understand what it was that had been striving with me all the afternoon, for he vividly described my own experience. A general prayer-meeting followed the sermon, but I was in such a state of mind I could not stay

I walked down to the landing-place. Our ship's boats did not leave until 10 o'clock, and it was only 8:30. I hired a sampan, with six Chinese, to take me to the ship, which was at anchor near the Island of Roloon, a distance of several miles. I resolved to settle this question before reaching the ship or put an end to this agony by a leap into the sea, for I could live in that state no longer. On that beautiful star-lit night, now commenced a terrible battle in my heart, between good and evil. As I remember them, these were my thoughts:

I. If what these two preachers say is true I am in a bad case.

Satan (whom I did not know then as I do now). Pshaw! It is not true. Don't make a fool of yourself.

I. But *if it is true*—

Satan. I tell you it is *not* true.

I. After all, it *may* be true.

Satan. Stop! If all this stuff is true, why did not God, who must have known all about it, give you a chance when you were young? Why didn't he let you hear about it before? You may call as loud as you please, he will never hear you. You may try ever so hard, but you'll never find him. It is no good; you'll only have your trouble for nothing.

I. God *has* known about me all this time, if these preachers tell the truth; but they say he is a God of goodness and mercy, and that he loves me, and is only waiting for me to be willing, when he will reveal himself to me.

Satan. That's all humbug! There is no God. How can you find what does not exist?

I. Well, I'll try to find him, anyhow; and if there is no God to find I can't be worse off than I am now; and if there is a God I'll surely find him.

Satan. You don't even know where to look for him.

You may smile at my simplicity, but at this suggestion I looked up at the stars, shining so brightly that night, and wondered where God could be found. Was he far, far away beyond these stars, and was Heaven there too, and were the stars little peep holes where Heaven's light came through? Suddenly I remembered what I had heard that evening—the beautiful story of Christ, and his sufferings on that ter rible cross. Did not the preacher say it was all for love of *me*, and to save *me?* The burning desire I felt in my heart formed itself into words, and, still looking at the stars I cried from the depths of my troubled soul, "O God, for Jesus sake, show thyself to me!" And then I seemed to see Jesus nailed to the cross, and the pitying, loving, forgiving look he gave me, I can never forget. I jumped up in the boat and shouted "Glory to God!" I cannot find language to describe my feelings. I was overwhelmed with his presence. As soon as I reached the ship I went to the orlop deck, where were some empty hogsheads

(formerly filled with sea-biscuit) lying upon their sides. I crawled into one of these, and such a time as I had there in communion with God! After a while Brown found me, and we spent the night together. My poor pen can never describe that night of nights.

On the next morning came the real tug of war. I had no desire to swear or curse, but the desire for tobacco and liquor appeared stronger than ever. What was I to do? How could I resist these strong temptations? I wanted advice and help. Forgetting the inconsistencies of our chaplain, in my new found joy, I went to him for sympathy and counsel. Pardon me if I give you his exact words: "Go to the —— with your Psalm singing! I can do all the praying on board this ship; that's what I'm paid for!" Is it any wonder that our men had no belief in God or religion? As you see I could get no help from the chaplain. Brown had stopped drinking, but still used tobacco; but something told me that there must be a clear distinction between myself to-day as a Christian, and yesterday as an unredeemed sinner. I knew I could not drink, but I did so much want my tobacco. In my ignorance I prayed that I might use it a little; but the more I prayed the more I felt I could not use it at all and be a Christian, and so with God's help I gave it up.

We had a man on board—a Scotchman—who was a very hard case. We had taken him out of a slaver in Africa, and he escaped his punishment by joining the Queen's service. He was the first man I was drawn to speak to about his soul. Monday night found this man rejoicing in Christ, and the same night my friend, Harry Brown, gave up tobacco in every form. In a few days three more were converted—all hard cases. At this time I could neither read nor write. Oh! how I wanted to read the Bible! I prayed for help and determined to learn to read and write at once. Only two out of the six converts could read a word, and these two knew very little about it. I gave every spare moment to this task, and learned to write by copying printed letters upon bits of paper with a lead-pencil.

But the time was drawing near when the faith of these six newborn souls was to be severely tested.

A SUGGESTION.

I do not know whether the home missionary pastors ever tell you how much good *The Home Missionary* carries with it every month. I assure you no periodical comes to us which we anticipate with more pleasure. I often think of the difficulties which you must encounter in selecting just the right material to interest the different classes of readers.

Oh! how I wish our churches would wake up to their privileges! May I make a suggestion? Why not make an appeal first for prayer,

and then for a thorough canvass in all the Congregational churches for subscribers to *The Home Missionary?* I think the treasury of the Society would through this means be replenished; for with added information comes added interest and the needed assistance. If the Church of Christ were awake to the privileges and responsibilities of home missionary work, the anarchist would not be so busy, nor half so successful.—*Rev. W. E. Sillence, Western Springs, Ill.*

NOT EXAGGERATED.

A visit to our Mexican evangelists deepens my sense of the importance of this work. On Friday I saw the "Penitentes" with my own eyes. I do not wish to see them again. The portrayal made last November in *The Home Missionary* does not *approach* the truth. No language could describe the mingled feeling of amazement, pity and disgust. This manifestation of ignorance, superstition and base misconception of God's truth, however, was in harmony with many others which came to my knowledge in those few days. Are these people our brethren, our fellow-citizens? They do need something of the liberty wherewith Christ makes us free. We are in great need of buildings at every point where we attempt this work. Is there not some one waiting for this golden opportunity to get a special blessing? Six hundred or a thousand dollars would do much here.—*C. B. S.*

ANNUAL CONFERENCE OF SECRETARIES.

The Conference of Secretaries of State Congregational Home Missionary Societies, auxiliary to the American Home Missionary Societies, convened, for the fourteenth annual meeting, at the Congregational House, Boston, Mass., at 9 A. M., Tuesday, October, 26th, 1886. Present, Rev. Messrs. Jonathan E. Adams, Bangor, Me., Secretary of the Maine Missionary Society; Joshua Coit, Boston, Mass., Secretary of the Massachusetts Home Missionary Society; Edward H. Greeley, D.D., Concord, N. H., Secretary of the New Hampshire Home Missionary Society; William H. Moore, Hartford, Conn., Secretary of the Missionary Society of Connecticut; Charles S. Smith, Montpelier, Vt., Secretary of the Vermont Domestic Missionary Society; also, by invitation, Alexander H. Clapp, D.D., New York, N. Y., Treasurer of the American Home Missionary Society; Jeremiah Taylor, D.D., Boston, Mass., formerly Secretary of the Rhode Island Home Missionary Society; Clark C. Otis, Seatle, W. T., Superintendent of Washington Territory; Samuel Jones, Wellesley Hills, Mass., General Missionary of the Massachusetts Home Missionary Society. Letters of regret at inability to attend, or explaining absence, were received from several State Secretaries.

Mr. Smith was made moderator and Mr. Moore scribe. Prayer was

offered by Mr. Adams. Messrs. Greeley and Coit were made a business Committee. The treasurer read a report, which was accepted. The registrar made a report including a communication from the Executive Committee of the A. H. M. S., and a programme, which was accepted, and the programme was referred to the business Committee.

There were four sessions—on Tuesday, from 9 till 12, and from 1:30, opened with prayer by Mr. Greeley, till 5, closed with prayer by Mr. Jones; and on Wednesday, from 9 till 12, opened with prayer by Mr. Coit, and from 1 till 3:30, Mr. Adams in the chair, closed with prayer by Messrs. Coit, Moore, and Clapp.

It was *voted* that the fifteenth Annual Conference be held at the Congregational House, Boston, Mass., beginning at 9 A.M., Tuesday, November 15th, 1887.

It was *voted* that the registrar offer the minutes for publication in *The Home Missionary*. The minutes were approved.

On report of the business Committee, the four sessions were devoted to the consideration, among others, of the following topics:

GENERAL.—1. The diversities between our native Congregational ministers and the Danish, French, German and Swedish ministers in our missionary service. 2. Is there any probability of the union of the Congregational and Free Baptist bodies; and, if practicable, is it desirable?

A. H. M. S.—3. Its financial policy. 4. Can the conduct of the annual meetings be further improved? 5. Is a superintendent for the work in cities necessary? 6. What can we do to increase the missionary force on the frontier?

STATE WORK.—7. Should churches be organized where there is no hope of their becoming self-supporting? 8. Is it wise to increase aid to a church that will not make sacrifices for the minister it wants? 9. Should missionaries encourage the formation of societies for Christian endeavor? 10. What work through the year is expected of a State missionary? 11. The problem of securing a suitable ministry for the feeble churches. 12. The problem of out districts and wastes between parishes. (*a*) Who is responsible for their evangelization? (*b*.) Can the population in them be brought to the existing churches; if so, how? (*c*.) Can, and should our State Societies do anything for them? 13. What changes of note in your field the past year? 14. What noteworthy impressions have you gained the past year? 15. The spiritual outlook.

WILLIAM H. MOORE, *Registrar*.

SUGGESTIVE.

You can hardly imagine how opportunely the draft came. I had borrowed money, and I prize my word above everything else on the mission field, for there is so much forfeiture of word in this new coun-

try that when the missionary fails to keep his it is so easy to say: "Well, he is no better than the rest." We cannot be too careful in that direction, and it is very hard always to get along without making a few bills which seem to be *absolutely necessary*, especially when (as here) everybody is so willing to trust the preacher.—*A Home Missionary in Dakota.*

THE treasury of our Home Missionary Society is empty, and the sum of $30,000 is wanted at once to make the last month's payments to the missionaries, and as much more will be needed this month. There is no better way to get this before the churches and individuals than by having them read the last number of *The Home Missionary.* All the numbers of that publication are interesting, but the last one is especially helpful and informing. Some of the stories that it tells are thrilling, and those who read them will catch the missionary spirit.—*The Advance.*

WE have finished our school-house, and hold religious meetings there. As we have but one lamp, the room is not well lighted for evening services. One lamp gives light for the teacher to play the organ, and I give my text and the hymns from memory; but we need more light in order that our people may sing the hymns from the books. Have you not a good friend of the missionary cause who would like to do some mission work by sending us two or three lamps to light our school-house? We would be very grateful for such a gift, and the lamps would be retained as property of the Home Missionary Society.—*J. P. Salazar (Mexican Missionary), San Rafael, New Mexico.*

WHILE reading the article in the October *Home Missionary* "*To the Friends of Home Missions*," I was led to consider the question: Can I do anything to help lift this burden?

As a very pleasant pastime during my summer in the "Rockies" I have gathered quite a number of flowers, and for the convenient arrangement as gifts to friends have prepared books with printed covers, "*Colorado Ferns and Wild Flowers.*" As I cannot make a direct offering of cash I would offer the following suggestion for your consideration.

I will prepare ten books of twenty-five specimens each, which "The Friends of Home Missions" may obtain of yourselves, at $1.50 each—two-thirds of the amount to be placed in the "Home Mission Fund"—the balance to meet in part the expense of preparation.

With earnest prayer that "The Officers of the Society" may be lifted above this cloud, discovering the "Silver Lining" in the brighter light above, and that the cloud may be speedily removed, I await your counsel as to this imperfect offering.—"*Anemone.*"

EXAMINED BY INDIAN DEACONS.

ABOUT two and one-half months ago I began preaching once a week —on Tuesday evenings—in a school-house eleven miles northwest from here, in Peoria Bottom township. The audience, though few in num

ber at first, gradually increased until the little building was comfortably filled. Our meetings became more and more interesting, and as a result there were those who were touched by the spirit of God and desired to begin a new life. Altogether there were probably fifteen or sixteen who manifested such a desire, most of whom were hopefully converted. Yesterday six united with the Indian Mission Church at Oahe, and there will also be a number of others to unite at the next communion. There are others also who are seriously thinking about the *one great subject*. The candidates for admission to the church were examined by *Indian deacons*, the questions being interpreted by Rev. Thomas L. Riggs, the Indian missionary at this station. Not often are white men received into the church by their dusky brethren, but so it was in this instance, and the questions put by the deacons were of such a nature as to indicate that these red men have a remarkably good understanding of the fundamental truths of the gospel and how a Christian ought to live. It is difficult to describe the communion service. It was both unique and impressive. Mr. Riggs spoke alternately in English and Dakota. Four Indians were baptized and five "pale-faces." All stood together and received the blessing of our Common Father. Then the elements were consecrated. With majesty and quiet solemnity were the bread and wine administered to the communicants. I have never seen in any church the communion administered with greater dignity or reverence than in this Indian church at Oahe. The singing consisted mostly of Dakota songs. Perhaps the voice of the average Sioux has not so much of Italian sweetness in it, but he certainly sings with spirit, and the united voices of a whole congregation are not unmusical. The people of Dakota are *hungry* for the gospel. Some, living where they have not ready access to churches, neglect the wants of the spiritual man. I have preached to some who have told me that they had not attended church for years. What is needed in Dakota is more money and more men, and the work will go forward.—*Rev. Chas. Loomis, Pierre, Dak.*

A BRAVE FIGHT.

A TERRIBLE pressure has been brought to bear against our church and Sunday-school from the outside. The whisky element has been determined to break us down, but the better part of the church were determined not to be crushed out. The Union Sunday-school has been cursed with teachers who were in the habit of carousing at a liquor den in masquerade till daylight Sabbath morning, and, without taking time to change their clothing, have appeared before their classes to teach the Word of God. This ungodly "Union" we have broken up, and to-day have a genuine Congregational Sunday-school manned by good Chris-

tian officers and teachers. We cannot be too thankful to the Sunday-school Publishing Society who (through Brother Dunning) so generously came to our rescue and supplied us with literature, while the dark cloud was settling thick about us, and our little church, like a boat in the storm, was seeking anchorage. Thank God she has found a safe harbor at last.

It became necessary to expel five persons from our little church, who were enemies in the camp. With slanderous tongues they tried to destroy us. People said, "What is the Congregational Church? It has no power. It cannot turn any one out." But the people know better now, and to-day, we, as a church, stand more firmly planted than ever, and more firmly cemented in the bond of brotherhood. Some have left the Sunday-school, and spend their Sabbath in idle desecration. The battle is fought, and the little home missionary church has vindicated itself for the Master. "The God of Jacob is our refuge, the Lord of Hosts is with us," and "when the Lord God is with us, who is he that shall condemn us or destroy us?"

You ask why this vindictive spirit against spiritual things, and against our Evangelical Church? I can find an answer only in the following facts. We have two German churches; one a German Catholic, the other a Lutheran. The members of these churches are given over to beer-drinking and carousal. Their religion consists in ritualism, communion, mass, confirmation on the Sabbath, and card-playing, German waltzes, and saloons on week days, encroaching upon the Sabbath at both ends. Anything that does not fall into this line, and pander to it, is a moral target to be shot at.

Evangelical piety is open to criticism and bitter opposition. This was manifested pretty plainly in the last public school election for trustees. The whisky ring elected a new man, who is in sympathy with them, to get rid of the teacher, who is one of my deacons, a good brother, a good teacher, and a strong temperance man. They knew if he was discharged he must move out of town, and that this would weaken our church. The plan was well laid, but a certain old trustee upon whom they relied to vote with their whisky member, failed to come in line, and our dear brother is retained for another year, and, best of all, saved to our little church. This is a victory both for the church and for the temperance cause in this town.

When I came here, one year ago, I stood alone as to human sympathy; and when I preached on temperance they planned to raise a mob, who should tar and feather me and run me out of the town. I sent the leaders word that they would find me at home when they got ready. That threat has not been made since. There were then three saloons in full blast in this small town. Fighting on the street was a common occurrence. At any time three balls could be well patronized in a single

night. Now we have only one saloon, without card-tables, and the keeper thereof testifies that "it's mighty hard these days to get up even one good strong dance." The license of this one saloon-keeper expires on the fourth of this month. He intends to have it renewed at the next session of our county court. I shall meet him then and there if I live, and make a fight in open court. If I am successful it will end the saloon business in this town, which has been under its power for over a quarter of a century. Pray for me.

The spiritual outlook of our church is good. Our Sunday-school is flourishing. Last Sabbath afternoon we had an excellent social meeting. The Lord made good his promise and was with us to bless, and we all felt that it was good to be there. The meetings of our young people's Christian Endeavor Society are constantly increasing in interest.

I raise most of my vegetables this year. If you will come and see me I can feed you abundantly on Irish potatoes now. After a while I can give you some roasted ears of corn and sweet potatoes. I am trying to raise my own meat to fatten and kill for our winter use.—*Rev. D. L. Fordney, Cole Camp, Mo.*

[This brave little band, who have shown such untiring zeal in surmounting difficulties, appeal earnestly to Christian people to help them place *a bell* in the tower of their little church.—Ed.]

A NOTE OF THANKSGIVING.

I would be so glad to show you my home. Perhaps I am childish (I hope I am child-like) in the joy of having a home. I had "stopped" in rented houses, sod houses, tents, and wagons so long—a stranger and sojourner in the land, as all my fathers were not—that it seemed that we were never to have a home on earth; and now this neat white cottage, with five rooms, *besides closets*, is ours! Wife has grown younger in the six months it has sheltered us, and she says I have really improved in preaching. My health, shattered by the rough work of a pioneer, is slowly returning, and I am arranging to take up an afternoon service, five miles out of town, in addition to my regular morning and evening Sabbath service. I hope to be able to carry it on in comfortable weather. Our town doubled its population in 1885—has now six to seven hundred. We have never had a drinking-den here. Last month, at our town election, the enemy made a most desperate assault on our lines. Money from abroad was brought here to corrupt our electors. But every man of my church and congregation stood firm. The women prayed, and I went into the fight for the first time in my life, doing a hard day's work on the street and at the polls. When the votes were counted we were ahead. I breathed freer, but could not sleep for twenty-four hours. I have a temperance service regularly once in four weeks. Pray for us.—*A Home Missionary in Nebraska.*

WOMAN'S DEPARTMENT.

BOHEMIAN HELPERS BEGINNING TO HELP.

This summer we have made an experiment of great importance to Slavic Missionary work. We have sent out three Slavic students from Oberlin for vacation work, chiefly in the west and northwest, and the experiment has been a decided success. Three others were from other colleges. They labored in Buffalo, Detroit, Muscoda, Wisconsin, St. Paul, Iowa City, Omaha, Crete, and in several other places. Our only Polish student has done such admirable service among the 25,000 Poles of Detroit as to elicit the very highest praise from Rev. N. S. Wright, who is in charge of that work. In St. Paul, Omaha and Iowa City there are promising beginnings of work which are to be carried on by the Congregational churches. Miss Hobart's class of Bohemian young ladies visit, under her direction, from house to house, and thus get the practical experience while they are pursuing the Bible studies to fit them for their work. Miss Hobart writes that she expects four Bohemian girls to come to Cleveland in October to study for Bible readers, and she hopes that the two who studied with her last spring will soon be able to resume their work.—*H. M. S.*

The Annual Report of The Woman's Department is on hand now, in leaflet form. Any society desiring a copy or copies can be supplied from the office, 34 Bible House, New York. Also the new leaflet on "Our Work among the Foreign Population," prepared expressly for distribution among our Woman's Societies.—*Secretary Woman's Department.*

Will all the Boys' Home Missionary Societies or Circles please report themselves to Mrs. H. M. Shelton? Bible House, New York.

A CHARACTERISTIC LETTER.

[The following letter from Mrs. A. J. Drake to a personal friend takes up the graphic story of pioneer life where she left it in her familiar talks in New England last summer, while soliciting funds to build two churches—one in each of her husband's parishes, *Iroquois* and *Esmond*, Dakota.]

We enjoyed our visit to New England more than I can tell you, but we are so glad to be at our work, and with our dear people again. They seem dearer than ever for the separation. Oh! those dear New England ladies—God bless them! What great, sympathetic hearts they have! Mr. Drake and I had such grand, enthusiastic times all the way. You

may be sure there will always be a very warm place in my heart for New England people. The whole visit has been a rich feast to us. Dr. Atwood took us out to Marblehead, where I had *my first view of the ocean.* I cannot describe my sensations at that grand sight. Secretary Coit gave us a trip to Nantasket on the steamer, which was a great treat. These bits of pleasure helped us out wonderfully with the disagreeable task of begging money for our Dakota work.

I must tell you of one experience in Massachusetts. At the close of a meeting where I had spoken, a lady slipped a small package in my hand and disappeared. Upon opening it I found a pair of ear-rings (Byzantine Mosaic), and a little note telling me that she had no money, but gladly took out her ear-rings (the gift of a friend) in the hope that I might convert them into money for the work. After considerable effort I found out the name of the donor. How I would like to raise even a few dollars on her gift and return it to her with the message, "They have borne fruit." I have already received one dollar on them.

At last I found myself in a great hurry to get home, where I knew we were so much needed. Mr. Drake laughed at me for being so anxious to get back to "the cellar," as he calls our two rooms under the church. I call them our "parsonage," to make them seem more homelike and inviting. Before we left for the East I fixed these two rooms all up in "apple-pie order," that we might begin work at once on our return. Alas for human hopes and expectations! A severe storm had just *flooded* our little "parsonage" (or "cellar"), with mud and water. My new rag carpet was a sight to behold! Two of the brethren had already pulled it up. The mud and water had penetrated every part of our little home. Every box had to be emptied, and every roll of pieces, even, taken apart, and each piece separately cleansed and dried. Well, I did just what any woman would have done under the circumstances, I sat down and cried! Then I got up and *went at it.* Of course we couldn't get settled until the rooms were dry, and we begrudged the time and the exposure to our health. This is one of the "all things," is it not? But an experience which is liable to be repeated at any time, has driven us to the Lord in earnest petition for a small parsonage *above ground*, before we break down entirely.

I drove forty miles across the country ten days ago to address a W. C. T. U. Convention, leaving Mr. Drake at Esmond to work on the church there. I called for Mrs. O., the County President. We had a grand meeting; but on the way home, we got off the road in some way, and soon found ourselves in a spot between a wire fence at our right and a ditch at our left. There was a pond in front of us. We were reminded of the Israelites, only ours was a frog pond instead of the Red Sea. Of course we had to get out, detach Fanny (who seemed somewhat bewildered with the proceedings) from the buggy, and back her

out first. Then we got into the ditch, and by holding the thills, and working the buggy back and forth managed to turn it around. We then hitched up and went along, rejoicing over a better road farther on. This was a regular woman scrape, and Mrs. O. was very much frightened. I told her that this experience was only *a taste* of missionary life, and asked her how she would like a *whole slice!* We came out all right in the end without breaking or losing anything—not even our temper.

Our church here at Iroquois is almost done. Seventy-five dollars more will finish it, and we pay as we go. As soon as we can side this church and give it one coat of paint, we shall begin to build at Esmond. It is all a work of faith. I tell Mr. Drake, I do hope sometime we may see the way clear to have a little barn for Fanny. Her shed is so open and cold.

As you are interested in every item of progress, I must tell you that some of our people are pulling down the sods, and siding their houses. We have had two conversions recently—a teacher in the school and a prominent citizen. They are both members of my Bible class. Oh! how good God is to us!

It is late and I am tired. I have ironed and baked and mended today. Mr. Drake has been hard at work on the church, but he won't own that he is tired. *I will.* Mr. Drake will add a word about

OUR "STONE BEE" AT ESMOND.

It was a great success. As we neared the village our hearts were gladdened by the sight of an array of teams of horses and oxen quietly feeding, while a pile of stones attested that they had well earned their "nooning." Entering the school-house, we found the desks well covered with eatables, while sixteen men, and nearly as many women were chatting over their noontide meal. And such happy faces, and such a greeting as we received while accepting our share of the bounteous repast! And well might all be happy! For in this humble beginning we all saw the *hope*, at least, of a beautiful temple in which to worship in this "new land," which God has given to us, "a church of the people, by the people and for the people.—*A. J. D.*

SILOAM SPRINGS ACADEMY.

I HAVE just come in from our Friday afternoon Children's Meeting. I cannot tell you what a rest and inspiration it is at the close of the week's work. More students remain than ever before. I wish you could have heard the echo of their earnest words and glad songs. They have thrilled me through and through. We are asking the Lord for great things. May we have more of his Spirit!

We have neither Indians nor colored students in the Academy; but there are many Cherokees in our mission Sunday-school, three miles

from Siloam, and near the line of Indian Territory, where we ride every Sabbath afternoon, after our home service and Sunday-school are over. At first it required some self-denial to give up the time so much needed for rest and Sabbath reading; but now it seems such a joy and *privilege—too great*—that He should choose the "weak things" for this service. To us it is just wonderful to see the growth and enthusiasm of this little school, "far out upon the prairie," away from any religious service. It is developing into quite a strong school. Old and young are seeking the Savior.

As to our Academy, we are greatly lacking in facilities of every kind, such as globes, charts, wall maps, philosophical and chemical apparatus. We are obliged to tax our ingenuity to the *utmost* for illustrations, blackboard surface being almost our only resource. Books and fresh periodicals are greatly needed for our Academy reading-room. I am hoping that some one will send us the *Journal of Chemistry and Popular Science.*—*Mrs. M. H. Copeland, Siloam Springs, Ark.*

"A MISSION CIRCLE FOR BOYS AND GIRLS,"

AND HOW WE ORGANIZED IT.

At first a printed copy of a "Constitution for Mission Circles" was used, as a basis upon which to form one for this society. Each article was taken up and discussed separately by the boys and girls, until such ideas were thrown out and original ones substituted as satisfied the company. By this means a great deal of interest was aroused at the very start, each one feeling that it was his society, and that he had done something toward its organization.

Once in two weeks the girls meet in the afternoon for sewing. At this time mission stories are read and talked over, and sometimes poems recited, while the sewing is going on. Once in four weeks boys and girls meet together in the evening. This meeting is opened with short Scripture reading by the president, and one or two prayers by the boys. A hymn is also sung in which all join.

After the business is transacted a missionary programme is carried out, arranged by the following means:

The Home Missionary Magazines for the present, and four or five preceding years, are used. A Western State or Territory is selected, and a search instituted for letters, reports, etc., upon it; then all the least interesting paragraphs are marked out of each letter or report used, until not more than a page of solid reading is left for the young boy or girl to report upon. If an older member is assigned a part, he is left to his own judgment in arranging it. It is very much desired that all give their parts in their own language, but this is hard to accomplish, except with the older and mentally trained.

A map of the State or Territory is drawn, and every town or city studied about is located upon it, so that each one can point to the place he mentions. Sometimes short poems are assigned to the very little boys, who would not be interested in anything hard.

When the society was first formed it seemed best to write a letter to each one to whom a part was assigned, explaining what was expected of him, in order that no misunderstanding might arise: but now that is entirely unnecessary.

One public entertainment has been given during the year, consisting of missionary dialogues and recitations obtained at the different Mission Rooms in Boston. At its close the articles made by the girls were on sale, the tables being in charge of both boys and girls. From this sale, together with a collection taken at the entertainment, $40 were realized. A little money is also slowly added to the treasury by the regular contributions of the members.

A temperance pledge, including abstinence from tobacco and profanity, has been drawn up by a committee of boys and adopted by the society. Occasionally the boys spend a holiday in field sports, which they enter into most heartily.

Work in the South has been studied to a small extent, and it is proposed to study other mission fields if the interest continues.—*Massachusetts.*

"CHINKING IN."

Mrs. B—— was anxious to let her light shine, and, like many another, looked with desirous eyes to broad fields and extensive seed-sowing. How meager was her life in comparison with her ideal! How she longed for eloquence to picture Christ to the multitude in terms that would make hard hearts tender; or for the power of song, that her voice might thrill people with the music of heaven. Surely those so gifted could not possess a more intense desire to work, could not love the Master more, and yet these gifts were denied her. "Why is it?" she mused, day after day, with just a shadow of discontent.

One morning she exclaimed, "The Lord has taught me a lesson in his own way! I dreamed, last night, that as I approached the church I was confronted by a large stone wall. Looking up to a brother, who stood in the door, I expressed my surprise at the new feature.

"'Examine it closely,' he replied. 'Do you see how symmetrical it is? A rare piece of workmanship, strong and durable. Do you notice that it is built of stones of various sizes, some quite large and others smaller? And do you notice the little pebbles which are necessary in its construction? That,' said he, pointing to the pebbles fitting in so nicely, 'is what we masons call "*chinking in*".'"

"So," she added, "I see now that if I cannot be one of the large foundation-stones I can do great service by 'chinking in.'"

Dear friends, the Home Missionary Society is trying to build a wall between the good and the evil; a strong wall of Christianity, which will shut out sin, and all that is unchristlike. The material must differ in strength and influence, and, if we cannot be one of the large stones, let us be thankful for the privilege of "chinking in." Let us not murmur if our field and influence is small, but remember that when God asks us to brush the cobwebs of sin from our corner of the world he does not require us to be famous, unusually talented, or wealthy, but to be simply in earnest. So as our lips pray let our hands work.—*Ida Buxton Cole, Wyandotte, Kan.*

"PRESSING TOWARD THE MARK."

As you well know, Dakota is home missionary "ground" par excellence, with only four, out of the one hundred and forty churches, self-supporting! You see they are really *making* Home Missions, as well as contributing to the Society that helps them. Do you not call that a large part of the giving when these same Christians are working with their own hands, practicing no end of economy and self-denial that God's Church *shall be established*, and *grow* in so many of these new and far-away places? *Here* it takes bone and sinew in addition to the hard cash (hard to get!) to carry on Home Mission work. The work is increasing every year. New churches are being organized. The very essence and spirit of Missions is in the air. The churches in Dakota are going to be renowned for their zeal in missions! So look for no abating nor falling off in the amounts that yearly reach your treasury. —*Mrs. Joseph Ward, Yankton, Dak.*

THE SACRED NUMBER.

Our Society has been in existence three years. It began with seven members, October 11th, 1883, and our first gift to the American Home Missionary Society was *seven* dollars. Now we send *three times seven.* This is our sacred number, adopted from Scripture. By this same mail we send the same amount to the American Missionary Association. We have a handsome quilt in progress which yesterday reported forty-nine blocks. When completed it will number eight times seven blocks; to be sold, and the money sent for missionary purposes. Our church began with forty-nine members. Our Young People's Society numbers forty-nine, but will double that number ere long. The number *seven* keeps coming up in all our church enterprises.—*Mrs. C. S. B., Columbus, O.*

[As Providence has led this church so markedly in the line of that number which means fullness or completeness, so may this church be a banner church, fulfilling with all fullness and completeness their part in building up the Church of God in this land.—*H. M. S.*

Enclosed please find $5, the equivalent of a gold piece which has been held for years; but when the treasury of the beloved Home Missionary Society is empty shall the silver and gold be withheld?—*R., Mass.*

WOMAN'S EXTRA FUND.

Previously acknowledged	$761 98
Massachusetts, East Bridgewater	6 00
Worcester	75 00
Connecticut, Salisbury	52 65
Ohio, Columbus	21 00
Missouri, St. Louis	50 00
Michigan, Kalamazoo	50 00
Dakota, Sioux Falls	12 50
	$1,029 13

UTAH PIANOFORTE.

Massachusetts, Braintree	$20 00
Boston	15 00
Marblehead	1 00
South Weymouth	16 00
Winchester	20 35
	$72 35

OUR YOUNG PEOPLE.

LETTER NO. 3.

My Dear Young Friends: I must tell you a story which I heard a long time ago, and which I think you will be sure to like. It is a sort of parable, like the stories our dear Lord Jesus used to tell. While you are reading it will you try and find out its heavenly meaning?

Once upon a time, there was a poor prisoner, chained up all alone in a narrow cell in a great, dark prison. Day after day, month after month, year after year, he had been there, growing more and more thin, more and more miserable, more and more haggard, as time went on. His clothes hung in rags and tatters all about him; his cheeks grew hollow, and his face more and more pale. And he groaned and sighed and cried, and was very, *very* wretched and unhappy. And what made him feel worse, and was the bitterest sting of all his woe, was just this, that his being there was *all his own fault.* Ah! it was dreadful to think that if he had acted differently he would not have come to such misery.

For he was a King's son. Far away in a distant country was his

own beautiful home, in a palace among green fields and flowers, singing birds, and oh, such happy, happy people! But he had wandered away from that home; he had got among bad companions; he had tried to please himself. Whether it was right to do so or not, he had acted very wrongly; he had broken the King's laws again and again; and now, though he was the King's son, he had been thrown into prison. And there he lay, year after year, groaning and sighing because it was all *his own fault* that had brought him there.

Ah, poor prisoner! Do you not feel sorry for him? For he was beginning to forget about his beautiful home which was such a long way off. He no longer remembered how kind and full of love his father was; he only thought of him as a stern and angry judge who had thrown him into prison. And he had forgotten all about the other people at home; and he never thought he should go there again; he was even losing the wish to return. He was sinking into despair.

Ah, poor, poor prisoner! Was there no one to help him? Did no one care for him any longer? Yes, some one did. *There is always some one who cares for us.*

For one night there was a loud knocking at the prison door. And as the prisoner raised his head to listen, he could hear the sound of bolts and bars being undone, and then the sound of some one entering, and then the door of his narrow cell was opened, and a man came in—a man with a noble, beautiful countenance. And he came up to the poor prisoner and embraced him, and said: "Have you forgotten me? I am your *elder brother.* Have you forgotten what a beautiful home you have, and how your father is a King, and how kind and full of love he is? *He* has *never* forgotten *you.* He has never ceased to love you. *I* have *never* forgotten you. And now I have brought you a free pardon from the King, your father. He will forgive you, and gladly receive you home again. There is only *one* thing you must do, *you must follow in my footsteps home.*

Don't you think that prisoner would get up joyfully and follow his brother home? Do you think he would grumble even if the road was rough and long?

Of course you know the meaning of this little parable. If you are trying to follow in your Elder Brother's footsteps home, and if you can't see sometimes just where they are, then ask yourselves this little question: "What would Jesus do?" and do that; then you will be following in his footsteps home. What do you think he wants you to do for these poor little Bohemian children, some of whom do not even know his name? The next time you have some money to spend as you like, you will be following in his footsteps if you lay aside a part of it to help send teachers to these children, who will tell them all about the good King, *their* Father, as well as yours, and the dear Elder Brother, who wants to save them too.—*Your faithful friend, The Home Missionary.*

QUESTIONS FOR BOYS AND GIRLS.

As our missionary field covers the whole United States, we will let each boy or girl who answers a question, sends a contribution, writes a letter, or does anything to help us, represent his or her *own State*. We shall then know which State has the largest number of wide-awake home missionary children. Now then, don't let *your* State get behind in *anything!*

1. What part of North America do we call "Our Country?"
2. How many miles is it from the Atlantic to the Pacific Ocean?
3. How many miles wide is our country?
4. How many people live here?
5. How many of these people are foreigners or the children of foreigners?
6. Why do these foreigners come to our country?
7. How many languages are spoken in the United States?
8. Give a list of the foreign nations represented in this country.
9. In what States and Territories do we find the different races?
10. What are they doing for a living?
11. Are these immigrants educated or are they ignorant?
12. What is their religious belief?
13. Name the three Home Missionary Superintendents who have charge of the work among the foreigners.
14. Where do you look for their names?
15. Give the separate nationalties under their charge.
16. In which nationality are you especially interested this year?
17. From what country do the Bohemians come to us?
18. By what other name of six letters are they sometimes called?
19. Of what race are they a branch?
20. Were the Bohemians ever a Christian people?

ANSWERS

1. The United States.—*Vermont, Missouri.*
2. 2,500 miles is the average length.—*Vermont.*
3. 1,300 miles is the average breadth.—*Vermont.*
4. 55,000,000.—*Missouri.*
5. 15,000,000.—*Missouri.*
6. They hope to better their condition.—*Missouri*
   To give their children a chance.—*Massachusetts.*
   To get rid of restraint, and do as they please.—*New York.*

READ THIS.

Every Sunday-school which contributes $10 or more to the Children's Bohemian Fund shall have a copy of a letter from Mr. Schauffler

or Miss Hobart, telling stories about the work. Miss Hobart is our first female missionary working among the Bohemians in Cleveland. She is training a small class of Christian Bohemian young women as Bible readers, who will visit Bohemian families and teach in the Sunday-school.

HOW ONE BOY HELPED.

A DEAR little fellow in Michigan, who belongs to the infant class in the Sunday-school, heard his Mamma reading a story out of this book about a good missionary who needed some money very much, but couldn't get any. The next morning the little boy got up *very early*, opened his bank where he saved up all the pennies he could get, and poured them out upon the table. Then he counted them. Just fifty-seven cents. He put on his hat, and taking the money in his little hand, he ran over to the minister's house, and rang the bell. The minister came to the door, greatly wondering what such a little boy wanted of him so early in the morning. "I heard my ma reading yesterday," said he, "about the missionary that hadn't got any money, and I've brought you all I had in my bank. Will you send it to him?" The minister said he would; so he wrote us a letter, in which he put the money to be sent to the good missionary, and telling us about this little boy who wants to help. The last words in the minister's letter were these: "*I wish we had a thousand such boys!*

A MISSIONARY HEN.

LOVELLA, a little Illinois girl of nine years, says she has *a missionary hen*, which lays an egg every second day; and that her papa pays her three cents for each egg, and that her sick mamma has it for breakfast, and she sends the money she gets for the eggs to the American Home Missionary Society. So she thinks the whole family, including the hen, have a part in it.

A MOUNTAIN LION.

ONE Sabbath morning I went several miles to a school-house where I had promised to preach; but when I got there they had no key. The school-teacher had carried it off in her pocket. All the people who came to the meeting tried their keys, but not one would fit. We could not have the meeting out-doors in the cold, and there was no other house near. What could we do? Some one said: "Why can't we all get in through the windows?" This seemed a strange way to go to church; but we thought best to try it. You would have laughed to see every one of us mount a narrow stick of wood, and then creep through

the window! But we did have a precious meeting, and Jesus, who is the Way and the Truth and the Life, granted us a special blessing.

I started out very early one cold morning to make some missionary calls. The bleak winds and the snow blew in my face, and I didn't feel very comfortable. After riding five miles, I saw a *mountain lion* a short distance off. His fierce eyes were fixed upon me, and I trembled with fear. I had no weapon but a small jack-knife. A wild, trackless waste lay all around me. There was no friendly house in sight, so I resolved on flight. Spurring my pony into a gallop, I rushed along. For some time the lion followed me; but at last I succeeded in leaving him far behind. How thankful I was to God, who had protected me from this danger!

I must tell you of one other escape which I had, a few weeks since. A kind friend, who knew that my horse needed rest, said I might use one of his, and leave my own in the pasture for a while. I selected one which was reported to be a good saddle horse, and traveled some eight or ten miles, when, suddenly he sheered, and threw me to the ground. I was able to get up and hold him, but found myself a good deal shaken up, although no bones were broken. So God took care of me again in danger, and my life was preserved.—*Rev. J. H. Phillips, Spearfish, Black Hills, Dak.*

A MISSIONARY VACATION.

Miss Maynard's six little girls promised her they would do something to earn money for their Mission Circle during their vacation. The bright days soon passed away, and the first Sunday in September the children gathered in Sunday-school. Kittie, Mollie, Jennie, Susie, Annie and Fannie were all there.

One by one the short stories were told. Kittie came first. She said: "Grandma gave me ten cents a week for getting eggs for her, so I have earned sixty cents." Mollie's blue eyes shone as she gave her silver dollar. "I got it," she said, "for not saying 'my gracious' for a month." Then Jennie said, in her sweet voice: "A blind old lady gave me a gold dollar for reading the Bible to her every Sunday." When Susie's turn came, she grew as rosy as her grandpa's Baldwin apples, as she said: "I earned fifty cents for feeding the chickens, and fifty for wiping dishes when grandma's girl was away." Annie, the youngest, handed her offering slowly, as she said: "I got twenty-five cents for keeping from scowling." Fannie came last with her seventy-five cents, which she had earned by selling "missionary sunflowers," as she called her small garden of them.

So these little girls began their fall work by putting four dollars and sixty cents into their treasury, the result of a missionary vacation.—*The Congregationalist.*

FROM OUR YOUNG PEOPLE.

I.

We have resolved to study about the precious Home Missionary Society, and if you will adopt us, we will be your *Olive Branch Mission Circle.* There are eighty of us, and some of the members are real little jewels! Last year we sent you $36.75. We are going to have a new Home Missionary Constitution next Saturday. We want to know more about the *Bohemians.* I am just delighted to see that *The Home Missionary* has given the young people a few pages. It's just exactly what we have been wanting. I'm so glad that we can do something to help the work. My heart fills up with a feeling I can't express when I think that we can help Christ in his precious work.—*Missouri.*

II.

I think the letter to the children in *The Home Missionary* is very nice indeed. I like the letters from the home missionaries. I read everything that interests me in the magazine, and almost everything does. I don't know any children that take the magazine. Ever since I was three years old I have sent a Christmas box to the missionaries' children. My sisters help me, and there are other children that send things, too. There is no Home Mission Circle for children here. My brother John is three years old now, and has attended church and Sunday-school for many months. I hope they will give your Sunday-school leaflet in our Sunday-school.

I am very busy now in school, and am taking piano lessons besides. Papa is teaching us a little geology in the evenings. It is very interesting; but I have time to play. If I did not, I would make time. I am twelve years old now, and had a side-saddle for my birth-day gift. Mamma says I tear around the country on the old horse. If I ever go to New York, I shall surely go to see you. I send you some answers to the questions in *The Home Missionary.*—*E. E. S., St. Louis, Mo.*

CHILDREN'S BOHEMIAN FUND.

Previously acknowledged	$23 33
Vermont, Manchester	28 00
Massachusetts, Braintree	15 00
Easthampton	50 00
New York, Groton	40
Georgia, Thomasville	6 00
Minnesota, presented by W. H. M. U	236 32
	$359 10

AMERICAN COLLEGE AND EDUCATION SOCIETY.

Rev. John A. Hamilton, D.D., *Secretary.*
10 Congregational House, Boston. James M. Gordon, Esq., *Treasurer.*

[Money may be sent to James M. Gordon, Esq., Treasurer, No. 10 Congregational House, Boston; or to Rev. Alexander H. Clapp, 34 Bible House, New York.]

That department of the American College and Education Society which aims to assist young men for the Christian ministry depends for its funds upon the following sources, viz.·

1. Income from permanent investments amounting annually to about $6,000.

2. Refunded loans by those who have been aided by the Society the yearly average from this source being not far from $2,000. The general ground upon which the refunding of loans to the Society is expected, will appear in the following extract from the Quarterly Report, which each student receiving aid from the treasury is required to sign: "I do hereby engage that, in the event of my voluntarily failing to enter into the work of the ministry, or of my being discontinued from the patronage of the American College and Education Society, for a failure to comply with its rules, I will, within one year afterward, refund to the treasurer of the Society the whole amount of the money I have received from its funds, with interest on the same from the time of my receiving it."

Among those who are included in the above reference are such, for instance, as decide to become teachers, or men of other professions than that of the ministry, after having received aid from the Society to pursue the latter vocation.

It is pleasant to state that, as the rule, persons of this class prove themselves conscientious in regard to the aforesaid obligation by paying back the amount received from the treasury, as far and as fast as they are able. In some instances this repayment is long delayed, but not forgotten. During the past year a gentleman has returned $400 in lieu of aid given him by this Society more than fifty years ago. Another instance may be cited of a venerable brother who, in 1884, refunded, in principal and interest, to the amount of nearly $1,000 to our treasury. These honorable facts are stated as well to do justice to the majority of the class referred to, as to constitute a suggestive reminder of duty to the smaller number, who, as yet, have not discharged the like obligation.

3. Bequests and personal gifts of whose aggregate the greater proportion has hitherto been granted for permanent investment.

4. Contributions from the churches. This latter constitutes the chief source of the treasury's supply. Whether, therefore, the Society gives, or fails to give, to its needy and expectant students, the churches are substantially responsible. This, if noted and properly considered, would, of itself, be an effective appeal for a wider and more generous recognition of the Society's cause. For it may well be presumed that no one of all the churches of our order would withhold its contributions in aid of the young men in need, if it were plain that such contributions were an essential part of the amount necessary for that object. But that this does not seem plain to the many would appear from the fact that only about one in five of the New England churches give to this object; and one in twenty-five of the Congregational churches of all the other States together.

Probably from one-third to one-half of our entire Congregational ministry have been aided by the American Education Society, yet the above figures show that even of those thus aided, but a comparatively small proportion actually influence their churches to contribute toward the funds whereby others in their turn may be favored with similar aid. This clearly should be otherwise, on the ground of special, as well as general, obligation to the cause. Appeal is hereby made to the large number of pastors who are thus related to this Society, and to all pastors of our order, that the above mentioned facts be earnestly considered, and that the object of aiding young men be not suffered to continue unrecognized by the great majority of our churches. As a matter of fact, the churches, by their neglect of this plain and imperative obligation, are making it necessary for our directors to withhold appropriations from the young men looking to them for aid.

MISSIONARY BOXES.

For many years the ladies of our churches have helped this Society and cheered the homes of its missionaries with boxes of clothing and other useful articles. The continuance of these favors is earnestly solicited. To secure satisfactory preparation and just distribution, attention is invited to the following suggestions.

1. Apply to the Secretaries to designate a family needing such assistance, and state, if practicable, how soon a box will probably be sent.

2. If a family is selected without applying to the Secretaries, notify them without delay so as to guard against a duplication of gifts.

3. If several months should elapse before the box is ready to be sent, ascertain from the Secretaries whether the missionary's address remains as previously given.

4. Mark the box plainly and indelibly, fasten it securely, and forward it to the missionary, not by express, but by a Forwarding Company, if practicable; otherwise, as "fast freight," by railroad, taking *two* receipts from the Company.

5. Write to the missionary, inclosing one of these receipts, a list of the articles sent in the box, and the money, $2, $3, or $4, according to weight and distance, for the payment of *freight* (if it cannot be prepaid). Mention, also, the name of the person to whom a letter of acknowledgment should be addressed.

6. Report to the Secretaries the forwarding of the box, its estimated value, and the amount sent for *freight*, in order that the donation may be acknowledged in THE HOME MISSIONARY.

7. If a box has been prepared, not for a specified family, but to be assigned by the Secretaries, put into it a list of its contents, the name of the association or individual from whom it comes, and the address of the person to whom the missionary may send his letter of acknowledgment.

8. Mark the box, "American Home Missionary Society, Bible House, Astor Place, New York," adding *the name of the place from which it comes.*

9. Write to the Secretaries, inclosing money for freight, and stating the time when and the line by which the box was sent, its estimated value, and giving a *list of contents* to guide in the assignment of the box. Be careful to state the *size* of each adult, and the *age and sex* of each child for whom the clothing is intended, as boxes are not opened at the office.

10. *These donations are not deducted from the grants of the Society.* It needs the same amount of money, therefore, in order to fulfill its stipulations with its missionaries, as if no such gifts were provided; and we trust the friends of Home Missions will not withhold or diminish their contributions of money in consequence of their giving other things that are needful.

APPOINTMENTS IN OCTOBER, 1886.

Not in commission last year.

Aibert, John H., Stillwater, Minn.
Beynon, Reese G., Marietta, Cornerville, Moss Run and Cow Run, O.
Blue, J. G., Rochester, N. Y.
Chandler, Joseph H., St. Anthony Park and St. Paul, Minn.
Davis, Joseph W., Rapid City, Dak.
Eaton, Danforth L., Freeport, Mich.
Gardner, Nathan E., Hemingford, Neb.
Graham, Henry, Revillo and Wilson, So. Dak.
Hill, Charles W., San Jose and Hamilton District, Cal.
Jackman, George W., Grandville and Hudsonville, Mich.
Jones, Joseph M., Black Diamond, West Wash. Ter.
McNeill, Samuel M., Sleepy Eye, Minn.
Merrill, George H., Temescal, Cal.
Perry, William J., Onekama, Mich.
Ross, Orville A., Corralitos, Cal.
Schneider, Gottlieb, McIntosh Co., So. Dak.
Stubbs, Robert S., Tacoma, West Wash. Ter.
Taylor, Raynsford, Green Valley, Cal.

Re-commissioned.

Ayer, Edwin I., Grand Junction and Berlamont, Mich.
Carleton, Edwin H., Cresbard and Myron, So. Dak.
Cash, Elijah, Edgemont, Eagle Rock and two out-stations, Cal.
Cate, George H., Minneapolis, Minn.
Clancy, William P., Arlington and Fontanelle, Neb.
Crawford, Albert R., Lewis and Wadham's Mills, N. Y.
Davies, John L., Youngstown, Ohio.
Decker, Frank H., Greenport, N. Y.
Dexter, Granville M., Soquel, Cal.
Dilley, Samuel, Plevna and out-stations, Kan.
Donaldson, John W., Dazey, Odell, Hanaford and Gifford's, No. Dak.
Eddy, Zachary, D.D., Atlanta, Ga.
Finster, Clarence, Eastmanville, Allendale, Bass River and Starr school-house, Mich.
Foster, Granville F., San Jose, Cal.
Foster, Jesse D., San Bernardino and out-stations, Cal.
Fowler, Olin L., Slaughter, White River, Green River and Porter's Prairie, West Wash. Ter.
Geick, L. J. C., Tulare, Eagle and Redfield, So. Dak.
Goodsell, Dennis, Westminster and Alamitos, Cal.
Griffiths, Griffith, Alturas, Canby, Centerville and South Fork, Cal.
Gross, Alfred, Doaksville, Ind. Ter.
Hubbard, William B., Chamberlain, So. Dak.
Hull, Lyman, Mt. Hope and Haven, Kan.
Hamlen, Chauncy L., Collinwood, Ohio.
Hamlin, Walter S., Oakland, Cal.
Harlow, Reuben W., Wiscoy, Minn.
Harris, D. Fisk, Syracuse, N. Y.
Henderson, David, Worthington, Minn.
Hill, Emmet C. W., Meadville, Mo.
Hoffman, Elisha A., Belden and Grafton, Ohio.
Hull, John H., Ashtabula, Ohio.
Hunt, Ward I., Columbus and vicinity, Mich.
Ingersoll, William H., Brooklyn, N. Y.
Jones, John A., Jennings, La.
Keeler, John W., Columbus, N. Y.
Kellogg, Joseph F., Tyrone and Hartland, Mich.
King, Walter D., Essexville and Munger's, Mich.
Langley, Henry C., Rocklin, Cal.
Libby, Edgar H., Cumminsville, Neb.
Lindsay, George, Eagle Harbor, West Wash. Ter.
McConnell, J. E., Schroon Lake, N. Y.
McGregor, John, Sugar Island, Mich.
Marsh, Henry, Edmore and three out-stations, Mich.
Mitchell, George W., Chadron, Crawford and Whitney, Neb.
Nicol, John, Chase, Mich.
Oakey, James, David City, Neb.
Palmer, Asa B., San Juan, Cal.
Payne, Henry S., Sedgwick, Kan.
Prior, Isaac R., Park City and vicinity, Utah.
Riedinger, Jacob P., Findlay, Ohio.
Roberts, Griffith, Plymouth and Dawn, Mo.
Rockwood, George A., Oregon City, Or.
Rowley, George B., West Carthage, N. Y.
Shaw, George W., Ashton, So. Dak.
Shultz, Jacob D., Augusta, Whittaker and Newcomb, Mich.
Sidebotham, William, Kalkaska and Excelsior, Mich.
Smith, James E., Ft. Smith, Ark.
Smith, Oscar M., Hawley, Muscoda and Silver Lake, Minn.
Spencer, George M., Reno, Nev.
Spencer, J. G., Montrose, Col.
Storer, F. A. S., Geddes (Syracuse), N. Y.
Taylor, Horace J., Fidalgo Island, and out-stations, West Wash. Ter.
Taylor, Samuel, Hartford and Lawrence, Mich.
Thomas, Ozro A., John's River, Wynooche and Melbourne, West Wash. Ter.
Thompson, J. Charles, West Millgrove and Rollersville, Ohio.
Thrall, William H., Armour, So. Dak.
Trandberg, Peter C., Chicago, Ill.
Tubb, William H., Bethany, Byron and Marsh Creek, Cal.
Van Auken, Abram, Potterville, Chester and Chester Station, Mich.
Waldo, Levi F., Pentwater, Mich.
Watkins, H. W. H., Black Creek, N. Y.
Wilcox, Warren P., Chippewa Lake, Mich.
Worden, Jesse A. S., Saranac, Mich.
Wrench, Richard, Maybee and Raisinville, Mich.

RECEIPTS IN OCTOBER, 1886.

MAINE—$40.29.

Bangor, The Old Scotch Shepherd	$2 00
Mt. Desert, Mrs. A. K. Thompson, by Rev. J. E. Swallow	5 00
Portland, Williston Ch., by J. F. Thurston	15 00
Rockland, Cong. Sunday-school, Birthday gifts	17 29
York, A Widow, by Rev. D. B. Sewall	1 00

NEW HAMPSHIRE—$397.28.

Amherst, Miss Lydia E. Peabody, by Miss L. T. Boylston	$10 00
Antrim, Mrs. Mary W. Holman	10 00
Barnstead, J. H. Place	25 00
Brookline, W. J. Rockwood	5 00
Candia, A Friend	1 00
Concord, From Box No. 8, Cong. Sunday-school	15 25
Dover, First Ch., $88.50; Cong. Sunday-school, $25, by Rev. G. E. Hall, to const. Miss Hannah E. Wyatt and Mrs. Martha A. Burwell L. Ms	$113 50
First Ch., A Lady, by H. E. Wyatt	1 00
Hanover, Ladies, by Mrs. C. O. Blaisdell	42 00
Young People's Soc. of Christian Endeavor, by Martha B. Hitchcock	14 00
Lake Village, A. M. Read, to const. Arthur E. Read a L. M	50 00
Littleton, First, by A. J. Church	12 25
Merrimac, First, by Rev. E. A. Slack	38 28
Milford, Abel C. Crosby, "a free will offering"	10 00
Portsmouth, Friends in the Parish, $25; North Parish Sunday-school, $10, by Mary E. Myers	35 00
South Merrimac, A. G. Sargent	2 00
Temple, by Rev. L. D. Place	13 00

VERMONT—$480.75.

Bennington, Second Ch., a few Ladies, by Emily S. Cobb $10 00
Brattleboro, A Friend 100 00
Greensboro, by Rev. S. Knowlton 25 00
Manchester, From Children's Band Miss. Workers, special, for Children's Bohemian Fund, by Mrs. A. C. Reed 28 00
North Craftsbury, Rev. J. Fraser 10 00
St. Albans, Ebenezer. Thank offering .. 25 00
St. Johnsbury, Ladies' Benev. Soc. of North Ch., $15; L. M. B., $5, by Mrs. W. P. Smith 20 00
Ladies of South Ch., $80; Mrs. W. P. Fairbanks, special, $20 ..... 100 00
South Royalton, Mrs. J. R. Jones 25 00
Springfield, Mrs. F. Parks, by A. Woolson 100 00
Stowe, A Firm friend of Home Missions 5 00
Swanton, Ladies' Circle, by Mrs. L. M. Skeels 7 75
Tunbridge, by Rev. T. S. Hubbard 5 00
Vermont, A Friend 20 00

MASSACHUSETTS—$9,256.07; of which Legacies, $1, 95.05.

Mass. Home Miss. Soc., by Rev. E. B. Palmer, Treas 3,600 00
Mass. Home Miss. Soc., by Rev. E. B. Palmer, Treas., for Woman's Dept 75 00
Andover, Ladies' Union H. M. Soc., by C. S. Swift 92 36
Ayer, Nellie M. Wetherbee 1 0
A Friend 2 00
Boston, Woman's Home Miss. Assoc., by Mrs. H. M. Moore, Treas., special for salary of Misses Webb and Brown, Rogers Academy and Miss Griffin, Worcester Academy, Indian Territory 138 88
Woman's Home Miss. Assoc., by Mrs. H. M. Moore, Treas., special for salary of Miss Mary G. Webb, Miss J. E. Brown, at Rogers Academy, and Miss Griffin, Vinita, Ind. Ter 150 00
Woman's Home Miss. Assoc., by Mrs. H. M. Moore, Treas., special for salary of Miss Belle Stowell, Sulphur Springs, Ark 30 00
S. A. Dwight, A Friend in need 100 00
To the memory of C. E. Bumstead, by S. B. Capen 100 00
Braintree, A reader of the Home Missionary 10 00
From the Infant Sunday-school First Parish, special, for the Children's Bohemian fund, by Miss Sarah H. Thayer 15 00
Brookfield, R. B. Montague 5 00
Dorchester, From Members of the Second Ch., by Miss E. Tolman 11 00
Friends in Second Ch., by Miss E. Tolman 40 25
Mrs. Baker, by Miss E. Tolman, special, for Rev. C. C. Otis 100 00
East Alstead, Mrs. E. C. Beckwith, $5; Mrs. Fanny B. Fay, $1; Mrs. W. Breed, 50c.; Miss S. Wood, 50c 7 00
Easthampton, Parson Ch. Sunday-school, special, for Children's Bohemian fund 50 00
East Bridgewater, Ladies' Union Cong. Soc., special, for Woman's fund, for work among Foreigners, by Phœa M. Keith 6 00
Enfield, From Estate of the late Josiah B. Woods, by Rev. R. M. Woods, Trustee 100 00
Fairhaven, Birthday-offering 1 00
Georgetown, Memorial Ch., by L. P. Palmer 57 46
Hatfield, Rev. Robert M. Woods 50 00
Holliston, Rev. G. M. Adams, $25; Dea. G. Batchelder, $25, by Rev. G. M. Adams 50 00
Hopkinton, Primary class of the Cong. Sunday-school, by Teachers of Primary class $40 00
Mrs. Mercy G. Adams and a Friend .. 6 00
Huntington, Ladies of the First Ch., by Mrs. E. H. Coit 5 00
Leicester, Ch. and Sunday-school, special coll., by J. C. Watson 56 43
Leominster, A 10 00
Lowell, A. C. B 1 00
Medway, Friends 6 00
Newton, Mrs. H. P. Kenway, to const. her a L. M 100 00
North Amherst, Mrs. H. Stearns 5 54
Northampton, Individuals, by Harriet G. Parsons 26 00
Northboro, Cong. Young People's Soc. of Christian Endeavor, by N. L. Lowe 6 51
North Brookfield, First, by J. E. Porter 50 00
E. A. T 5 00
Oxford, by O. F. Joslin 42 00
Pittsfield, First Ch., by F. W. Dutton .. 50 00
First Cong. Sunday-school, by F. Russell 50 00
Prescott, Rev. A. Alvord 5 00
Provincetown, by P. Crocker 18 53
Scotland, A Friend 5 00
Randolph, Ladies' Benev. Assoc., First Ch., Mite Box cont'r 12 00
Revere, A Friend 1,275 00
South Amherst, Cong. Ch., by C. H. Shaw 5 68
Springfield, On account of Legacy of Lucy Bliss Stebbins, Mrs. Philura Dart, Ex., by C. Marsh 1,295 05
A Friend 1,000 00
S. Chapin 13 00
Sunderland, A Friend, special, by N. A. Smith 10 00
Taunton, Winslow Sunday-school, by E. K. Dean 50 00
A Friend 2 00
Ware, Ladies' Benev. Soc. of the First Ch., by Harriet E. Tuttle 7 50
West Brookfield, A. J. White 2 50
Westfield, First Ch., A Friend 10 00
Westminster, Ladies' Benev. Soc., special offering, by Mrs. S. C. Warner ... 23 00
West Newbury, Ladies' Soc., by Mrs. O. Warren, freight 4 00
West Tisbury, Unknown, by Rev. J. Richmond 1 00
Whitinsville, A Friend 50 00
Worcester, Salem Street Ch., by E. Tucker, Jr., to const. Abiel E. Wilson and E. Tucker, Jr., L. Ms 100 00
Summer St. Ch., by G. F. Dudley 5 38
Green Hill, A Friend 85 00
A Friend 25 00

RHODE ISLAND—$77.58.

Barrington, Cong. Sunday-school special coll., by G. L. Smith 27 58
Central Falls, "Cash" 50 00

CONNECTICUT—$3,266.08; of which Legacies, $529.31.

Miss. Soc. Conn., W. W. Jacobs, Treas., by Rev. W. H. Moore, Sec $75 58
Received by F. T. Jarman:
Madison, Ladies' Cent Soc., to const. Mrs. Mary R. Watrous a L. M 52 52
Bridgeport, North Ch., Ladies' H. M. Soc., by Miss J. E. Sanderson, through the Conn. Woman's H. M. Union, Mrs. S. M. Hotchkiss, Sec 50 00
Bristol, by H. Beckwith 118 08
Clintonville, Ladies' Benev. Soc. of Cong. Ch., by Miss E. L. Tuttle, in full, to const. Mrs. Cornelia M. Squires, Mrs. Ida M. Clinton, Mrs. Sarah J. Marihugh, and Mrs. Lucy A. Hemingway L. Ms 120 00
Colebrook, Anonymous 5 00
Connecticut, A Friend 40 00
Coventry, First, by J. S. Morgan 65 82

Danielsonville, Westfield Ch., by H. N. Clemons.. $80 00
East Woodstock, Abbie Chamberlain, Birthday gifts of self and family..... 2 00
Enfield, Gleaners' Mission Circle, by Mrs. John Abbe, in full, to const. Mrs. Norton Abbe a L. M..... 30 00
Goshen, by F. M. Wadhams..... 107 26
Mrs. M. Lyman..... 2 00
Hartford, First, Miss C. A. Jewell, by Mrs. S. M. Hotchkiss, Treas. Woman's Cong. H. M. Union..... 50 00
First Ch., Parsonage Circle, by Mrs. George Leon Walker, through Mrs. S. M. Hotchkiss, Sec. Conn. W. H. M. Union..... 50 00
Conn. Woman's Cong. H. M. Union, Mrs. W. W. Jacobs, Treas., by Mrs. S. M. Hotchkiss, Sec..... 100 00
Friends' Birthday gift and Thank offering, by Mrs. S. M. Hotchkiss, Treas. Conn. Woman's Cong. H. M. Union..... 14 00
Higganum, Cong. Ch., by R. J. Gladwin Cong. Sunday-school, by Mrs. D. Huntington..... 32 00
Kensington, by Mrs. E. A. Cole, to const. Mrs. Samuel A. Hart a L. M..... 50 00
Kent, Friends, a special Birthday offering, by Mrs. R. J. Hopson and Mrs. W. W. Jacobs, Treas. Conn. Woman's H. M. Union..... 4 00
Mrs. R. J. Hopson and Miss M. A. Hopson, a Birthday offering, by Mrs. S. M. Hotchkiss, Treas. Conn. Woman's Cong. H. M. Union..... 2 00
Ledyard, A Thank offering..... 10 00
Lisbon, Ladies, a special coll., by Rev. Q. M. Bosworth..... 5 00
Lyme, Two Members of Christ's Ch.... 2 00
Mansfield, Second, of which $22.56 is a special coll., by E. P. Conant..... 31 56
Meriden, A Friend, First Ch., special don., by W. H. Catlin..... 5 00
Middlefield, by Rev. A. C. Denison, to const. Aaron E. Miller and Albert R. Tucker L. Ms..... 104 00
Naugatuck, *Ch.*, by Miss Ellen Spencer 100 00
[Erroneously acknowledged in October.]
New Haven, Dwight Place Ch., by M. Bristol..... 103 02
Mrs. M. H. Townsend, by C. A. Sheldon..... 20 00
F. A. Gaylord..... 20 00
New Preston Village, Mrs. G. S. Humphrey, coll., by D. Burnham..... 47 25
Norfolk, Ch., by J. N. Cowles..... 300 00
Norwich, Mrs. Jane G. Thomas..... 25 00
North Branford, On account of Legacy of J. F. Linsley, by H. L. Allen, adm. and Alfred Walker..... 18 35
North Cornwall, by E. D. Pratt, in full, to const. D. W. Ives and Mrs. Mary Reed L. Ms..... 62 00
North Manchester, by G. M. Griswold.. 200 00
Old Saybrook, A Friend..... 8 00
Plainville, On account of Legacy of Laura B. Clapp, by E. G. Woodhouse. 510 96
Birthday gifts, by Miss E. A. Cowles. 7 00
Putnam, Mrs. H. G. Shaw..... 1 00
Rockville, Second Cong. Sunday-school, by S. T. Noble..... 30 00
Salisbury, Woman's H. M. Soc., by Mrs. M. H. Williams, for Woman's Dept... 52 65
Sharon, Mrs. G. Woodford..... 5 08
South Norwalk, by S. G. Ferris..... 87 08
Southport, by Rev. W. H. Holman, to const. E. M. Goulden, Miss E. J. Bulkley, Miss E. A. Bulkley and Miss Mary B. Alvord L. Ms..... 213 17
A Birthday gift from Connecticut friend..... 25 00
Stonington, First Ch., Agreement Hill H. M. Union, by Mrs. W. W. Jacobs, Treas. Conn. Woman's H. M. Union.. 10 00
Terryville, Mrs. F. H. Kellogg, special. 5 00
Thompson, by J. W. Dike..... 56 01
Wapping, Mrs. L. C. Hyde..... 3 00
West Thompson, Mrs. R. W. McFarland, a Birthday offering..... 1 00
West Winsted, Second Ch., special coll., "one cent for each year of life," by J. Hinsdale..... 135 69
Wilton, by Rev. D. M. Seward, D.D.... 10 00
Woodbridge, Home Miss. Soc., by W. M. Beecher, to const. Mrs. Leroy C. Beecher a L. M..... 74 00

NEW YORK—$2,485.16; of which Legacy, $30.00.

Arcade, Ladies' H. M. Soc., by Mrs. L. H. Cobb, Treas., Woman's H. M. Union, New York..... 5 00
Bridgewater, Ladies' Miss. Soc. of Cong. Ch., by Rev. J. Marsland..... 15 00
Brier Hill, Woman's H. M. Soc., by Mrs. G. H. Achley, in full, to const. Mrs. W. Tilton a L. M., through Mrs. L. H. Cobb, Treas. Woman's H. M. Soc., New York..... 25 00
Brooklyn, South Ch., by I. Crowell, $100; C. H. Parsons, $200; Husband and Wife, $250: special, $50..... 600 00
Berean Faith Ch., Sunday-school, special, by Rev. J. C. Young..... 26 00
Buffalo, First, by R. K. Strickland..... 50 00
By Rev. A. L. Smalley..... 10 00
Canandaigua, First, by E. G. Tyler..... 140 00
Candor, by E. G. Woodford..... 30 00
E. A. Booth..... 25 00
Churchville, Ch., of which $15 special, by Mrs. L. H. Cobb, Treas. Woman's H. M. Union, New York..... 37 50
Cortland, Woman's H. M. Soc., special, by Mrs. L. H. Cobb, Treas. Woman's H. M. Union, New York..... 20 00
Crown Point, Second, special, by Mrs. L. H. Cobb, Treas. Woman's H. M. Union, New York..... 5 00
East Pharsalia, by Rev. C. D. Greeley.. 13 70
Fairport, by J. E. Howard..... 40 00
Woman's H. M. Soc., by Mrs. L. H. Cobb, Treas. Woman's H. M. Union, New York..... 7 50
Woman's H. M. Soc., $4; Miss C. Baker, $2, by Mrs. L. H. Cobb, Treas. Woman's H. M. Union, New York.. 6 00
Flatbush, Mrs. S. K. Thurston, by T. W. Harris..... 7 00
Flushing, First, by W. H. Lendrum..... 54 85
Cong. Sunday-school, by W. B. Howells..... 12 85
R. B. P., $10; A. and W. P., $4.50.... 14 50
Gaines, Ch., $30.13; Sunday-school, $5, by G. D. Ward..... 35 13
Gilbertsville, Prof. A. Wood..... 5 00
Groton City, Miss Emma L. Bliss, special 40
Hammondsville, Woman's H. M. Soc., special, by Mrs. L. H. Cobb, New York 5 00
Homer, Woman's H. M. Soc., Mrs. C. Hitchcock, $10; Mrs. E. G. Ranney, $10; Mrs. B. W. Payne, $5; Miss C. E. Hitchcock, $1, in part for L. M..... 26 00
Little Valley, by Rev. J. H. McKee.. .. 5 00
Lockport, First Ch., a special coll., by A. L. Spalding..... 83 45
Maine Village, Cong. Sunday-school, for Sunday-school work, by Rev. C. H. Kimer..... 3 10
Movers, Miss Mary E. Churchill..... 5 00
New Lebanon, A Friend..... 1 00
New York City, S. T. Gordon, $250; Rev. W. M. Barrows, D.D., to const. Rev. T. W. Jones and Winifred F. Jones a L. M., $100; L. A. B., $10; H. L. McIlvain, $5..... 365 00
New York Ladies' Home Miss. Union, by Mrs. L. H. Cobb, Treas..... 20 00
North Java, by Rev. J. H. Mallowe..... 6 00
North Lawrence, Louisa Barnes, dec., $5; Mrs. Nancy Williams, $5..... 10 00

North Pitcher, by Rev. J. F. Howard... $6 09
Norwich, by J. Hammond..... 18 9.
Oswego, by W. B. Conch, to const. H. L. Hart and L. E. Goulding L. Ms..... 139 68
Ladies' H. M. Soc., special, by Mrs. L. H. Cobb, Treas. H. M. Union, New York..... 10 00
Oswego Falls, by Rev. C. Olmstead..... 32 53
Ladies' Miss. Union, special, by Mrs. L. H. Cobb, Treas. Woman's H. M. Union, New York..... 25 00
Paris, A Friend..... 10 00
Pekin, Miss Abigail Peck..... 25 00
Rivernead, Ch., $14.87; Sunday-school, $3.13, by Rev. W. I. Chalmers..... 18 00
Mrs. P. A. Benedict..... 1 00
Rochester, On account of Legacy of Mrs. D. H. Hatch, by E. Darrow, J. Beahar and E. Darrow, Exs..... 30 00
Rodman, Ch. and Sunday-school, special coll, by J. S. Sill..... 39 06
Rome, Mrs. John B. Jervis, add'l..... 10 00
Salamanca, by Rev. G. E. Soper..... 7 00
Saratoga Springs, New England Cong. Ch., by W. S. McRae..... 60 00
Sherburne, First, by G. W. Lathrop, to const. Mrs. Mary C. Brooks a L. M.... 140 74
Sinclairville, Edwin Williams, $5; E. C. Preston, $2; Mrs. D. B. Dorsett, $1, by E. Williams..... 8 00
Summer Hill, by Rev. C. H. Curtis..... 11 26
Tapleyville, Mrs. F. R., A Birthday Gift 3 00
Tremont, Trinity Ch., by C. A. Turner. 45 00
Wading River, by Rev. W. H. Seely.... 10 00
Walton, Cong. Sunday-school, by F. S. Tobey..... 46 01
Wellsville, First Ch., by Mrs. A. S. Brown..... 26 49
West Carthage, by Rev. G. B. Rowley.. 10 38
Wilmington, by Rev. D. Fisk..... 6 00
Woodhaven, Cong. Ch. Miss. Soc., by Rev. W. James..... 11 00
Woodville, by J. H. Wood..... 20 00

NEW JERSEY—$211.04.

Chatham, Stanley Ch., by Rev. R. S. Stone..... 17 50
Chester, A Friend..... 100 00
Closter, First, $22; special Sunday-school offering, $10, by Rev. G. W. Plack..... 32 00
East Orange, Grove Street Ch., by R. Hunter..... 37 38
Trinity Ch., add'l, by R. D. Weeks... 1 00
Jersey City, Waverly Ch., by Rev. N. M. Sherwood..... 6 16
Newfield, Ch., Mrs. Hannah Howe, $10; Mrs. C. Wiley, $1.50; Mrs. R. Wilson, 50c..... 12 00
Vineland, G. F. Gillette..... 5 00

PENNSYLVANIA—$43.50.

Bangor, Bethel Welsh, by Rev. J. Williams..... 24 50
Drifton, by Rev. J. F. Humphrey..... 5 00
Mt. Carmel, Cong. Sunday-school, by Rev. D. D. Davies..... 12 00
West Bangor, by Rev. J. Cadwalader.. 2 00

MARYLAND—$6.00.

Frostburg, by Rev. W. E. Jones..... 6 00

WEST VIRGINIA—$11.28.

Huntington, by Rev. G. Martin..... 11 28

NORTH CAROLINA—$2.00.

McLeansville, First, by Rev. A. Connet 2 00

GEORGIA—$6.00.

Thomasville, E. Hackett, $5; Mrs. Hackett, $1, special..... 6 00

LOUISIANA—$5.00.

Jennings, First, by Rev. J. A. Jones.... 5 00

ARKANSAS—$1.50.

Cherokee City, by Rev. W. H. Lewis... 1 50

FLORIDA—$105.40.

Mt. Dora, Cong. Sunday-school, Birthday offering, by Rev. P. B. Fisk..... $5 40
Tangerine, Dea. T. Jewett, by Rev. P. B. Fisk..... 100 00

INDIAN TERRITORY—$5.00.

McAllister, First, by Rev. G. H. Brown 5 00

NEW MEXICO—$21.55.

Albuquerque, by Rev. J. S. Jewell..... 21 55

ARIZONA—$20.00.

Prescott, First Cong. Sunday-school, J. W. Otis, Supt., by Rev. J. C. Houghton..... 20 00

OHIO—$358.16.

Received by Rev. A. C. Barrows:
Burton, by Rev. W. B. Marsh.. $31 41
Madison, Ch., by L. H. Kimball, $32.27; Ch., by Rev. J. A. Fraser, $8.03..... 40 30
Pittsfield, by J. E. Davies..... 3 43
Plain, by Rev. W. T. Richardson..... 5 50
Tallmadge, by W. Alling..... 82 31
Windham, W. A. Perkins..... 10 00
172 95

Received by Mrs. W. Clayton, Treas. Ohio Woman's H. M. Union:
Claridon..... $11 00
Conneaut..... 10 00
Elyria..... 26 00
Hudson..... 17 15
Jefferson..... 5 70
Marietta, W. M. S. of Second Ch..... 5 00
A Friend..... 2 00
Medina..... 10 00
Oberlin..... 17 00
103 85

Received by S. P. Churchill, Treas. Cleveland Bohemian Board:
Cleveland, First, Dew Drops.. $12 77
First, Sunday-school..... 35 00
Plymouth..... 56 00
Geneva, Sunday-school..... 23 14
Hattie Barber..... 90
Groednewdalar..... 12 40
Lorain, Sunday-school..... 6 82
Strongsville, Sunday-school... 2 50
149 59

Cincinnati, Storrs Ch., by Rev. J. B. Johnston..... 18 00
Cleveland, Euclid Avenue Ch..... 20 00
Irving Street Ch., by Rev. F. M. Whitlock..... 6 25
Columbus, Woman's H. M. Soc. of Eastwood Ch., for Woman's Dept..... 21 00
Coolville, by Rev. R. M. Graham..... 5 50
Elyria, First, by T. L. Nelson..... 56 42
Herman Ely, A Birthday offering.... 100 00
Fort Recovery, by Rev. M. W. Diggs... 4 00
Hampden and Thompson, by Rev. H. A. N. Richards..... 7 25
Marietta, Mrs. Col. Mills, by Rev. J. R. Barnes..... 10 00
Rev. R. G. Beynon..... 5 00
Oberlin, First, by H. G. Husted..... 79 75
Mrs. A. F. Miller..... 2 50
Painesville, Sarah W. Pierson..... 5 00
Tallmadge, by Rev. A. E. Thomson.... 77 85
Toledo, Edson Allen..... 10 00
West Millgrove, by Rev. J. C. Thompson..... 2 25
Woodsworth, Mrs. Julia A. Blakeslee.. 1 00

INDIANA—$8.50.

Central, Mauckport, Beechwood and Cedar wood, by Rev. J. Trueblood.... 3 00
Macksville and Vigo, by Rev. J. Hayes. 5 50

ILLINOIS—$273.42.

Chicago, Rev. R. A. Jernberg		$5 00
A Friend		100 00
Plainfield, by Mrs. W. S. Pratt		25 00
Rockford, Second Ch., by T. D. Robertson		109 21
Second Cong. Ch., $22.21; Ladies' Home Miss. Union of Second Ch., $10, by Mrs. B. F. Leavitt, Treas. of Illinois Woman's H. M. Union		32 21
Sublette, A Friend		1 00
Western Springs, Lovella Sillence		1 00

MISSOURI—$246.08.

Received by Mrs. M. S. Forbes, Treas. Woman's H. M. Soc.:		
Brookfield	$8 50	
Carthage	10 50	
Kansas City, L. H. M. S.	5 23	
Lebanon	7 00	
St. Louis, L. H. M. Soc. of Pilgrim Ch., special for Woman's fund for work among foreigners	50 00	
Sedalia	18 10	
Windsor	2 00	
		101 33
Cole Camp, by Rev. D. L. Fordney		10 00
Hannibal, Pilgrim Ch., by H. K. Warren		11 90
Kansas City, Fourth, by Rev. C. J. Sage		16 00
Olivet Ch., by Rev. H. C. Scotford		3 00
Laclede, Rev. E. D. Seward		3 00
La Grange, German Ch., by Rev. J. Reuth		5 50
Meadville, by Rev. E. C. W. Hill		7 50
St. Louis, Olive Branch Ch., by Rev. I. R. Hicks		16 00
Plymouth Ch., by C. L. Walter		5 00
A Friend in Pilgrim Ch.		25 00
A Friend		1 00
Sedalia, First, by G. L. Shepard		38 45
Verdella, Rev. R. T. Marlow		2 40

MICHIGAN—$837.80.

Received from the Woman's H. M. Soc. of Mich., by Mrs. E. F. Grabill, Treas.:		
Saginaw Conference:		
Alma	$1 00	
Breckenridge	1 40	
Bridgeport	3 23	
East Saginaw	78 81	
Young Ladies' Miss. Circle	10 92	
East Tawas	5 00	
Essexville	9 32	
Mungers	2 30	
	$111 98	
Allendale	14 00	
Alpena	40 00	
Bay City	8 83	
Flint	25 00	
Galesburg	10 00	
Greenville, Mite Boxes	15 89	
Lansing, W. H. M. S., to const. Mrs. H. R. Hunbard and Miss Fanny Jocelyn L. Ms.	50 00	
Olivet, Jewell class, special	16 50	
Pentwater, Mrs. L. F. Waldo	1 00	
Traverse City	10 00	
Vernon, W. D. Garrison	10 00	
Whitehall, Miss P. Hammond, $1; R. J. Blackman, $1	2 00	
		315 20
Alamo, by Rev. J. Keightley		20 00
Allendale, by Rev. C. Finster		12 50
Ann Arbor, First, by R. Campbell		113 50
Augusta, by Rev. J. D. Shultz		7 00
Baldwin, by Rev. S. B. Demarest		7 32
Bangor, by Rev. A. B. Cochran		3 75
Bay Mills, Pine Grove and Superior, by Rev. I. B. Lillie		3 49
Benzonia, First, $28.86; Homestead Ch., $3.78, by Rev. O. B. Waters		32 64
Chase, by Rev. J. Nicol		$3 50
Chesaning, by Rev. S. S. Schnell		6 78
Columbus, A Friend		5 00
Dundee, by Rev. H. Coate		4 43
East Paris, by Rev. M. S. Gray		12 00
Essexville, $20; Munger, $3, by Rev. W. D. King		23 00
Excelsior and Kalkaska, by Rev. W. Sidebotham		20 00
Greenville, special coll., by Mrs. E. F. Grabill		20 00
Hersey, by Rev. T. A. Porter		5 00
Kalamazoo, Ch., a special gift, by Rev. W. A. Waterman, to const. Rev. W. A. Waterman a L. M., $61; Ladies, a special gift, for the Woman's Dept., to const. Mrs. W. A. Waterman a L. M., $50		111 00
Lake Linden, by F. G. Coggin		60 00
Laingsburg, First, by W. J. Tillitson		20 22
L'Anse, J. A. Thomas		1
Maybee, $2; Raisinville, $2.46, by Rev. R. Wrench		4 46
Nashville, First, by Rev. O. S. Grinnell		5 00
Old Mission, by Rev. J. B. Roberts		24 00
Pentwater, by Rev. L. F. Waldo		6 50
Sheridan, by Rev. A. H. Claflin		10 00
Sugar Island, by Rev. J. McGregor		4 00
Vernon, by A. Garrison		17 50
Williamstown, by Rev. J. Claflin		4 00

WISCONSIN—$6.00.

Berlin, P. M. Orden, by H. Joslyn		1 00
Princeton, A Foreigner and his family		5 00

IOWA—$276.50; of which Legacy, $250.00.

Burlington, Mrs. E. L. Jaggar		5 00
Des Moines, On account of Legacy of Mrs. H. L. Rollins, by S. A. Merrill		250 00
Garnavillo, A Friend, by F. Larrabee		5 00
Holland, A Friend		2 50
Keokuk, Swedish Ch., by Rev. J. Wenstrand		4 00
South English, J. H. Root and wife		5 00
Traer, A Friend of the cause		5 00

MINNESOTA—$574.21.

Received by Rev. J. H. Morley:		
Ada	$4 84	
Hutchinson, by C. H. Goodnow	8 75	
Minneapolis, Plymouth Ch.	42 70	
Owatonna, by C. F. Backus	6 92	
	63 21	
Woman's H. M. Soc., by Mrs. J. N. Cross, Treas.:		
Afton	$5 16	
Benson	7 25	
Clearwater, Mrs. Heath	25	
Hancock	5 00	
Lake City	25 00	
Lakeland	6 40	
Minneapolis, Plymouth, W. H. M. S.	45 12	
Plymouth M. S.	38 13	
Villard	1 50	
Minn. General Assoc., special	236 32	
	370 13	
		433 34
Aitkin, by Rev. A. J. Hayner		5 00
Anoka, by Rev. A. G. Nelson		3 00
Groveland and Wayzata, by Rev. R. S. Stone		16 25
Hancock and Lake Emily, by Rev. E. N. Ruddock		12 50
Lake City, Swedish Ch., by Rev. J. Rood		3 00
Minneapolis, Como Avenue Ch., by C. T. Rickard		15 00
Open Door Ch., by Rev. A. Torrey		7 00
Mayflower Ch., by Rev. G. H. Cate		5 05
Rev. D. Magnus		5 00
New Richland and Waterville, by Rev. J. Hayward		6 75
New Ulm, German Ch., by Rev. C. Mowery		4 80

Plainview, Cong. Sunday-school, by M. A. Robinson $16 00
Rose Creek, by Rev. J. S. Rounce .. 1 50
Rushford, by Rev. W. W. Snell 5 00
St. Paul, Atlantic Ladies' H. M. Soc., special, by Mrs. M. Kendall 4 00
Sherburne and Triumph, by Rev. E. Carter 31 00

KANSAS—$222.31.

Received by J. G. Dougherty, Treas. Kans. H. M. Soc.:
Atchison $6 90
Lawrence, Woman's H. M. Soc. of Plymouth Ch 14 00
Church 5 00
Sabetha 5 00
30 90
Atchison, First, by Mrs. Ellen Patton ... 7 40
Axtell, First, by Rev. C. L. Kloss 3 75
Bloomington, by Rev. F. G. McHenry .. 3 00
Blue Rapids, by Rev. E. Skinner 5 00
Burlington, First, by W. C. Sears 24 00
Centralia, A Friend 5 00
Cora, by Rev. H. F. Markham 1 50
Douglas, First, by Rev. G. Marsh 15 00
Dover, Plow Boy and Wakarusa, by Rev. W. E. Lincoln 10 00
Dry Creek, Welsh Ch., by Rev. H. Rees 5 00
Dunlap, by Rev. G. P. Claflic 10 95
Ford, First, by Rev. J. E. Courter 5 00
Garden City, by Rev H. Turall 30 00
Heber, by Rev. C. B. Messer 4 00
Highland, Ch., $5; Leona Ch., $4, by Rev. D. Kloss 9 00
Hill City, by Rev. N. R. George 2 00
Neodesha, by Rev. J. Cooper 2 50
Neosho Falls, by Rev. M. D. Tenney ... 5 00
Six Mile, by Rev. T. J. Pearson 7 50
Wakefield, by Rev. R. Kerr 8 00
Westmoreland, by Rev. O. A. Palmer .. 11 81
White City, by Rev. W. D. Webb 16 00

NEBRASKA—$367 34.

Received by Rev. J. L. Maile:
Omaha, First, by Rev. J. E. Wilbur $42 22
By Mrs. H. D. Perry:
Arlington 1 00
Etc 10
Blair 11 00
Juniors 5 00
Crete 5 00
Doane College Girls 10 00
David City, by Rev. J. Oakey .. 3 00
Exeter 15 00
Franklin 7 50
Gloversville 5 36
Irvington 5 00
Scribner, by Rev. M. B. Harrison 10 67
Springfield 8 50
Steele City 5 00
Sutton 4 75
Syracuse 10 00
Wisner 1 90
York 14 40
165 40
123 18
Ainsworth and Long Pine, by Rev. J. A. Milligan 7 00
Alpine and Macon, by Rev. W. H. Houston 12 00
Bertrand, First, by Rev. C. H. Huestis .. 7 00
Creighton, by Rev. T. Kent 16 50
Crete and Highland, German Chs., by Rev. J. Schaerer 12 00
Harvard, by Rev. E. Southworth 3 50
Hastings, A Friend 10 00
Kearney, First, by Rev. J. Askin 15 00
McCook, by Rev. W. Suess 4 00
Milford, by Rev. S. G. Lamb 7 20
Naponee and Moline, by Rev. W. Woolman 4 85
Osceola and Salem, by F. E. Emerson .. 6 00
Spring Creek, German, by Rev. P. Weidman 2 50
Stratton, by Rev. G. W. Rich $5 00
Sutton, by Rev. H. Bentz 7 00
Wahoo, by Rev. A. A. Cressman 25 00
Waverly, by Rev. G. S. Biscoe 8 76
Weeping Water, by T. K. Clark 42 88
Wymore, First, by Rev. J. V. Dimon ... 5 75

DAKOTA—$171.09.

Cooperstown, by Mrs. R. C. Cooper, State Treas. $33 97
Cresbard and Myron, by E. H. Carleton 5 00
Faulkton, W. B. Pinkerton 4 00
Grand Works, Plymouth Ch., $16.70; Ladies' Miss. Soc., $10, by Rev. A. L. Gillett 26 70
Henry and South Kempaska, by Rev. G. W. Prescott 15 00
Menoken, by Rev. W. Griffith 5 00
Mitchell, by Rev. A. A. Brown 25 00
Plankinton, by Rev. R. H. Bailey 3 75
Rec Heights, by Rev. H. O. Lawrence .. 5 00
Sioux Falls, Woman's H. M. Soc., by Mrs. Black, Treas. Dak. W. H. M. Union 12 50
Watertown, $5; Mitchell, $2.47; by Rev. W. Wuerrenschmidt 7 47
Webster, by Rev. W. G. Dickinson 8 00
Willow Lake, by Rev. S. Penneld 16 70

COLORADO—$ 8.00.

Colorado Springs, Ladies' Aux. of the Cong. Ch., by Mrs. W. Strieby $25 00
Denver, Woman's Miss. Soc. of the Boulevard Ch., by Mrs. W. Hicks 8 00
Leadville, Pickett Memorial Ch., by Rev. J. H. Phillips 10 00
Longmont, First, by E. White 15 00

MONTANA—$20.00.

Helena, by Rev. F. D Kelsey 20 00

CALIFORNIA—$1,638.81.

Received by J. S. Hutchinson, Fin. Agent:
Rec'd from Rev. J. H. Warren, D.D $35 50
Alameda, C. C., by Ayer 22 14
Collected by Mamie Chappell 1 40
Clareville, by Mrs. Sylvester .. 4 00
Eureka, First 15 00
Ferndale 8 00
Galt 3 40
Rev C. M. Blake 10 00
Hoodland, by Alice Armstrong 19 95
Oakland, First 193 30
Oakland, Plymouth Avenue Ch 37 80
Market Street Ch., by N. S. Merriam 11 37
Redwood City 7 50
Sacramento, First 14 65
San Francisco, Bethany Ch 27 60
First 839 05
San Francisco, Plymouth Ch .. 150 00
General Association 57 60
San Jose, by Mrs. C. D. Dresser 5 00
Santa Cruz, by N. Taylor 60 00
Saratoga, C. C. Ladies' Soc 6 60
1,529 76
Berkeley, Park Ch., by Rev. W. F. Bickford 4 00
Douglas, $2.50; Murphys, $1.10, by Rev. T. E. Tippett 3 60
East Oakland, Mrs. C. W. Farnum 10 00
Oceanville, First, by Rev. H. M. Daniels 2 50
Pescadero and Fairview, by Rev. J. B. Clark 7 55
Riverside, W. F. Montague 3 00
San Bernardino, Highland Ch., by Rev. J. D. Foster 5 00
Rev. J. T. Ford 15 00
San Buenaventura, by Rev. T. D. Murphy 6 75
San Francisco, First, by Rev. J. F. Tobey 5 00
San Juan, by Rev. K. B. Palmer 9 65
San Mateo, by Rev. E. O. Tade 10 00

Sierra Valley, Pilgrim Ch., by Rev. C. E. Philbrook	$8 50
Tulare, by Rev. J. C. Gerick	1 00
Yreka, by Rev. E. F. Dinsmore	37 50
OREGON—$33.27.	
Corvallis, by Rev. G. H. Lee	9 35
East Portland, First, by Rev. D. Staver	23 92
WASHINGTON TERRITORY—$98.75.	
Received by Rev. N. F. Cobleigh:	
Endicott	$2 00
Hood River	6 00
Starbuck	9 25
Pasco Junction	5 75
	23 00
Cheney, by Rev. F. V. Hoyt	5 50
Endicott and Ritzville, German and American Chs., by Rev. F. H. Fruhit	3 00
Farmington, by Rev. E. J. Singer	1 50
Seattle, Plymouth Ch., by Rev. C. C. Otis	50 00
E. S.	2 00
Whatcom, Tabernacle Ch., by Rev. J. Wolfe	13 75
CHINA—$4.40.	
Tientsin, Rev. M. L. Stimson	4 40
HOME MISSIONARY	141 36
	$22,347 48

Donations of Clothing, etc.

Albany, N. Y., Ladies' Soc., by Mrs. L. H. Cobb, box	$325 00
Berkshire, N. Y., Ladies' Aid Soc., by Hattie B. Johnson, box and freight	69 63
Bethel, Ct., Ladies, by H. H. Seelye, box and freight	118 00
Boylston Centre, Mass., Ladies' Soc., by Mrs. H. M. Andrews, bbl., cash and freight	49 55
Brooklyn, N. Y., Mrs. Lois Proctor, package.	
Claremont, N. H., Ladies' Assoc., by Fannie S. Goss, bbl	72 00
Collinsville, Ct., Ladies' Soc., by Josephine A. Barbour, bbl. and freight	102 17
Concord, N. H., Ladies' Social Circle of North Ch., by Mrs. Frederic Allison, box, cash and freight	51 64
Ladies' Soc. of South Ch., by Edner A. Cochran, two bbls., cash and freight.	252 65
Geneva, O., Industrial Home Miss. Soc. of First Ch., by Mrs. Geo. W. Crosley, box and cash	65 00
Hollis, N. H., Ladies' Charitable Soc., by Mrs. Levi Abbot, bbl. and freight	73 53
Kensington, Ct., classes in S.S., bbl. and freight	32 50
Meriden, Ct., Ladies' Benev. Soc., by Rev. A. H. Hall, box and freight	220 00
New Britain, Ct., Ladies' Benev. Soc. of First Ch., by Anna C. Strickland, bbl.	
New Haven, Ct., Prof. Dana, package, Bibliotheca Sacra and New Englander.	
North Acton, Mass., "Willing Hearts," box	6 00
Norwich, Ct., Broadway Ch., by Mrs. E. C. Hinckley, through the Conn. W. H. M. Union, two boxes	650 00
Phillipston, Mass., Mrs. S. W. Baker, bbl.	30 00
Portland, Me., Rev. F. Southworth, 60 copies Good Themes.	
St. Johnsbury, Vt., Ladies' Benev. Soc. of North Ch., by Mrs. A. E. Rankin, box and freight	134 10
Shabbona, Ill., Ladies' Miss. Soc., by Mrs. L. E. Sherwood, box and freight	26 04
Talcottville, Ct., Ladies' Soc., by Mrs. S. A. Talcott, through Conn. W. H. M. Union, barrel and freight	84 00
Walton, N. Y., Ladies' Home Miss. Soc., by Mrs. C. C. Tobey, two bbls. and freight	72 70
Wauponsie Grove, Ill., Ladies, by Mrs. J. H. Rogers, box and cash	15 13
West Newbury, Mass., Ladies' Social Circle of Second Ch., by Mrs. O. Warren, bbl	$54 48

Receipts of the Massachusetts Home Missionary Society in October. REV. EDWIN B. PALMER *Treas.*

Alford and West Stockbridge Center, by Rev. J. G. Willis	$2 09
Amherst, North, by Rev. Geo. H. Johnson	30 00
Andover, Ballardvale, by Rev. Samuel Bowker	13 00
E. C. Mills	50 00
Francis H. Johnson	100 00
Ashby, 01th. Cong., by C. F. Hayward	50 05
Attleboro, Second, by A. B. Carpenter	140 00
Bernardston, by H. L. Crowell	4 47
Sunday-school, by H. L. Crowell	6 53
Boston, Adams, C. P.	100 00
A friend, Rev. C. E	15 00
A friend, Mrs. B. B. C., in mem. for piano fund, Utah	15 00
Central, A friend	2 00
Charlestown, Winthrop, by Geo. S. Poole	156 68
Dorchester, Second, by Miss E. Tolman S.S. class, by Miss E. L. Tolman	104 85 67
Mt. Vernon, by James Ayer, M.D.	189 55
A friend (add'l)	2 00
A friend, "C" (add'l)	2 00
By Rev. E. K. Alden, D.D. (add'l)	100 00
Leg., Est. of Chas. Nichols, by John P. Nichols, Ex	1,000 00
Parker St., by W. B. Garrett	356 86
Roxbury, Eliot, by A. McLean	100 03
By Rev. A. C. Thompson, D.D. (add'l)	100 00
Walnut Ave., by C. O. Tufts	335 00
Highlands, by G. W. Basford	102 67
West, So. Evang., by J. H. Guild	50 49
Shawmut, "C. W."	10 00
Bradford, Legacy, Estate of Mrs. Sarah C. Boyd, by J. G. Tewksbury, Ex., sundry bonds, etc., of no estimable value, constituting part of a *residuary* bequest, completed by cash	27 60
Braintree, First, by A. B. Keith	30 00
Brookfield, Mrs. R. B. Montague	5 00
Brookline, Harvard, by H. B. Eager	55 30
Brooklyn, N. Y., "Friend of the Cause"	20 00
Burlington, Vt., A friend	5 50
Carver, North, by Theron M. Cole	22 50
Charlton, by Alfred E. Fiske	43 57
Chelsea, Miss M. E. Brooks, Special for needy missionaries	50 00
Miss S. R. Brooks, to const. Miss Grace Brooks Allen L.M. of A. H. M. Soc.	81 16
Conway, by Francis Howland	42 32
Easthampton, First, by L. E. Parsons	100 00
A friend	50 00
Edgartown, by Rev. F. N. Greeley	20 00
Ewing by Rev. A. A. Murch	11 00
Falmouth, First, by Rev. H. K. Craig, to const. Mrs. Joseph Dimmick L.M.	149 25
Fitchburg, Calvinistic, by W. K. Bailey	314 15
Rollstone, by W. E. Clifford	157 85
Gardner, First, by Dan'l H. Rand	60 00
Greenfield, Second, Ladies' Benev. Soc., by Miss Lucy H. Mann	50 00
Hampden Benev. Assoc., by Chas. Marsh, Treas.:	
Agawam	$23 25
Chicopee, Third (of which $3.81 for frontier)	8 72
Palmer, First	14 21
Springfield, First	118 21
Hope	65 08
Olivet	33 26
South	115 64
	378 37
Hardwick, Gilbertville, Otis Lane, of Ware, to constitute Mrs. John Dempster, Mrs. Thomas J. Gordon, Miss Kate A. Hane, L. M's of M. H. M. S.	100 00
Harvard, by J. W. Bacon	40 00
Haverhill, West, S.S., proceeds of "Harvest Festival," to const. Perry E. Elliott	

L. M. of A. H. M. S.	$50 00
West, S.S., Eben Webster's class, in part to const. another L.M.	10 00
Hinsdale, by C. J. Kittredge	13 07
Hyde Park, Clarendon Hills, by Wm. B. Forbush	10 00
First, by J. E. Piper	40 00
Ipswich, First, by N. R. Farley	33 00
Lakeville and Taunton Precinct, by T. P. Paull	61 05
Precinct, by T. P. Paull, Special for Ft. Abercrombie, Dakota, ch. rebuilding.	11 00
Lawrence, Lawrence St., by C. R. Pillsbury	172 60
Young Peoples' "Harvest Festival," by Isabel Anderson	56 00
Leominster, Orth. Cong., by M. E. McDonnell	110 75
Lexington, Hancock, by Geo. W. Berry	21 68
Longmeadow, Two friends	20 00
Lunenburg, Evan. Cong., by E. S. Francis, to const. John H. Witherell L. M.	32 61
Marlboro, A friend, J. M.	20 00
Mass., A friend, A. H. R., to const. self a L. M. of A. H. M. S.	50 00
Special, for needy missionary	50 00
Mrs. J.	50 00
Medford, West, by E. E. Shepard	24 80
Melrose, Orth. Cong., by C. N. Chapin	51 29
Middleton, by Rev. S. K. B. Perkins	25 00
Millbury, First, S.S., by Janet Lilley	25 00
Milton, Mrs. E. V. Field	10 00
Newburyport, Whitefield, by Eben Sumner	17 47
New Salem, by Rev. A. R. Plumer	8 00
Newton, Eliot, by D. E. Snow	165 00
Newton Center, First, A friend	5 00
By Chas. H. Bennett	128 11
Newton, West, by Rev. H. J. Patrick, D. D. (add'l)	1 00
Norfolk, by N. H. Rockwood	5 00
North Adams, First, by Wm. F. West	36 61
North Leominster, Cong. S.S., by N. C. Bontelle, to const. Miss Lucy E. Shedd L. M. of A. H. M. S.	50 00
Oakham, A friend, Birth-day offering	5 00
Phillipston, by E. S. Bates	23 89
Plympton, Hannah S. Parker	5 00
Princeton, J. D. Gregory, to const. self a L. M. of A. H. M. S.	50 00
Quincy, Atlantic, Memorial by Rev. F. L. Bristol	1 50
Reading, by S. G. B. Pearson	25 00
Rochester, First, by Geo. B. Haskell	37 50
Rockport, Pigeon Cove, by Rev. Lemuel Jones	5 00
Rockland, by W. C. Temple	10 30
San Antonio, Texas, by Mr. Chas. T. (or Mrs. E. F. M.) Williams	20 00
Somerville, Broadway, by G. W. S. Huse	8 55
Franklin St., by E. D. Conant	14 00
Stoneham, Mon. Con. Coll., by Rev. D. A. Newton	10 30
Stoughton, First, Sanford Gay, by S. T. Clapp	15 00
Taunton, Union, by Rev. E. N. Pomeroy.	15 53
Walpole, A few individuals	80 00
Wellesley, by D. S. Short	5 00
Wendell, by R. N. Taft	40
Westboro, A few friends, by Mrs. P. S. Converse	16 35
Mrs. H. G.	2 00
West Boxford, by I. W. Andrew	9 45
Westhampton, by A. D. Montague	6 00
Individuals, by A. D. Montague	12 00
West Medway, Mrs. E. C. I. Robbins	1 00
Westminster, First, by D. W. Hill	11 00
West Tisbury, by Ulysses E. Mayhew	16 50
West Warren, by Rev. G. H. Morss	20 00
Weymouth, North, A friend, "Z"	10 00
South, Second, S.S., by C. W. Feanny, Special for Public Piano Fund	16 00
Miss Hattie A. Herve's S.S. class, for Mrs. A. J. Drake, Iroquois, Dak.	10 00
Whitin, J. C. Fund, Income of	362 50
Winchester, D. N. Skilling's Annuity, by C. E. Conant, Trustee	$100
Friends, Special	20 35
Individual, by E. Tappan	10 00
Worcester, Cash, S. ecial for Home Missionary widow in Arkansas	5 00
Central, by H. S. Larned	201 20
Cong'st to a Home Missionary	2 00
Piedmont, by A. H. Stone	50 00
Plymouth, by Jonas White (of which $75 for Woman's Dep't)	222 00
	$7,741 88
Home Missionary Magazine	7 20
	$7,749 08

Donations of Clothing, etc., received at the office of the Mass. H. M. Soc. in October.

Arlington, one lady's walking sack	10 00
Boston, suit from a friend	25 00
Bible	8 00
Two coats, etc.	14 00
Danvers, First Parish, Ladies' Benev. Soc. by Lily S. Rice, bbl.	96 00
Lakeville, Precinct, Woman's H. M. Soc., by Mrs. Caroline L. Ward, bbl. and freight	95 00
Longmeadow, Ladies' Sewing Soc., by Alice L. Noble, bbl. and freight	192 05
Medway, Ladies' Benev. Soc., by M. E. Fisher, bbl., box and freight	134 54
Milford, Ladies' Benev. Soc., by Mary A. Jones, bbl., freight and cash	197 90
Montague, Ladies' Benev. Soc., by Mrs. E. A. Deane, bbl. and freight	37 95
Newbury, First Parish, by Miss A. M. B. Little, bbl. and freight	105 00
Newton, Eliot, Ladies, by Mrs. W. H. Partridge, two bbls. and freight	190 97
Stockbridge, "Hillside," one box	105 00
Westboro, Ladies' Sewing Circle, by Mrs. Susan M. Miller, bbl. and freight	99 50
Winchester, Ladies, by Mrs. E. Pressey, 2 bbls. and freight	184 63
Woburn, Ladies' Char. Reading Soc., by Nancy W. Chamberlain, 1 bbl.	114 75
Worcester, Union, Ladies' Benev. Soc., by Mrs. E. K. Vaill	216 21
	$1,826 50

Receipts of the Missionary Society of Connecticut, in October, 1886. WARD W. JACOBS, *Treas., Hartford.*

Barkhamsted, Riverton, by Rev. Francis H. Viets, with $25, contributed Sept. 28th, 1885, to constitute Miles A. Roberts of Riverton a L. M.	$25 00
Clinton, by Daniel W. Stevens, $46.82; Rev. Thos. A. Emerson, personal $10; Mrs. Frances H. Emerson, $10, to const. Mrs. Charles Dee, of Clinton, a L. M.	66 82
Durham, First, by Rev. George Bushnell, for frontier work, A. H. M. S.	21 08
Ellington, Mrs. C. P. Pease, by E. C. Chapman	2 00
Glastonbury, South Glastonbury, H. D. Hale, personal	25 00
Litchfield, First, Lucretia Deming, personal, for A. H. M. S.	50 00
Litchfield, Milton, by Rev. Geo. J. Harrison	4 16
New Haven, Westville, by F. T. Jarman.	17 50
Norwich, Broadway, by S. B. Bishop	200 00
Orange, West Haven, by Wm. H. Tallmadge	35 27
Oxford, by R. B. Limburner, for frontier work, A. H. M. S.	4 50
Portland, First, by Rev. Jno. S. Bayne	19 55
Redding, Georgetown, by Rev. S. J. M. Merwin	25 40

Thomaston, Eagle Rock, by C. F. Williams	$14 35
Tolland, by E. C. Chapman	32 31
Wethersfield, by S. T. Willard	114 50
	$657 44

Receipts of the Wisconsin Home Missionary Society in August and September, R. A. McCULLOUGH, *Treas.*

Adamsville	$8 60
Alderly	5 00
S. S.	5 00
Allen's Grove	5 00
Antigo	1 00
Appleton	251 55
S. S.	34 05
Arena, Ladies' Soc	8 70
Young Ladies	5 00
Second Ch	2 65
Auroraville	7 45
Barraboo	34 26
S. S.	5 00
Beloit, First, Ladies' Soc	26 30
Second Ch., Ladies' Soc	8 00
Berlin	55 12
Blaike's Prairie	3 86
S. S.	5 00
Ladies' Soc	4 15
Bloomington	4 04
S. S.	2 00
Ladies' Soc	6 00
Boscobel	41 00
Ladies' Soc	1 75
Bostwick Valley, S. S.	2 00
Bristol and Paris	52 38
S. S.	7 52
Ladies' Soc	20 00
Burlington	12 57
Clinton, Ladies' Soc	15 50
Columbus	33 00
Cooksville	6 00
Darlington, Ladies' Soc	20 00
Dartford, S. S.	6 00
Delevan	43 00
Ladies' Soc	41 00
Geo. S. Collie	10 00
Depere	20 00
Dodgeville (Welsh)	10 15
S. S.	2 50
E. B. Hart	2 50
D. H. Williams	2 50
Durand	25 42
East Troy, Ladies' Soc	2 60
Eau Claire	50 00
Ellington	8 60
S. S.	1 60
Fon du Lac	22 41
S. S.	18 28
Footville, S. S.	2 10
Fox Lake	21 00
S. S.	9 00
Fort Atkinson	25 00
Gennessee S. S	4 00
Green Bay	14 00
Ladies' Soc	36 00
S. S.	10 20
Hayward	26 50
Ladies' Soc	14 36
S. S.	2 50
Hixton	9 32
S. S.	1 20
Rev. F. B. Rockwood	4 00
Ithaca	5 25
Ixonia	9 10
Janesville	25 00
Kaukanna, H. C. Trambaugh	25 00
Kenosha	42 40
C. M. Fowler	100 00
Kimkimick	4 00
Koskkonong	10 00
La Crosse	$125 00
Ladies' Soc	18 00
Leeds	11 20
Lancaster	76 00
G. Howe	25 00
C. H. Bakter	25 00
Lake Geneva	5 00
Lake Mills	13 40
Madison	200 00
Ladies' Soc	69 69
J. F. Lamb	50 00
M. R. Doyan	25 00
Markesan	16 50
Mazomanie	21 51
Milwaukee, Grd. Ave	38 56
Ladies' Soc	10 00
Young Ladies' Soc	20 00
Plymouth Ch	75 00
S. S.	50 00
Mrs. R. Houghton	5 00
Welsh Ch	18 00
Mukwanego, Ladies' Soc	6 50
New Chester	26 55
S. S.	4 50
New London	5 00
Necedah	6 50
Oak Creek	10 00
Oakfield	2 00
Oconomowoc	31 50
Oshkosh	100 00
Mrs. Lucy Bartlett	25 00
Hon. Philetus Sawyer	100 00
Osseo	5 75
Ladies' Soc	2 00
Palmyra	5 82
Pewankee	7 25
Ladies' Soc	13 35
Pine River	12 50
Pittsfield, S. S.	3 00
Platteville	11 10
Ladies' Soc	88 36
Poysippi	12 50
Racine	29 00
Rio, S. S.	7 02
Ripon, H. H. H. Soc	25 00
River Falls	166 62
S. S.	13 38
Roberts	30 00
S. S.	8 00
Rosendale	24 74
S. S.	3 66
Royalton, S. S.	4 00
Seymour	9 15
S. S.	2 75
Shiocton	4 00
Shullsburg, S. S.	3 71
Sparta, S. S.	16 02
Ladies' Soc	25 55
Springvale	2 00
Ladies' Soc	16 85
Sterling	20 00
Stockbridge	8 21
S. S.	9 75
Stoughton	3 60
A. B. S.	5 00
Union Grove	38 00
Ladies' Soc	10 00
S. S.	2 00
Watertown	29 55
Waukesha	15 00
Ladies' Soc	11 00
Wauwautosa	17 00
Ladies' Soc	5 00
West Salem, S. S.	10 00
Whitewater	150 84
Windsor	34 32
S. S.	5 00
Ladies' Soc	28 86
Wyalusing, S. S.	1 10
Wyocena	14 47
Proceeds of a Gold Chain	25 00
	$3,503 84



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This Monthly is furnished at sixty cents a year, postage paid. The subscription price ould not well be less. Its whole present issue should go to actual subscribers. But, unless they refer to pay, it will be sent *free*, as heretofore, to Life Directors and Life Members; Mis-onaries of the Society and its Auxiliaries; Ministers securing a yearly collection for it in heir congregations; also, to every individual, Association, or Congregation, *one copy for very ten dollars* collected and paid over to the Society or an Auxiliary. Suitable name hould accompany the payment. Pastors are earnestly requested to serve Home Missions by romoting the use of this Journal at the Monthly Concert and among their people.

Immediate notice of the discontinuance or change of post-office address should be given.

APPLICATIONS FOR AID.

Congregations desiring aid should apply *at once* after finding a minister. They should nake a full statement of the facts in their condition and prospects which justify an applica-ion. They should also give these particulars, viz.:

Population of the place.
Names of the church or churches, and preaching stations
Number of church-members.
Average of congregation.
Denomination and size of contiguous congregations.
Names and distances of the nearest Congregational churches.
Minister's full name and post-office address: Town, County, State.
Does he reside on his field of labor? Is he installed pastor?
Has he any other calling than that of the ministry?
Of what local church is he a member?
Of what Ministerial Association?
The number of persons composing his family.
Total amount of salary proposed.
Amount pledged by the people and how secured.
Has he, also, the use of a parsonage?
Is aid expected from any other source?
The least amount that will suffice from the A. H. M. S.
The amount received from this Society last year.
Will less probably be needed next year?
Amount contributed to this Society last year. How raised.
Amount contributed to other benevolent societies.
Additional statements concerning the condition, prospects, and wants of the field.
Date of the desired commission.

The application must be signed by the officers of the church, where there is one, and by the trustees or a committee of the congregation.

If the ecclesiastical body, within whose limits the congregation is found, has a "Committee of Missions," the members of that committee should certify these statements, the standing of the minister, his prospects of usefulness there, and indorse the application. If no such "Committee of Missions" exists, the application should be indorsed by two or more neighboring clergymen acquainted with the facts. If no church or congregation is yet gathered, applicants will follow the same course, as far as practicable.

Applications, after being so indorsed, should be sent to the Superintendent (or Secretary of the Auxiliary) for the region where the applicants reside.

Appropriations, as a rule, bear the date of a *punctual* application; and they never cover more than one year. If further aid be needed, a new application is required, containing all the particulars named above, and indorsed as before. *To this the certificate of the missionary that the congregation has fulfilled its previous pledges for his support, must be added.*

For the address of Superintendents and Secretaries of Auxiliaries, see p. 4 of cover.

FORM OF A BEQUEST.

I bequeath to my executors the sum of dollars, *in trust*, to pay over the same after my decease, to the person who, when the same is payable, shall act as Treasurer of the American Home Missionary Society, formed in the City of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable uses and purposes of said Society, and under its direction.

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JANUARY, 1887.

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HOME MISSIONARY
SOCIETY.

THE HOME MISSIONARY.

Go.....PREACH the GOSPEL.....*Mark* xvi. 15.
How shall they preach except they be SENT ?..*Rom.* x. 15.

VOL. LIX. JANUARY, 1887. No. 9.

CUTTING DOWN.

ONE duty forced upon the managers of the Home Missionary Society by its shortened funds, is that of reducing missionary expenditures. It is no easy task. In its best financial estate the Society is not unlike an anxious mother who, with a scanty measure of cloth, must contrive to make it cover a growing child. The garment is always a marvel of piecing. But when from this scant material a whole breadth is suddenly swept away, at a time, too, when the child is bursting with new growth, then the home missionary mother may almost sit down in despair and confess herself at her wits' end. Nevertheless the garment must be made from the material in hand. We cannot cut down the child. We must cut down the pattern. How shall it be done?

Is there waste in the expenditure of home missionary funds? It would imply infallible wisdom on the part of the management if there were absolutely none. But the system of checks and safeguards now employed to prevent it, is such as to reduce this waste to the lowest terms. Every applicant for missionary aid has to pass through four distinct courts. First, a local committee of the pastors of the vicinage, who know the church well, and can testify, as only friendly neighbors can, of its special needs. Second, a State Committee of pastors and laymen selected for their wider knowledge of the field. The fidelity of these State committees is beyond praise. One of their quarterly meetings is, in fact, a session of days, in which the condition and the prospect of every missionary church is passed in review, and the least amount it ought to ask is fixed. Upon the result of these estimates, thus carefully reached, the apportionment of funds for the State is chiefly determined. Third, a superintendent who holds the double relation of trusted friend of the church and confidential agent of the managers at New York. These superintendents are picked men, wise, cautious, alert, free from any foolish ambition to multiply churches on paper, and under strict directions never to plant a church on ground fairly occupied by another in which a pure gospel is preached. Finally, the Executive Committee at New York, with the accumulated judgments of these three courts before them, assemble at the Bible House to authorize the needed grant, and to commission the missionary.

This system of checks, if faithfully applied, is ideally perfect. If, for example, the pastors of the vicinage, in any excess of local zeal, are disposed to claim more than a just share, this abuse is sure to be counteracted by the Central Committee, who have a whole State to provide for; and should the State Committee and superintendent fall into a similar error concerning their own district, the Executive Committee, whose vision sweeps over the needs of forty States and Territories, will supply the timely corrective. "If the system is faithfully applied," I have said. From an intimate acquaintance of four years with its working, the writer is free to testify that the above method of determining missionary need is administered, in all its parts, with a fidelity and a justice that are well nigh perfect. Whatever waste or abuse can creep through this four-fold guard of our treasury must be small indeed. Yet this little, whatever it is, the managers are endeavoring by redoubled vigilance to save. But the economy just now required must operate chiefly in other directions, notably in the following:

1. *No new work*, no matter how promising it may appear, can be undertaken while the Society is in debt for that now in hand. This is an unfortunate necessity, but it is imperative and admits of no exception.

2. Churches *nearing self-support* will be urged to hasten toward that goal by forced marches. Whatever new motive they may need to quicken their pace, is now supplied in the absolute inability of the Society longer to share their burdens.

3. Churches applying for the *same grant as before* must be denied. The Home Missionary Society has been, to a large extent, a church-building society, as well. The most frequent plea for the continuance of the old grant is, "We are building. Our people are pledged for all they can carry. Until the house is paid for we cannot increase our payments on the salary." In ordinary times this may often be good reasoning. But these are times of distress. Our treasury can no longer respond to such appeals. Church-building must be thrown more and more upon the Society named for that purpose. The Home Missionary Society must return to its early rule and enforce it with new strictness, namely, an increased pledge each year from the people; a smaller grant each year from the treasury.

4. Churches *long on the roll*, but still *helpless*, must consider whether the time has not come for a temporary withdrawal, in part, at least, of missionary help. There will always be churches thus chronically dependent. The Society finds its warrant for coming to their aid, in the terms of its charter, which describes its object to be, "to send the Gospel to the destitute." But there are limits to the application of such a principle. Times of distress are times of special discrimination, and when the question is between discriminating against a church with an

assured future, and a church that, to all human appearance has none, the largest good may require us to let go the helpless enterprise for the benefit of the hopeful one. This will be a new hardship to many feeble flocks. Possibly, under this treatment, some may scatter and die. But, thereby, the fittest may be enabled to survive.

5. Churches near enough together to be served by the same minister, *should submit to be yoked.* It is not always the best thing *per se:* but this is not a matter *per se*, it is a matter *per bonum publicum.* All personal considerations yield to necessity. Not what is absolutely best but what is best under the circumstances, is now the main question with the Society, and should be with the churches. Let none call it a hardship if unreasonable refusal to submit to the arrangement shall necessitate the withdrawal of the Society's help.

Such, rapidly sketched, are the lines of economy marked out by necessity, and already inaugurated. The garment must be cut to the cloth. But let it not be forgotten that all the while the home missionary child is growing lustily, and will grow. Whatever we are unable with this reduced pattern to cover, goes cold and naked. Home missionary need is steadily creeping ahead of home missionary supplies. This is the real explanation of the Society's debt. A Boston pastor, in a personal letter to the missionary rooms, declares, with much point, "Missionary societies are inevitably liable to debt if they be alive to their work." Indeed, it may be questioned if a Society has any mission, at all in America that is not also an increasing mission. While, therefore, the managers sadly yield to the inevitable, and will cut down the work "to the last point of safety," they cannot believe that the churches mean, or can wisely afford, to sanction any permanent reduction of home missionary funds.—*Secretary Clark, in The Advance.*

FROM "THE BEACON."

This letter (to home missionary Superintendents) plainly calls for retrenchment. The churches should respond by their prompt contributions, and thereby say to the Secretaries, "We cannot afford to retrench in our home missionary work. We cannot allow the small salaries of our missionaries to be cut down. We cannot refuse the appeals which come to us as to no other denomination, to enter the open doors in our northern counties, where a quarter of a million of people are beyond the reach of any church or religious service. We cannot stand the loss and damage which will come to our work by retrenchment. We have not yet recovered from the effects of retrenchment made by the Society ten years ago. We will do all that we can to prevent like evil results now. We will promptly afford relief and thus cast our voice against retrenchment."

OUR PREMIUM FOR NEW SUBSCRIBERS.—To any one sending the name of one new subscriber to *The Home Missionary* and sixty cents, the regular subscription price, we will send a copy of "Our Country; Its Possible Future and its Present Crisis," by Rev. Josiah Strong, D.D. Thirty-five thousand copies of this wonderful book have already been disposed of. We here suggest a plan by which any one can secure it.

THERE have been several applications from home missionary pastors for those "fifteen Gospel hymn-books" offered in the November *Home Missionary*. Are there not other packages of these hymn-books, *in good condition*, waiting to be sent to the American Home Missionary Society, Bible House, New York, for use on the frontier?

Is any Home Missionary pastor in need of a Greek lexicon?

WILL any home missionary pastor who needs books for a circulating library and reading-room, which has been opened to counteract the evil influences of the saloon, please notify *The Home Missionary*.

TREASURY NOTES.

[ONE compensation in these times of stringency is found in the hearty expressions of love for the work and sympathy with the workers that come with special offerings for the relief of the Treasury. Never, indeed, are the officers left to doubt that this cause holds a high place in the hearts of many thousand members of our churches. Nor do the members of a reputable family often doubt each other's mutual affection. Yet they love, particularly in dark times, to be plainly told of that which they have long taken for granted. So do we. And some of our readers may be glad to share with us a few of these words of cheer, selected from our latest letters.]

I DO not remember that I have ever made an offer to give conditional on others' giving, but I am moved just now to suggest that I will be one of fifty to give $1,000 each to meet the present needs of the American Home Missionary Society. The $1,000 sums may be made up by individuals, by families, or by churches—that is, a family or a church may contribute that sum. Or, if $50,000 is too much, I would be one of thirty to raise $30,000. Do you think such an offer will amount to anything?—*A Friend in Springfield, Mass.*

Our friend has already, *twice*, given $1,000 this year, and this offer of $1,000 more is made public here to test the question whether it "will amount to anything." What say you, reader? Will you, or your family, or your church take one of the fifty shares?

From Springfield again. A great many good things come from Springfield.

SPRINGFIELD, MASS., DEC., 1886.

DEAR BROTHER: Inclosed please find five dollars, sent by my mother Mrs. Olive Cleveland Clarke, aged one hundred and one years. She wa

born Sept. 26th, 1785. She sends the money as spontaneously and understandingly as ever. Perhaps she is the oldest donor of the year to Home Missions. Her faculties of mind are retained, her memory is wonderful, and she understands the needs of the country. I will inclose her autograph.— *Yours, Rev. Edward Clarke.*

There are at least several correspondents of *The Home Missionary* to whom we would like to show this autograph of Mrs. Clarke. Her clear, round, uniform writing, legible on the instant, might perhaps give them twinges of conscience, and so prove a means of grace.

I AM sorry you have denied your principles and have incurred such a debt. I propose to be one of a hundred, and give you five hundred dollars to wipe out your indebtedness. I once gave your Society an offering, and before the sun went down every dollar was paid back to me without solicitation; and why should I not trust God with this five hundred, especially since it is only restoring to God what already belongs to him?—*Rev. A. Underwood, Evangelist, Irvington, N. J.*

I MOST heartily approve of your course in borrowing the money to enable you to pay the missionaries sent out by the Society the money due them. These men receive but a poor pittance at the best, and the Society must pay them promptly. I enclose herewith my check for $1,000, which please apply toward payment of the loan.—*A Merchant, New York City.*

INCLOSED find draft for one hundred dollars, a donation from my aged father to the American Home Missionary Society, of which he is a Life Member. He will be ninety years old next month, and wishes thus to constitute two of his grandchildren Life Members. Father has been interested in missionary enterprises, and his prayer is for a blessing upon the efforts made and means used to extend the knowledge of salvation. —*A Wisconsin Friend.*

I INCLOSE a Thanksgiving offering of $——, only wishing it could be many times as large. Having just visited Nebraska I feel, more than ever before, how great is the need of funds for the Society's work. They said to me, "How are we to keep our churches open and pay our ministers? We are few in numbers and have little money, but we are very anxious for our own church privileges."—*A Lady in Illinois.*

I AM very sorry for the emergency in home missionary interests, and inclose check for $100 additional. Wish I were able to write it with two or three more ciphers at the right of the one.—*A Boston Friend.*

I SEND ten dollars for the debt. Would gladly send much more if I were able. Am a poor man and have to work hard for every dollar I get; but I love Christ and his cause, and so send this willingly. If all who are able to help *will* help, how soon the debt will be raised!—*A Missouri Workingman.*

With $127 from the teachers of Mount Holyoke Female Seminary:

More will probably be sent; but your needs are such that we thought best to send this at once. It is idle to say how much we wish it were more. We pray God to open the plethoric purses and to warm cold hearts, so that the blessed work can be carried on as it should be.

If 25,000 of the 300,000 female members of our Congregational churches—one to every twelve—would remit a like contribution, the troublesome debt would vanish, and the good work could go forward. What an easy solution of the problem!—*A Western Lady.*

As I read from month to month, in *The Home Missionary* of the great need of money to carry on the work at home, my heart is stirred within me, and I cry out, "Lord, what can I do about it?" As I thought and prayed over it, it came to me to propose to the little praying circle of our church, that the first meeting in the month should be a home missionary meeting. There was no opposition; and so, selecting the most stirring parts of the reports from the different fields, I tried to show them, as well as I could, our personal responsibility in this matter, and the claim that loyalty to Christ and loyalty to country make upon us. One sister, who hardly ever forgets to bring something for the little box which I carry into the meeting every time, said to another, "I had never thought about it until I heard her read." That is just the trouble. Pardon my use of so many I's. I wanted to show you how God is using the seed sent out in your magazine.—*A Lady in Eastern Massachusetts.*

Your circular received. Work already had begun. Result $80, by private subscription. Then our Y. P. S. C. E. took a hand in it. Voted to make a "Thank-offering" last Sunday evening before Thanksgiving. Gave the morning audience in church the same opportunity to make a "Thank-offering." Result, Y. P. S. C. E., $16; morning service, $34; making $50. Is it our share? I have suggested through our organ, "*The Golden Rule*," that each Society take *one share* of a thousand shares of $50 each. *The debt is going to be lifted at once!*—*F. J. M. Walpole, Massachusetts.*

I thank God that the money has been *borrowed*, and the long-suffering missionaries have been paid. Now for the debt.—*Twelve cents for each Congregational communicant* would sweep it away, without interfering with regular contributions. Why not make a strike for an average of ten cents per member. I know a multitude will not respond, but surely enough will give ten or twenty or fifty times that amount to make up for those who will do nothing. I propose to ask my people, who are all comparatively poor, for ten cents a-piece, and I will pay the share of fifty in some country place where they do not respond at all.

I only suggest this appeal for ten cents per member as a means of getting a little from a great number. My heart has been sore o'er the thought of the unpaid worker. It's a damage to the cause, a wrong to the men, an affront to God. The debt ought to be wiped out *at once.*—*Rev. J. Brand, D.D.*

WHAT IT MEANS.

[We commend this letter to our Eastern readers to indicate the spirit of the men who have charge of our work in the West.—Ed.]

Dear Brethren of the Congregational Churches of Kansas:

I hasten to send you this letter (see December *Home Missionary*, "Letter to Superintendents"), just received from the Secretaries at New York. It speaks for itself. It cannot be misunderstood, and I am assured by them, it is imperative, and it is to be interpreted as it seems. It means "no more new work"—we shall have to obey. It means that we shall not get our apportionment, as a State, and must prepare to do without it. It means that every home missionary church must prepare to ask materially less than last year, and, if possible, begin from this time to go alone. It means that greater care must be taken not to spend money where it is not appreciated, or where the church aided makes no proper effort to help itself. It means that all the churches of the country are to be called upon to make a "Special Emergency Contribution," and that we, in Kansas, must take our part in the effort to clear the Society from debt.

This debt cannot be carried into next year. If it could, it would cripple our work in that year. Now is the time for us to act. We have been treated generously. The Secretaries have planned for us with great liberality. There is hope that, with well planned and concerted action, in all the churches, the work now in hand may be continued without reducing amounts already granted to churches. The letter means that this cannot be done unless we in Kansas shall raise more than the $4,000 we had planned as our part. I see nothing for us to do but to undertake a general canvass of our field. Let us all give something. Let every minister fully set forth the situation to his congregation. Let the emergency be talked over in the church, and prayed over, and plans made to have every man, woman and child do something. Let this be done immediately, before Christmas festivities use up all our money for self-pleasing.

This need must be felt. It must be laid upon our consciences. There are imperative reasons why we in Kansas should take hold of this work with a hearty good will. The debt is a fact, not a threatened evil. It has been created partly for us. We have wrought with confidence hitherto, because we had not over us the cloud of debt. Our work next year, and in the years to come, must be free from this cloud.

Kansas is more interested to have the American Home Missionary Society in good condition than any other State west of the Mississippi. We hope for self-support by-and-by, but for a long time we can have no such friend as the Society that has made us what we are. Our churches need to see this. We must see that our first duty, in giving, is to the Society to whom we owe our very existence. Brethren, must we not insist on this, and educate our churches to feel it?

Then, too, we need to stand well with that Society and its patrons. We have a great work yet on hand. We have scores of new counties to open. We are to have a vast population to reach and mould, and there is no greater or more promising work to be done on this continent. We need help in this, and shall for many years. We must show to our friends that we appreciate our own work and their help, by our deeds in such a time as this.

Our work next year should open with greater promise than ever. What we shall have to do with, and with what courage we shall enter upon it, depends on our action in this emergency.

But we *can* do all that is needed. We shall feel it; it will take effort. It must take a general effort. No church must consider itself exempt. But it can be done! "A pull all-together" will accomplish wonders. The Superintendent and General Missionary join in this appeal, and will give with the rest as they are able.

I would like to have a report from each pastor of the method taken by him and of the amounts raised in this special collection. Let it be understood that this is "special," and not to take the place of the regular collection for the Home Missionary Society. That may be taken afterward. Let it be so arranged that every one shall be personally appealed to for a gift. Let pastorless churches also do what they can.

It is intended that a record be kept and published of all churches that respond in this emergency.—*Addison Blanchard, Supt.*

CALIFORNIA—THE LAND OF POSSIBILITIES.

BY REV. J. H. WARREN, D.D., SUPERINTENDENT.

In January 1849, as to numbers and quality, it was not a promising population that possessed the land. All that could read and write must have numbered less than 2000. To-day one million are here, living in homes. 250,000 children attend school every day. A man and his wife, last November, gave 20,000,000 dollars, to add still more to this amount by and by, for the foundation and endowment of one of the grandest institutions of learning in the world; the largest gift, it is said, ever made by a single individual for such a cause, whether prince or noble, king, emperor or American. And a church is to stand in the center forever.

Another man presented to science nearly three-quarters of a million for an astronomical observatory.

The buildings are up, and the largest telescope yet made is soon to be placed in position, and Mt. Hamilton is the place for it—a mountain, by the way, named after one of the early missionaries sent to California by the American Home Missionary Society. Of course we can look through that telescope and see the brightest stars of them all, the star of empire, the star of Bethlehem.

In January 1849 there was not a city in sight. Yerba Buena, an insignificant hamlet, did not even dream the thought of a city, though it faced the Golden Gate. Thirty-seven years have passed and there have come up twenty-four cities and 558,000 people in them with thirty-three Congregational churches, and forty-five Sunday-schools in nineteen of them. Compared with some of the newer States, our growth and progress has been up-hill work—and for reasons: isolated, geographically pushed out to the very sunset of the continent; expensive; difficult to get there; overrun with many races, which, like the solid Asiatic colony, are an *un-American-able* mass; and over against them, sand-lot idiots, who have made more racket on Sundays, and their infernal noise, heard farther off (as far as telegraph wires run) than all the doxologies sung by our eight hundred Protestant churches, and one thousand Sunday-schools; the lottery venture of fortune making; the toss in the air to win or lose all the world in a minute, that long demented the "spirit of the times"; the reign of monopolies; chief, worst, and hardest of them all, land monopoly; grants upon grants of leagues upon leagues, shutting the door against home-seekers, and other evils as well—no wonder growth has been slow, and distrustful.

But times have changed, and the State is having new life, new growth. The Southern Pacific Railroad Company the last year sold lands at the rate of 45,000 acres a month, about one-half of it to settlers.

The ten United States Land Offices of the State have averaged a total sale of six thousand four hundred and twenty-two acres for every legal day of the year, three-fourths to settlers. Last May between eight hundred thousand and one million acres of the forfeited land of the Atlantic and Pacific Railroad were restored, subject to homestead and pre-emption entries, and to-day, with the exception of the unproductive on the tops or steep sides of mountain ranges, that land is all claimed. There are yet government lands, together with private and railroad lands, for entry and sale, capable of sustaining a farming population of 5,800,000. The seven counties of Southern California, in 1880, had a population of 79,000; now it is 160,000. Of this number, 4 have been added within two years, and the prospect is that the next two years will add 60,000 more. There is nothing phenomenal in this. Texas, Kansas, and other States beat it out of sight. Admit it; the point is this; California is on the up grade; time will tell.

To make a long story short, according to present indications, the census of 1890 will foot up a population for the Golden State of 1,270,000. We will not say anything now about the other 19,000,000 that will be here by and by to live in comfort, and with as much elbow room all around as there is to-day to the five or six millions in the State of New York, provided we see to it now that they live not without the Gospel. I am not saying this in the interest of land owners or immigration bureaus, but in the interest of the possibilities of Christian civilization, as it looks out upon Ultimate California Possibilities! Somebody has made this statement, that the three world cities are London, New York, and San Francisco. You all say yes to London and New York; your children will say the same to San Francisco.

In this bad year, so called, a discovery was made in upper California that produced almost as much sensation as the discovery of gold. Up to last January the world had supposed that Southern California had a monopoly of the citrus, or semi-tropical climate, the ne-plus-ultra of all climates. Two or three business men in Sacramento arranged for an eight by nine citrus fair as much for fun as anything, and with a flourish of trumpets, called upon the neighboring counties to help. By stripping a few orange and lemon trees that ornamented the yards and homes in Sacramento, Marysville, Oroville, Newcastle, etc., it was thought that something of a show could be made. The show came and astonished everybody. No one more than the prime movers. Sixteen counties responded, and the immense quantities and superior quality of the fruit exhibited was such a revelation that even the papers hardly knew what to say. Los Angeles could not believe it. The *Herald* of that city said it was "a humbug." "That the Sacramento folks had bought carloads of Southern California oranges, and a schooner of Tahiti fruit, etc., etc." But there they were, all labeled, oranges, lemons, limes, olives, raisins, figs, nuts, by whom, where from, and two months in advance of Southern California. Next February, upper and Central California propose to exhibit their home production of citrus fruit in New York City and Washington to match the exhibit of Southern California in Chicago last April. What for? To show what its climate can do. Well, why such an emphasis on climate? To call attention to the declaration of Montesquieu: "Climate is the greatest of all empires, and gives guaranty alone of future development." If that be true, then there is that stretch of empire between Mt. Shasta on the North, and San Diego on the South, almost 700 miles, covered by this "greatest of all empires" and the future development of it absolutely guaranteed.

The only interest all this, to us, is, that men are going there now not one by one, but in colonies, in masses, into upper as well as Southern California, many of them to be out of sight of churches, out of reach of Sundays, away from God and the Gospel. They will develop the country

to be sure, and fill it up; but with what? That is the live question with us; the issue we must meet.

The ink of the treaty of Guadalupe de Hidalgo was scarcely dry when the American Home Missionary Society saw its opportunity and seized it. 116 Congregational churches are in force here to day, and 109 of them were planted by it; nearly one-third of them having come to self-support. Of the 134 Sunday-schools, with their 12,000 scholars, all but fifteen claim a connection with this mother of churches. The last year seventeen new schools added 789 scholars to our ranks. Eighty-nine schools besides eleven Union schools have been under the care of our sixty-five missionaries, with an attendance of over 6,200; an increase of 2,000 over the year preceding. Good work is being done in those schools; work that looks ahead. I visited one of them. I asked the children "How long are you going to attend this school?" Hands went up, "Well, George!"—a little fellow, not five years old,—"how long?" "A thousand years!" You may depend upon it that school will live a thousand years. Our sixty-five missionaries have supplied seventy-four churches and forty-two out-stations. Blessed revivals have been experienced, and future harvests are in store.

Still our territory is so immense, and our means so limited, that we have yet twenty counties with over 150,000 people where we have neither church, Sunday-school, or missionary; and where we could put them without touching their neighbor's elbow. We have asked the Executive Committee in New York to give us not less than $20,000 this year. We have put a pin in every place where every nickel of it is wanted. The Committee promised only $19,000 with fear and trembling. If the Society had its million a year, California would get $38,000 for her needs, and those twenty-one counties, would sing for joy. Climate may develop a country in its way, into utter materialism and infidelity, but Congregationalists must develop it in the Lord's way, and make it a kingdom of God. Congregationalism is felt here; it has the leading and the oldest religious paper on the coast; a paper that has been a power here for over thirty-five years; I mean *The Pacific*. Some of the strongest and best equipped, and best working churches in our denomination are over here, and as to men, none better are to be found between the two Oceans than some who are our leaders and heroes out here. As to Congregationalism itself, we have the genuine thing. I've sometimes thought that after leaving Plymouth Rock, if you want to see it at its best, you can not stop at any half-way-house, but must keep on going till you get to San Francisco or Oakland. Our children have got hold of it, just how I can't say. One of them came home one day and said some sharp things about the Jews. "Ella," the mother replied, "you musn't talk so, there are very good people among the Jews." The child didn't agree with her mother. "Why yes," the mother said, "for Jesus was a

Jew." "Why, mother, you don't say so. Jesus a Jew! I always thought he was a *Congregationalist!*" The dear child had an idea that a Congregationalist meant the best of everything and everybody. Oh! that all our New England children were so trained in *this* way they should go—that when they go West they will not depart from it.

To build on the solid foundations, on the eternal truths Christ has given His Church—this is what we want to do for California; nothing less, nothing more—even in the face of all the perils and sin—because of the very perils that Dr. Strong has marshalled with such tremendous force in "Our Country." We cannot build too soon—too quick. The Philistines are upon us. I stood in the Haymarket, Chicago, last May, long enough to see where that bomb fell—fell like a thunderbolt, upon city and nation. I heard them talk about it. The sentiment that had gushed about a free country for everybody looked pale and angry at the challenge of the red flag. "A judgment day without mercy" was the word now. There are other perils that must have a judgment day as well. Let those who know them talk about them. Moral dynamite, by processes and influences peculiarly its own, is putting in greater peril the very order of our civilization; the work of our Christianity.

We thank God for the money, prayers, and sympathy that have been given to win for Christ "this beauteous land on the western sea," whose Golden Gate opens out to receive the "wealth of Ormus and the Ind," out of which go her argosies to all ports of the broad Pacific. In 1899, —thirteen years hence— will be the fiftieth year of the Society's work here. Come over then and see us, or come sooner. The welcome we will give you will not be to wine and wheat, but to the joy of the great things God has done for us through you, and the very swing of the Golden Gate will be the voice of the Master saying to you: "Enter ye into the kingdom of your Lord."

A BIT OF GOOD NEWS.

EXTRACTS FROM A LETTER FROM REV. C. C. OTIS, SUPERINTENDENT, W. T.

When the people of Whidby Island, Puget Sound, subscribed for the purchase of the building and land for academy purposes (see *August Home Missionary*), they did so upon two conditions: 1st, that for every $100 subscribed they were to have a scholarship entitling them to a certain amount of tuition in the Academy; and, 2d, that none of the money subscribed should be due until an endowment of $10,000 was secured. In order to put the institution upon a better financial basis they have cheerfully relinquished their claim to scholarships in return for the amounts they had subscribed. This is as good as $4,000 to the school, and shows a determination upon the part of the people to do their utmost to make the Academy a success.

Moreover, so rejoiced are they that $5,000 has been raised toward the endowment, and so confident are they that the balance will be secured that they have already purchased the building; and it has been deeded to a corporation of nine trustees, who are now doing their utmost to put it in readiness for school purposes, so that the institution may open this fall. Praise the Lord for that!

But, you see, by this generous act of the people on the Island, we are placed under renewed obligations to secure at least the full amount of the endowment upon which their gifts were conditioned. The fact is, the endowment ought to be $25,000, instead of $10,000. We shall very soon need three or four teachers, and $10,000 will provide for only one.

We have been very fortunate in securing as trustees men of sound business judgment and high Christian integrity. The articles of incorporation provide that a majority of the trustees shall be members of some evangelical Congregational church, so that for all time the institution is to be in the hands of Congregationalists. These articles also state that the purpose of the corporation is "*to establish and maintain in Western Washington Territory a Christian school for the education of the youth of both sexes, irrespective of race or color, and to promote the Christian religion by such a school.*"

I am sure this bit of news will gladden the hearts of the many Christian friends in the East who have already manifested an interest by their prayers and their gifts in this effort to establish a Christian school in the far Northwest. And may God grant that what has already been done may be an encouragement to other Christians in the East to stretch forth a helping hand across the Continent.

And now as to the name. While we were looking this way and that way for a suitable name for this child of our prayers and tears, *The Home Missionary* for September came to hand; and there, in a kind little note about the school, we read the name "Puget Sound Academy." And at once we all said, "That is just the name!" So the trustees decided to call it the Puget Sound Academy, and *The Home Missionary* has the honor of naming the child. May God's blessing rest upon it!

HOW I BECAME A HOME MISSIONARY

PART IV.

It was soon known all over the ship that there were half a dozen "Psalm-singers" on board. As I had always taken the lead in all that was evil the other five naturally looked to me as their leader in the new life. The invention of new persecutions for this little band now became the recreation of the ship's company. We were tormented in every possible way. They determined that we should not pray, nor

even speak together. We were so closely watched that we could only commune with God in our hearts, while about our duties; but, if for a moment, we forgot ourselves, and the eyes were unconsciously lifted to heaven, we were instantly detected, and suitably punished. As the leader, I was subjected to special insult. Salt was thrown into my tea and coffee, powder and dirt into my food; I was freely spit upon, and because I did not resent this treatment I was branded as a coward. It was only by remembering my Savior on the cross, and constantly seeking divine help, that I was prevented from losing my self-control.

After about six weeks of this life I went on shore one day to attend service in Dr. Legge's chapel. During the meeting the doctor invited us to give Christian testimony. No one responded. How my heart burned to speak! but I was only a sailor, and kept quiet. The good doctor urged us again and again. At last a converted Chinese gambler, who was in danger of losing his life for his faith, jumped up, and cried out, "*S'pose me no speak me bust!*" In his broken English he then told what God had done for his soul. He made me blush with shame. I got upon my feet and tried to tell of my own deliverance, but my heart was too full for many words. When I reached the ship that night Satan assailed me with a new temptation. He told me I was getting to be a pretty good Christian, and I was foolish enough to believe him.

The next morning at mess-table (there are sixteen men at a table) they made me the theme of conversation. One man boasted that he could do something that would make me angry. Instead of praying quietly for help I trusted in my own strength, and said: "You cannot make me angry." I had scarcely uttered the words before a bowl of hot cocoa was thrown in my face. In an instant I was across the mess-table, and had the fellow by the throat. I should have strangled him if the others had not separated us. Oh, the agony of remorse that followed this act! Satan was promptly at my side. "Now," said he, "you have certainly committed the unpardonable sin—a sin which God never forgives." Alas! I believed him, and for a time gave up all hope of forgiveness. The other five, after every effort to help me back to my happy trust, looked upon me as hopeless. But Jesus Christ, the pitying, compassionate One, did not give me up. He revealed himself again, as a Savior who could forgive to the uttermost; and again humbled and penitent, having learned the needed lesson, I once more rejoiced in his unspeakable love, and was restored to my former position with the little band.

Weeks and months went by. Each of us struggled to live a Christian life amid countless exasperating persecutions, which were, however, too hard for one of our number, who went back altogether, and while on shore one day, in a drunken condition, was robbed and murdered by Chinamen. And now we were only five. How earnestly we prayed in

our hearts, day and night, for deliverance from these trials; and it came most unexpectedly.

After three days illness our commanding-officer suddenly died, and we plead with the Lord, that if there were a religious commander in the British Navy he be sent to our ship. When Commodore N—— came to us we noticed very soon that, although he was a just man, in some respects, he did not lift a finger to deliver us from these intolerable persecutions. Was our Father deaf to our cry? Had not Jesus said, "Ask and ye *shall* receive?" Had we not asked from the depths of our souls all these weary months?

One day the master-at-arms came to me with a message from Commodore N——. I was ordered to go at once to his cabin. I obeyed, with a sinking heart at the probable new trial awaiting the "Psalm-singers." The sentry announced me, and immediately closed the door. I was left alone in the presence of the Commodore, praying for grace to bear the coming trial. The man whom I so much dreaded suddenly arose from his chair, came forward, and seized my hand with a warm hearty grasp! His eyes were filled with tears, but he simply said, "*Thank God!*" There was silence between us for a few moments, and then, imagine my feelings and strengthened faith when he told me he had asked God to direct the Admiralty to appoint him to a command where there was at least *one God-fearing man!* We had been reported to him as "Psalm-singers" as soon as he took command, but he had purposely avoided appearing to notice us until he should judge for himself the genuineness of our religious faith. He was now satisfied that we were trying, amid great difficulties, to live Christian lives, and he had made up his mind to defend us publicly. "And now," said he, "what can I do first to help you?" With a heart filled with praise to God for this wonderful deliverance I asked that we might be permitted to get together from seven to eight in the evening, down among the bread casks, and have a little prayer-meeting without disturbance. To this he readily assented, and we knelt together and poured out our hearts to God. It was the gate of heaven to my soul. He then told me to meet him at the orlop deck in an hour. When the order came for me to go to the cabin of the Commodore I managed to inform my companions of the summons, and they had been in prayer for me during the interview, and were anxiously watching for my return. When I told them the glad news, they could not refrain from thanking God aloud. The ship's company knew that something was up, but could not guess what. Neither they nor the officers nor the chaplain could help themselves now. God had seen their persecutions, and heard our cry.

At the time appointed I found the Commodore at the orlop deck, with the ship's carpenter and his men. They had cleared away and

marked out a space 24 by 12 feet, and were at work building a partition, *and preparing a room for our meetings!* The next day, at six o'clock, I received a summons to appear at the same place, and found the room completed. In the center was a long table covered with green baize, over which hung four beautiful lamps; on the table lay two dozen Bibles and hymn-books. The Commodore was present. We had a season of prayer, after which he gave me the key to this room and retired. At seven o'clock that evening the five "Psalm-singers" went down to the sacred spot and met the Commodore. He conducted the meeting, and we joyfully dedicated our new Bethel. The next day we invited twelve to join us. Eight came, and two of these were hopefully converted.

A SUGGESTION.

I WONDER if there are not one hundred churches and Sunday-schools whose members would gladly gather books that have been read, and are accumulating in our homes and Sunday-school libraries, and, putting them into boxes or barrels, send them as a New Year's gift to needy Sunday-schools on the frontier. Surely the letters of thanks which would come back would richly reward us for the trouble.—*One of your readers.*

[This suggestion is most admirable, provided those who send the "boxes or barrels" see that the freight on them is surely paid. Neither pastor nor Sunday-school can bear any added expense. We give a list of those who have made special requests for Sunday-school libraries: Rev. G. E. Northrup, Lenora, Norton Co., Kan.; Rev. Wm. Clancy, Arlington, Neb.; Rev. R. F. Markham, Kirwin, Kan.; Rev. J. H. Embree, Doniphan, Neb.; Rev. Rich. H. Thomas, Modesto, Cal; Mr. A. Linsley, Geneva, Neb.: Rev. A. B. Snow, Waco, Neb.—ED.]

ONE YEAR AGO.

A YEAR ago, an unsettled region; to-day, a peopled section A year ago I drove my buggy over our town site, with not a stick upon it. The railway track was not even graded. Now we have two good lumber-yards, two banks, two weekly papers, two hardware stores, three implement houses, three two-story hotels, three savings-banks, two furniture-stores, three drug-stores, six general merchandise stores, land offices, law offices, restaurants, a meat-market, a clothing-store, etc., etc. This is Hay Springs to-day.—*Rev. B. F. Diffenbacher, Hay Springs, Neb.*

ONE year ago a gospel-sermon had never been preached in this part of the country. The American Home Missionary Society was the first to send an agent into this region to "preach Christ, and him crucified." To say the people were "earthly, sensual, and devilish," is to put it mildly. Hunting and fishing, drinking and carousing, gambling and swearing, were the order of things on the Lord's Day. When your mis

sionary settled here, he established a regular Sabbath service, and people who had never been in the habit of attending divine worship came to hear the Word of God. Our Sunday evening service, at this time, is largely composed of the roughest elements we have in this whole region. I esteem it a precious privilege to give the glad tidings of salvation to such. My prayer is that many of these men may soon be found sitting at the feet of Jesus. The moulding influence of the gospel is surely felt. There is little or no intemperance here now. We have closed the existing saloons, two in number, in one of which your missionary lives, and the shelves, which once held bottles of liquid fire, are now filled with the books of his library. We have less Sabbath desecration than formerly, and from other signs of improvement we thank God and take courage.—*A Missionary in Wash. Ter.*

Editor Home Missionary: Can you not ask the many Congregationalists that read your magazine and who are contemplating making a home in Kansas, to take a little pains to find out where Congregational churches are already established? Others do this, why not we? Many thousands will come to Kansas during the coming year. They are coming as never before. Let us hear from them. The superintendent has his hands more than full of work but will find time to give valuable information to any who request it. Mutual helps may thus be rendered. —*Yours for Missions, Addison Blanchard, Supt., Topeka, Kan.*

DOXOLOGIES.

Words cannot express the joy that came to our hearts last Monday morning as *the long looked-for letter* was found in the post-office. I had not a dollar with which to pay expenses, and was afraid that I should have to once more borrow money. Now we are all happy; pressing bills are all paid, my wife and little ones are comfortable, and I am not hindered in my work by the thought that I cannot meet my obligations *A Missionary in Wash. Ter.*

Your draft has come to hand with a timeliness that reminds me how our God sitteth at the helm with you there at the Bible House, so far away. Your kind words have brought us good cheer.—*Rev. Geo. H. Lee, Cornwallis, Oregon.*

I only wish the friends in Detroit who sent those two well-packed barrels could have looked in upon us as we drew forth "treasures new and old," yet all truly valuable to us. And as if this were not enough, a few days later I received *a new suit of clothes.* They were badly needed, but I never could see how they could be had without running into debt. Now the good Lord has graciously remembered our need. While truly

grateful to God, to whom alone all our need is known, we are also grateful to these unknown friends—his instruments. I can never say enough about our mercies. In addition to all this, my own church have very quietly raised $45 of overdue salary. The want of this has often made us feel a little poor; but then, we have had plenty to eat, and good health, and our Heavenly Father has mercifully provided many needful articles of clothing. Just now, we feel really rich! We are doing to the best of our ability the work assigned us here, and we leave the results with God.—*A Missionary in Michigan.*

The cry from New York comes to the front like a bitter wail. What shall we do? Shall the work cease? The twenty-five men needed to fill new churches in South Dakota in the year to come: Shall we have to plead for them in vain? Would to God that the pastors of our churches the land over could *know* and *feel* what those brave men and women are suffering to advance the cause of Christ on the plains of the Northwest. The needs of home missions would be pressed home as never before, and the depleted treasury filled with the Lord's money.—*Rev. W. B. D. Gray, Lake Henry, Dakota.*

Your check for $100 at hand and cashed. It gave much relief. Perhaps the Church of Christ needs to learn that we are dependent upon God for money. I am sure the present calamity will vanish as soon as the Church follows the example of the King of Nineveh, who issued a proclamation to "cry mightily to God." I am sure if we but come to God as a Church, the burden will be lifted at once. Let a special day of prayer be suggested on which we may all unite, and all ask God for relief. The victory will be gained, and there shall not be room to receive the blessing. There shall be fire to our zeal, instead of cold water; the order will be "expand," not "contract"; "thrust in the sickle," not "withhold the sickle." God is our agent to reach both the heart and purse. Lots of promising new work here.—*A Home Missionary in Kansas.*

The quarterly payment has come to hand! Please accept my most sincere thanks for it. God only knows how much joy it created. He never forgets his people. I am sensitive in asking for anything. I would rather give, but if it is not too much, will you send me any periodical which may be offered to a home missionary? Anything will be gladly accepted. God bless the generous people who give!—*A Home Missionary in Ohio.*

FROM A NORWEGIAN MISSIONARY.

I am thanking God at this time that my work in Dakota is going forth, and four new fields for preaching are open to me in these last three months. I was organizing one congregation, in September, with self-support; the others need yet our support. I am preaching now in

five counties, and get calls from many places more; but I cannot get to so far-away places without a railway or a horse I met with a dreadful accident on my way to our Conference in Minneapolis, which I longed greatly to meet. I was on the mail-stage, and the horses took fright and ran out. I was thrown out and got a bad blow on my back-head, and hurt my left side in a shocking manner. I was lifted up without consciousness and carried to Pierre, where I remained a few days until I could return to my home. I must thank the dear and merciful God that I am now in my full work again in his vineyard.

My work in this far West is great missionary work. Houses and food are not much comfortable. Last winter I live in a little, dirty, sod house, and got very frugal food, and never a drink of good water. I walked over these large prairies in bad snow-storms and much cold, for want of any forwarding by horses. I cannot keep my family here, therefore they are in Norway. Perhaps I can have them next spring.

The farmers here in Hyde, Sully, and Potts counties are in a miserable condition now. They trusted their crops this year, but for want of rain every sort of grain became reduced, and the prairie fires took away the last hope. I often go thirty and forty miles among them without getting one cent, but even divide my own small amounts among this miserable, wanting people. However, I am glad to stay here, because these people want the Word of God preached to them. They diligently attend my meetings. May a merciful God give a good harvest for eternity!

I have now ten preaching places in five counties, and indeed I need help. A Norwegian minister in Iowa, a true and honest man, wrote and offered his help; but I can't promise anything for his work. The people can't sustain him, although asking with tears not to leave them without gospel service. Oh, may a merciful God bring help to preach the Word of Life to our people in Dakota!

We are in trying times just now. An infectious typhoid fever is raging, and it goes very bad in such bad houses. As I studied medicine at the university in Christiana, Norway, I am glad to be at hand for these sick, for we have no doctor here. I beg your pardon about my mistakes in writing. I cannot plainly write English yet, but I hope you can understand. I am hoping for better getting along in the future. I wish to do everything for the contentment of the American Home Missionary Society. May the God of heaven bless the work and the Society.

HE TRIED TO FORGET.

The other day I received a letter from a young man in the city asking me to call at once at his office, as he wanted to see me on important business. During the interview he made the following state-

ment. Some eight months previous he had dropped into one of my meetings. In a prayer offered that evening I asked that God would bless, and keep from sin, any young man away from home and home influences. The words had followed him from that night. He was that young man. His home was in New York, his parents well to do Christian people, and he was at present the business manager of one of our large manufacturing houses here. He had tried to forget that prayer, but the words were ever in his mind. He was deeply concerned, and wanted to know what he must do to be saved. I pointed him to Jesus. He was fully convicted of his lost condition, but stood trembling on the threshhold—willing, yet afraid. He insisted, however, that he must settle the matter right there and then. I told him I would write a pledge for his consideration. It was this "*I do, of my own free will and accord, give myself unreservedly to the Lord Jesus Christ, and promise to serve, love, and obey him, as far as I know how, God being my helper.*" After reading it over carefully, and taking in, with the light he had, its significance, he signed it. We then knelt down together, alone with God, and he gave himself unreservedly to Christ. I introduced him to Dr. Eddy. He has since joined his Sunday-school, and I hope will soon join his church.—*Rev. W. Shaw, Atlanta, Ga.*

WOMAN'S DEPARTMENT.

The cause of Home Missions has, within the month, met with a most serious loss in the death of two honored ministers' wives, who had been specially active in this work for years, in the East and West, and, in the case of one of them, in the newly opened Southern field. We refer to the wife of Rev. Dr. Dana, of St. Paul, Minn., and the wife of Rev. Dr. Eddy, of Atlanta, Ga.

Of Mrs. Dana we read in *The Congregationalist* that "the aroma of her consistentChristian character abides in hundreds of loving hearts, and in more than one grateful church in the city of her earlier married life. All who had the privilege of her acquaintance held her in dear esteem, and it is safe to say that, without exception, those who knew her best loved her most. In what was, a decade since, far more a frontier city than it is now, she cherished a vital appreciation of realities connected with the laying of religious foundations. She saw at a glance how work there would tell. She threw herself, soul and mind, into the most careful preparation for literary society or missionary meeting, and, in manifold varieties of church work, made all the best elements of her character felt for good. Her house became a recognized rendezvous of home missionaries. The temperance work of city and State enlisted her

thought and commanded her efforts. Whether in literary, reformatory, or the most religious work, her co-workers felt that her efficiency kept full pace with her zeal. Everywhere extremely unselfish, her calmness, serenity and sweetness of spirit never forsook her."

Mrs. Dr. Eddy won the love and confidence of her husband's people in each of his pastorates. Her marked executive ability made her a power in the Church, and most nobly did she uphold her husband's hands. She was further remarkable for her gifts as a teacher in the Sunday-school, for her knowledge of the Scriptures, and her ability to expound them. For years she was deeply interested in the subject of missions, both home and foreign, and contributed very largely to the organization of missionary work among the women of Michigan and throughout the country. Her capacity for work was almost illimitable, a fact which has often been exemplified during her residence in Atlanta. While at all times a leader, she invariably took upon herself the heaviest burden, to lighten those of her co-workers.—*Atlanta Journal.*

Mrs. Mary A. Phifer, of Cole Camp, Mo., wishes to express grateful thanks to those who have responded to her appeal in *The Home Missionary* last August for second-hand reading matter to carry to those who have "nothing to read." She has distributed a large quantity of papers, which have been gratefully received and read. She is sure that the seed thus sown will bear fruit.

A new edition of "Young People and Home Missions," by Mrs. C. C. Cregan (Leaflet 6), and also of "Suggestions for Forming Young Ladies' Societies" (Leaflet 13), have just been issued. The Secretary's Report of the Woman's Department for 1886 is Leaflet 28.

"How *frequently shall the Woman's Local Societies hold their meetings?*"

Our experience is decidedly in favor of a monthly meeting for devotional exercises, and for increase of intelligence on home missionary subjects. Do not be deterred from holding these meetings because there are so few ladies willing to raise their voices in audible prayer. There is a remedy for the strongest cases of this kind of destitution. If no one is capable of offering a voluntary prayer, let a suitable portion of Scripture, which is itself a petition, be reverently read, the audience being requested to follow the leader in the exercise as a prayer. Let the Lord's Prayer be repeated in unison. Following some special narrative of home missionary life, let all engage for two moments in silent prayer. These exercises, interspersed with hymns of prayer and praise, will fill out profitably an hour's program. The Bible helps us in all emergencies.—*H. M. S.*

BOHEMIAN WORK.

Miss Hobart writes: "The Lord has recently brought one Bohemian young lady to himself under very interesting circumstances. She lives in a distant part of the city, but had heard, through friends, about he work among her people. Her parents are Romanists, but she had been allowed to attend a Protestant Sunday-school. She came to one the services at Bethlehem church. She seemed to be full of unrest and dissatisfaction with herself. From the first Bethlehem church seemed to take a strong hold upon her affections. She said, 'O, if I could only come here, I am sure I could be happy.' She came two or three times, but her parents objected on account of the distance. One morning she came to my house full of distress. She said that she told her mother that she could not work, but must go and talk with some one. Then she added, 'I don't know what is the matter with me.' I thought I recognized plainly the work of the Holy Spirit, and after talking with her a little while we knelt down, and when she arose the trouble had departed and peace had taken its place; and so we trust that another Bohemian disciple has been added to those who love the Lord."

Mr. Schauffler writes: "You will be glad to know that a very promising Bohemian young lady, Miss Fanny Batchek, has just arrived (at Cleveland) from St. Paul, to be under Miss Hobart's training."

So the needed helpers are appearing. God knows where his hidden ones are, and he brings them to the front as they are needed. Whether there be few or many trained for this work rests with the Sunday-schools of our land.

FROM A TEACHER IN WISCONSIN.

"I have twenty-eight pupils in my room, and we are very happy together. They have very reluctantly consented to relinquish their usual plan of giving me presents on my coming birthday, and to devote the money to some benevolent work. Can you suggest something in your work which will interest these young people? As they come mostly from wealthy families, I want to teach them to be self-forgetful, and to feel that their wealth is given them *in trust*. Oh! I have chances—all of us teachers have—to be brave and work for the Master, or to be silent and work only for our own popularity. Pray for me."

After receiving from Mrs. Shelton a package of home missionary leaflets and mite boxes, she returns the following message: "Your leaflets are going about doing good, and five of the little boxes are already taken to catch the stray pennies, and the returns for benefits and pleasures enjoyed.

THOSE AFTER-DINNER COFFEE SPOONS.

[The following leaf from her personal experience as given by Mrs. E. W. Noyes, of Faribault, Minn., at the Annual meeting of the Minnesota W. H. M. S. was listened to with deep interest, and will, without doubt, prove richly suggestive to our readers.]

"Does it pay?" is one of the questions, and "Nothing is so successful as success," one of the truisms of the age. Therefore it behooves us, workers in the Home Missionary cause, to make the inquiry to-day, "Does it pay?" Are we thus far a happy success?

Many of you will recall the question put by our President last year at Winona: "Does it pay to be the wife of a home missionary?" Those who were there will never forget the beautiful answer which came to us in the living presence of our good "mother in Israel," Mrs. Barnes, who replied, "*Yes! it has paid every hour and every day!*" And we all believed her as we looked into her sweet, bright, cheery face. If the wife of the home missionary, with all her trials and self-denials, can say it pays, so far, then, we may call the *helpers* a success.

Does it pay to be a *collector?* Yes, even this unpleasant position has its compensations. You learn to appreciate a "cheerful giver," and also to pity the poor cramped soul who has "nothing to give," who has no love for the work, and concerning its grandeur knows little and cares less. Let us hope that such cases are rare.

Does it pay for you and me to make sacrifices that we may give to the cause of Home Missions? We who have visited some of the churches planted on the wild prairie and in the far West, and have seen and felt the sweet influences going out from these churches, can emphatically say, "Yes."

Sometimes, to strengthen even the weakest faith, and give fresh courage for work, our Lord graciously permits us to see and feel the returns which he always gives with interest, but not always according to our expectations. As an example of this I reluctantly give you the story of my "After-Dinner Coffee Spoons," in the hope that it may encourage some other weak soul.

Several years ago—how many I cannot tell—I attended a gathering, where I became thoroughly interested in Home Missions, although I thought I was considerably interested before. There I heard the wife of a home missionary read a paper, into which she wove so much of sunshine and fervent thankfulness that I began to think she belonged to the favored few; but as she drew near the close, she most pathetically alluded to her daughters, and said, "If I have ever known any real trial in this life, it is *now*," and choking with emotion, she paused; then, rallying, spoke of her daughters, who were just at that age when they needed greater educational advantages than could be given them at

home. "But," said she, cheerfully and with sweet resignation, "if even this blessing is best for me to have, I know the Lord will give it to me." Need I tell you that before she left the house our noble Carleton College opened wide its doors to meet this need? And judging from the standing taken by those young ladies, Carleton never had cause to regret its generosity.

We separated, and went to our several homes, and I soon became absorbed in my surroundings, and home duties, and plans for the coming holidays. After the fashion of other indulged wives, it is my habit, at the holiday season, to assist my companion in his choice of a suitable gift for me, by an open expression of some special want, not to him directly, of course! but in his presence. This year I had really set my heart on a dozen after-dinner coffee spoons, and I felt pretty sure, after a gentle hint, that my wish would be gratified. After assuring myself that the various remembrances were all attended to, I settled down to every-day duties.

But, somehow, at this point I was assailed by unexpected and rather unwelcome suggestions from a certain "inward monitor," such as, "*Why don't you send that missionary lady in whom you profess to be so much interested a Christmas present?*" "Why, I can't! Really, I've planned now more than I can afford." I was annoyed, changed my position, took up some other kind of work. Strange how persistently some thoughts will cling! At last came the cruel suggestion, "*Why not give up your spoons and send a portion of that money to her?*" I felt indignant. "What! give up my spoons for the sake of some one I don't know, never saw but once, and never expect to see again? No, indeed!" It then occurred to me that it would not be proper for me to send money to one to whom I had never even had an introduction. Did you ever have such a struggle? Then you know how I felt when self was at last conquered. I went to my husband, and simply said, "On the whole, I have concluded that I prefer the money to the spoons this year;" and I got it.

Somehow, when I sat down to write that letter, I forgot I had not been introduced, and told her I was one of many listeners to her cheery home missionary paper, and how it had lingered in my memory, and as the holidays were drawing near, and friends were being remembered, would she accept the enclosed as a slight token of love from her interested sister?

Not much of a reply was looked for; so when a four-paged letter was handed me, it proved a pleasant surprise. I then found out *how much* a few dollars, in such hands as hers, could do toward making a home comfortable for the winter. Toward the close she added: "And another sweet lesson has my Father given me to teach me greater trust." Did I think then that the self-denial paid? Yes, a hundred times, *yes!*

Christmas came and went, and I was kindly remembered, but not with spoons, and I don't know that I gave them a thought; if I did, it was with no regrets.

A few days after Christmas, the mail brought me an unexpected package. I took it, turned it over, scanned the address, looked for the post-office mark; but that was obliterated. At last I tore off the wrapper, lifted the cover, and, behold! there were "*my after-dinner coffee spoons!*" "Ah!" said I, turning to my husband, "this is the way you test my generosity. You have let the presentation-day go by, and now you give me my wish." But the blank look on his face, and the assurance, "I know nothing about them," caused me to examine the package again; but nothing there showed me from whence the gift came. I cannot describe the feeling with which I lifted those spoons from the box. Call me not irreverent, but to me there seemed to be a sort of halo about them, and I instinctively raised my eyes; for it seemed as though they could have been sent only from above.

The next day's mail brought me a letter from a very distant cousin, in a far-off State; and in closing, she said, "I hope the little memento I send by mail will prove to be acceptable." Yes, she was the agent, and now she is numbered with the sainted dead; but to me those spoons will always be the gift of my Heavenly Father, and ever be to me a sweet lesson of faith and trust.

Dear friends, "be not weary in well doing." You will meet with discouragements and, perhaps, failures; but *this work does pay* in the sweet inward consciousness of co-operation with God which gold and silver cannot bring, and the humblest worker may, in this blessed partnership, prove a grand success.

"Since more than all the wealth of kings
I prize the joy thy service brings;
Since first, before all worldly things,
I seek thy kingdom, Lord;
Let me no anxious burden bear.
Do I not know that thou wilt care,
And for my every need prepare,
According to thy word?"

WOMAN'S EXTRA FUND.

Previously acknowledged	$1,029 13
Connecticut, Norwalk	50 00
Massachusetts, Newtonville	5 00
New York, East Bloomfield	18 15
Fairport	50 00
Homer	5 00
	$1,157 28

UTAH PIANOFORTE.

Previously acknowledged	$72 35

WOMAN'S STATE H. M. ORGANIZATIONS.

New Hampshire Female Cent Institution, org. 1805, Miss Annie A. McFarland, Concord, Sec.
Minnesota Woman's Home Missionary Society, org. 1872, Mrs. H. L. Chase, Minneapolis, Sec.
Nebraska Woman's Home Miss. Association, org. Oct., 1874, Mrs. E. H. Baker, Sutton, Sec.
Maine, Woman's Missionary Auxiliary, org. June, 1880, Mrs. Levi L. Paine, Bangor, Sec.
Michigan, Woman's Home Missionary Society, org. May, 1881, Mrs. Mary B. Green, Olivet, Sec.
Kansas, Woman's Home Missionary Society, org. Oct., 1881. Mrs. Addison Blanchard, Topeka, Sec.
Ohio, Woman's Home Missionary Union org May, 1882, Mrs. Flora K. Regal, Oberlin, Sec.
New York, Woman's Home Missionary Union, org. Oct., 1883, Mrs. C. C. Creegan, Syracuse Sec.
Wisconsin, Woman's Home Missionary Society, org. Oct., 1883, Mrs. C. Matter, Brodhead, Sec.
North Dakota, Woman's Home Missionary Society, org. Nov., 1883, Mrs. Rose A. Davis, Walcott, Sec.
South Dakota, Woman's Home Missionary Union, org. Sept., 1884. Mrs. W. H. Thrall, Armour, Sec.
Connecticut, Woman's Home Missionary Union, org. Jan., 1885, Mrs. S. M. Hotchkiss, Hartford, Sec.
Missouri, Woman's Home Missionary Society, org. May, 1885, Mrs. E. P. Bronson, 3100 Chestnut St., St. Louis, Sec.
Illinois, Woman's Home Missionary Union, org. May, 1885, Mrs. C. H. Taintor, Chicago, Sec.
Iowa, The Woman's Home Missionary Union, Org. June, 1886, Miss Ella Marsh, Grinnell, Sec.

MISSIONARY BOXES.

For many years the ladies of our churches have helped this Society and cheered the homes of its missionaries with boxes of clothing and other useful articles. The continuance of these favors is earnestly solicited. To secure satisfactory preparation and just distribution, attention is invited to the following suggestions.

1. Apply to the Secretaries to designate a family needing such assistance, and state, if practicable, how soon a box will probably be sent.

2. If a family is selected without applying to the Secretaries, notify them without delay so as to guard against a duplication of gifts.

3. If several months should elapse before the box is ready to be sent, ascertain from the Secretaries whether the missionary's address remains as previously given.

4. Mark the box plainly and indelibly, fasten it securely, and forward it to the missionary, not by express, but by a Forwarding Company, if practicable; otherwise, as "fast freight," by railroad, taking *two* receipts from the Company.

5. Write to the missionary, inclosing one of these receipts, a list of the articles sent in the box, and the money, $2, $3, or $4, according to weight and distance, for the payment of *freight* (if it cannot be prepaid). Mention, also, the name of the person to whom a letter of acknowledgment should be addressed.

6. Report to the Secretaries the forwarding of the box, its estimated value, and the amount sent for *freight*, in order that the donation may be acknowledged in THE HOME MISSIONARY.

7. If a box has been prepared, not for a specified family, but to be assigned by the Secretaries, put into it a list of its contents, the name of the association or individual from whom it comes, and the address of the person to whom the missionary may send his letter of acknowledgment.

8. Mark the box, "American Home Missionary Society, Bible House, Astor Place, New York," adding *the name of the place from which it comes.*

9. Write to the Secretaries, inclosing money for freight, and stating the time when and the line by which the box was sent, its estimated value, and giving a *list of contents* to guide in the assignment of the box. Be careful to state the *size* of each adult, and the *age and sex* of each child for whom the clothing is intended, as boxes are not opened at the office.

10. *These donations are not deducted from the grants of the Society.* It needs the same amount of money, therefore, in order to fulfill its stipulations with its missionaries, as if no such gifts were provided; and we trust the friends of Home Missions will not withhold or diminish their contributions of money in consequence of their giving other things that are needful.

OUR YOUNG PEOPLE.

LETTER NO. 4.

My Dear Young Friends: I flatter myself that I have grown ten years younger and fresher, within and without, since they gave me this sunny little corner with you. The editor's desk has become quite attractive to me since I have had the companionship of your bright letters and fresh young faces. To tell you the truth, I think the editor enjoys it fully as much as I do.

Nobody ever hears me *say* much, but I keep my eyes and ears wide open, to catch every scrap of home missionary news that will interest you; but during these last weeks the one question I have heard asked again and again by the Secretaries, the Treasurer, and all our visitors, is this: "*Where is the money coming from to keep this great work going on?*" Has *your* pastor asked his people to give more money this year? Has your Superintendent asked the Sunday-school to help? Is your mother helping other mothers, who are raising the extra $10,000? And my little Buds and Blossoms from Maine to California, are you doing something to help build up your own Bohemian Fund of $5,000? Have you earned at least ten cents toward it? Did you remember to ask your Superintendent to have the Sunday-school leaflet given in your Sunday-school? You know we will send the leaflets free, if you will use them You probably noticed in December that the good ladies of Minnesota have made your fund a present of $236.32. This is certainly quite a lift for you, and should give you courage to work harder than ever. Pennies count up pretty fast when every boy and girl is interested to put his and hers on the pile.

You will find a very pleasant letter this month from New Hampshire, which tells us about a brave little band of workers, who don't allow the distance to keep them from the meetings. They have learned that precious lesson taught by Christ, that it is more blessed to work than to be idle, and more blessed to give than to receive. I just wish they could have been at Siloam Springs when *that box* was opened!

Do not for a moment imagine that I am always shut up in this office at the Bible House, in New York City, and never know what is going on outside! When my fairy godmother raises her wand, lo, there are more than 25,000 of me, flying all over the country, and lighting down into your homes, no matter how far away you are, to see what you are all about.

Between you and me, my visits sometimes give me the heart-ache. When I drop into a luxurious home, where the father and mother have plenty of money, and the children more nice clothes and playthings than

they can use, I just long to have them take me up, and find out my message to them. I want to tell them all about home missionary fathers and mothers and little children, who have hardly the necessaries of life, because they have given up so much to teach people about Jesus. Well, I keep hoping and hoping every day that they will give me a chance; but they throw me into a corner, and there I lie, growing more and more forlorn, until they put me out of sight altogether.

But you and I know that the sun is really shining behind even this cloud; so we will proceed at once to catch one of its blessed beams, and get a glimpse of something more cheering. I go into many, many homes where they give me hearty welcome, and read my message, and hasten to send help to these brave Christian workers. One day, I saw a little girl in Michigan filling the family wood-box, to earn money for this work. This she did every day, until they began to burn coal. Then, nothing daunted, she began to gather butternuts to sell for the same purpose. I saw a little boy in Minnesota running about in the fields and by the roadside, picking a quantity of *milk-weed pods*. I wanted to ask what was to be done with all those pods; but, instead, I watched him. (I have noticed that we can often find out as much by using the *eyes*, as the *tongue*.) Well, if you can believe it, that little fellow had the patience to separate the seeds from the feathery down in each pod, until he had "milk-weed down" enough for a pillow, which he sold for one dollar! And the lady who bought the pillow said it was as soft as the eider down. That dollar was earned for our work.

I will give you other "sights and insights" at another time.— *Your faithful friend, The Home Missionary.*

THE GREEN BOX BANK CO.

The "Green Box Bank Company" met at the Congregational chapel on Sunday at 3 o'clock, P. M. Forty box safes were brought in by the depositors, whose ages range from two to eighty years. The plan of the boxes is this: Each depositor is provided with one, on which his or her name is written. The box calls for one cent a week. It is not to be opened until the annual meeting, when the money is to be counted in public. We noticed one or two boxes that had been broken into by curious or careless hands; and a few were marred by the teeth or fingers of very young stockholders. But the majority were brought in looking as fresh and bright as their bright-eyed owners, who were especially anxious to get their own safes back again, though they were all "as near alike as two peas." After a few pleasant exercises, the examination of the safes began. The first call was "forty cents," then "forty-eight," "fifty-seven," "fifty-nine," "sixty-one," "ninety-nine," "one dollar thirty-one." There were three little sisters eagerly listening for the "fifty-seven," "sixty," "sixty," that told them

how much their loving hearts had offered to help God's work along. Here is a little blue-eyed boy, with his face radiant as he hears his dividend of "fifty-nine cents." "Only one more would have made sixty," he says, "and that would have sounded bigger!" Ten cents of this he earned by picking up potatoes; most of the remainder by saving his candy money (doesn't he like candy as well as you do?) and by using short slate pencils, while he put the money given for new ones into his bank! Only once did the chubby hands hesitate about the pennies. That was on a holiday, when some money was given him to buy peaches. He had not tasted a peach that season, and they did look so good! But he dropped his appetite right down through the hole in his box, and I am sure that those pennies will do a great deal of good! You see they cost! What are those black eyes twinkling so star-like for? They belong to a little girl who heard "one dollar and sixteen cents" declared as her dividend. She did not think her bank held so much. And that quiet-looking, blue-eyed neighbor of hers, and her brother, who is boiling over with mischief, find themselves possessors of $3.57. I guess they are astonished. They know now by experience that "many a little makes a mickle," and they are going to do the same thing over again! Here is a box that declares $5.40. The boys want to cheer when this is announced. That box was in a good place. We will put it in the same hands this year. The owner enjoys giving so that it would not be right to deprive him of the privilege. He said it sounded so pleasant to hear the welcome given to each coin he dropped into the box by the money already there, that he could not resist treating himself to the music.—*Missionary Herald.*

THE NEW SHOES.

One day I called at a house where lived five fatherless children. I had missed one of them from the Sunday-school, and was looking him up. His mother told me he was not sick, but that his shoes were so bad he couldn't come till he could get another pair; and when that would be she could not tell. Calling the boy, she showed me how bad his shoes really were. Poor boy! no wonder he could not come to Sunday-school. The sole of one was entirely gone, and that of the other was just hanging by a thread. How I pitied the little fellow. If only I had the money he would soon have a pair. Well, we knelt down and prayed together, and as I was coming out, shaking hands with the little fellow, he looked up so pitifully into my face, as though he thought I could and must help him. I felt so sorry for him, that I told his mother I hadn't a dollar in the world of my own, but if she would go to the store, and get a pair for him, and have them charged to me, I would trust the good Lord to help me to pay for them. This she did, and one little heart was made glad that day.

Now you shall ear how God helped me to pay for those shoes. A few hours after, I was invited to meet some friends from the North, visiting at the home of a warm friend of our work. Of course, we talked about our Home Missionary work in Atlanta. I was only too glad to tell them about these poor white people whom we are trying to help, and how honest and industrious they are, and what a hard time they have. The gentlemen and ladies from the North were very much interested, and just as I was leaving, one of them said, "Brother Shaw, here is some money, which you may use just as you please for these poor people." May God bless that good man! And this was the way the dear Lord gave me the money to pay for those shoes.—*Rev. Wm. Shaw, Atlanta, Georgia.*

QUESTIONS.

[Each boy or girl who answers a question, sends a contribution, writes a letter, or does anything to help us, will represent his or her *own State.* If two or more belong to one State the signature will be (supposing it were Missouri), *Missouri—Missouri—Missouri*, etc., in the order in which we hear from them.]

7. How many languages are spoken in the United States?
8. Give a list of the foreign nations represented in this country.
9. In what States and Territories do we find the different races?
10. What are they doing for a living?
11. Are these immigrants educated or are they ignorant?
12. What is their religious belief?
13. Name the three Home Missionary Superintendents who have charge of the work among the foreigners.
14. Where do you look for their names?
15. Give the separate nationalties under their charge.
16. In which nationality are you especially interested this year?
17. From what country do the Bohemians come to us?
18. By what other name of six letters are they sometimes called?
19. Of what race are they a branch?
20. Were the Bohemians ever a Christian people?

CHILDREN'S BOHEMIAN FUND.

Previously acknowledged	$359 10
Connecticut, Plainfield	10 00
Massachusetts, Hopkinton	7 25
Michigan, Lake Linden	17 00
Minnesota, Minneapolis	3 00
Missouri, St. Louis	3 00
New York, Canandaigua	5 00
Warsaw	25 00
	$429 35

OUR LETTER BOX.

DEAR HOME MISSIONARY: I have been very much interested in your letters to the young folks. I have always enjoyed you, but enjoy you very much more since you have added some pages for us. Would you like to hear about the Mission Circle to which I belong?

Two years ago, my Sabbath-school class, composed of eight girls from twelve to fifteen years of age, with our teacher, met and organized a Mission Circle, which we called "THE LOIS JEWETT HELPERS."

We fitted up a box as soon as we could, and sent it to a missionary at Siloam Springs, Ark. We have heard from that family several times. We think it is very nice to have letters from so far away. We have also remembered several of our young friends at Christmas. We have learned that it is more blessed to give than to receive. Five new members have been added to our Circle within a year, and we now number fourteen.

A year ago, we made six sheets for a school in New Mexico, and at present are filling a Christmas box to send to a colored school in Alabama. The members of our Circle are a good deal scattered over the country town of Webster, thus making it difficult always to be at the meetings; but we are willing workers, and always have interesting meetings.

Dear old friend! I want you to glean all the most interesting things you can find about home missions, so that I can have them to read at our meetings, for I am the Vice-President.—*New Hampshire.*

CONSECRATION.

By little band of Christians in a Texas Home Mission Church.

I.

LORD JESUS, I now and forever give myself to thee. My heart to love thee, and my brethren in the Lord.

My hands to work for thee, my feet to carry me where thou wouldst have me go, my eyes to watch for thee.

I give my influence to be exercised for thee; my intellect to be used for thy service.

My property, my friends, my relatives are all thine own.

My tongue and voice I give to be used for thy glory.

I promise also, by the grace of God, to perform every known duty.

II.

I promise, by the help of the Lord, to lay aside every weight as the Lord has commanded me in his word:

Anger,	Moral-cowardice,	Covetousness,
Malice,	Stinginess,	Neglect,
Retaliation,	Exaggeration,	Glory-seeking,
Hatred,	Peevishness,	Formality,
Worldly-mindedness,	Lying,	Idleness,
Levity,	Pride,	Spirit-grieving,
Murmuring,	Envy,	Back-biting,
Tattling,	Deceit,	Idle conversation,
Fault-finding,	Censoriousness,	Intemperance,
Spirit-quenching,	Self-will,	Jealousy.

APPOINTMENTS IN NOVEMBER, 1886.

Not in commission last year.

Eaton, Cyrus H., Siloam Springs and Cherokee City, Ark.
Frank, Ludwig, Scotland, So. Dak.
Lyman, Albert T., Alexandria and Emery, So. Dak.
Pearson, Samuel, Martinsburg, Bethel and Silver Creek, Neb.
Perry, George H., Chapman and Sutphens Mills, Kan.
Rose, William F., Pierre, Dak.
Scofield, William C., Washington, D. C.
Smith, J. M., Ada, Minn.
Travers, Robert M., Ravenna and Ausley, Neb.

Re-commissioned.

Baker, George, Ferndale, Semiahmoo, Enterprise, Mountain Run and Anatole, West Wash. Ter.
Baldwin, David J., Pierce, Neb.
Bascom, George S., Minneapolis and Silver Lake, Minn.
Belsey, George, Lead City, So. Dak.
Bingham, Charles M., Daytona and Port Orange, Fla.
Biscoe, George S., Waverly, Neb.
Brunker, James, Garfield, Rush Center and La Crosse, Kan.
Carter, Elijah, Shelburne and Triumph, Minn.
Cheadle, Stephen H., Tacoma, West Wash. Ter.
Courter, J. E., Ford and two out-stations, Kan.
Crane, Henry C., Omaha and Cherry Hill, Neb.
Dada, Edward P., Springfield and Sanborn Schoolhouse, Neb.
Davies, Thomas V., Altoona, Village Creek and Stone Schoolhouse, Kan.
Embree, John H., Doniphan, North Hastings and West Hamilton, Neb.
Evans, Enion C., St. Paul, Minn.
Ewing, William, Fargo, No. Dak.
Fisk, Perrin B., Mt. Dora and Tangerine, Fla.
Flook, Jacob, Atlanta, Ga.
Fuller, Edgar R., Mannfield, Floral City and Homosassa, Fla.
Gillett, Arthur L., Grand Forks, No. Dak.
Kelsey, Francis D., Helena, Montana.
Kent, Thomas, Creighton, Neb.
Kingsbury, Lucius, Clark and out-stations, So. Dak.
Kyle, James H., Ipswich, So. Dak.
La Grange, John H., DeSmet and Crawford school-house, So. Dak.
Lund, Robert E., White Oaks, New Mex.
Luse, T. Claire, Osborne, Kan.
McHenry, Fergus G., Bloomington and Dial, Kan.
Milligan, John A., Ainsworth and Long Pine, Neb.
Morgan, David W., Detroit, Audubon and Lake View, Minn.
Page, Charles E., Fergus Falls, Minn.
Platt, Luther H., Reno Center and Plymouth, Kan.
Powers, Harry P., Little River and out-station, Kan.
Read, Robert H., D.D., Eureka, Ark.
Reuth, Jacob, LaGrange, Mo.
Richards, Emanuel, Celia, Bird City and Wano, Kan.
Sanford, William C., Smith Center and Fairview, Kan.
Salazer, J. Pablo, Grant's Station, New Mex.
Smith, David O., Campbell and Bladen, Neb.
Stafford, Burnett T., Norwalk and Riverside, Cal.
Staver, Daniel, East Portland, Or.
Travis, David Q., St. Louis, Mo.
Walton, Richard C., Aurora, Elkton and Camps Schoolhouse.
Wiggins, Aaron W., Anson, Athens and out-stations, Mo.

RECEIPTS IN NOVEMBER, 1886.

MAINE—$410.00.

Maine Miss. Soc., by J. L. Crosby, Treas:	
Bath, Winter St. Ch., special coll	$250 00
Bangor, A Friend	5 00
Lewiston, C. Greenwood	34 00
Minot Center, A few friends	28 00
New Gloucester, A Shirley	30 00
Portland, Bethel Ch., by Rev. Z. R. Farrington	36 75
Vassalboro, Adams Memorial Ch., by E. M. Dunham	6 25
Woodford, by J. H. Clark	20 00

NEW HAMPSHIRE—$465.75.

Derry, For Debt	10 00
East Derry, First, by F. W. Parker, to const. Rev. H. M. Penniman a L. M.	50 00
East Jaffrey, by J. B. Twiss	20 25
Hanover, H. G. Jessup	10 00
A Friend	50 00
Hazens Mills, Mrs. E. F. McKeith, by E. F. Hazen	10 00
Hollis, A Friend	1 00
Lyme, F	5 00
Milford, A Friend, by Rev. J. C. Rollins	5 00
Nashua, E. Spalding	100 00
New Ipswich, Avails of Annual Fair, by Mrs. L. A. Obear	20 50
W. D. Locke, dec., by A. N. Townsend, Agent	10 00
North Hampton, J. L. Philbrook, in full, to const. him a L. M., by E. Gove	$25 00
Northwood Center, by Rev. F. L. Small	21 00
Peterboro, Mrs. M. A. and Miss M. D. Whitney, by Rev. A. H. Burr	6 00
Plaistow, by G. Merrill	65 00
Tilton, by C. C. Sampson	50 00
Union, Cong. Ch	7 00

VERMONT—$356.40.

Barton, A Friend, by Rev. C. B. Moody, to const. G. R. Varnum a L. M.	50 00
Brattleboro, A Friend, by H. H. Thompson	15 00
Burlington, First Ch., by E. L. Ripley	232 31
Castleton, by Rev. G. P. Byington	2 56
Fair Haven, First Ch., by C. H. Phelps	27 21
Ferrisburgh, Mrs. Lydia Carpenter	5 00
Milton, by J. L. Sewall	12 20
New Haven, A Friend	2 00
North Springfield, A Friend	1 00
West Dover, by H. H. Thompson	4 12
West Rutland, C. T. Gorham	5 00

MASSACHUSETTS—$10,605.78; of which Legacies, $310.00.

Mass. Home Miss. Soc., by Rev. E. B. Palmer, Treas	6,500 00
Amherst, Ladies' Home Miss. Soc., by Mrs. H. R. Clark	119 00
A Friend	00

Friends	$100 00
Andover, Rev. F. H. Johnson	150 00
Beverly, J. G. Trask, special	50 00
Blue Hill, C. F. S.	2 00
Boston, Woman's Home Miss. Assoc., by Mrs. H. H. Proctor, Treas., special, for salary of Mrs. Griffin, Misses Webb and Brown and Miss Belle Stowell	242 21
S. B. Capen, special, for Debt	100 00
J. A. Lane	50 00
Brockton, First Ch., Ladies' Praying Circle, by Mrs. E. F. Gardner	5 00
Legacy of Mrs. Almeda Jones, by A. T. Jones, Ex.	200 00
Brookfield, Mrs. J. S. Montague	5 00
Cambridge, Rev. Prof. J. Henry Thayer, add'l	25 00
Chicopee Falls, Ladies' Benev. Soc., by Miss Jessie B. Taylor	30 00
Cummington, Mrs. C. E. Porter, in full to const. Mrs. S. W. Reed a L. M.	37 00
Dalton, by H. A. Barton	66 63
Dorchester, Second, by Miss E. Tolman	11 50
Two Members of the Second Ch., by Miss E. Tolman	32 00
Enfield, Edward Smith	1,000 00
Fitchburg, Cong. Sunday-school, oldest class Ladies of the Rollstone Ch. Birthday offerings, by Rev. J. M. Eaton	6 43
Rev. J. Wood, special	10 00
Globe Village, Ladies, by Mrs. W. J. Keith	2 00
Granby, Ch. special coll., by P. S. Boyd	76 00
Granville, O. S. Dickinson	4 50
Great Barrington, A Christian Friend	2 00
Groton, Mrs. S. S.	1 00
Haverhill, A. P. Nichols, "In Memoriam"	100 00
Haydenville, Cong. Ch.	5 00
Ch.	5 00
Lawrence Ladies' Benev. Soc. of Trinity Ch., by J. Hartley	20 00
Ladies of Trinity Ch., by J. Hartley	50 00
Lenox Furnace, A Friend	10 00
A Friend	5 00
Middlefield, by Rev. J. A. Woodhull	47 00
Pawtucket Falls, Lowell, Ellen M. Holden	2 40
Phillipston, Mrs. S. W. Baker, freight	3 00
Pittsfield, Mrs. H. M. Hurd	20 00
Mrs. P. Allen	50 00
Princeton, by Rev. A. L. Love	12 50
Naspatuckett, Sunday-school, Birthday offering, by Mrs. C. Drew, Jr	7 25
Natick, R. H. Randall	150 00
Newburyport, A. H. Wells	25 00
Newton Lower Falls, From a Lady friend	1 00
Newtonville, Amos W. Grant, special for Woman's fund for Foreigners	5 00
Northampton, Ladies of the First Ch., Dorcas Soc., extra contribution, by Mrs. J. H. Searle	135 00
A. L. Williston	500 00
North Attleboro, Mrs. Lucy A. Adams	3 00
North Dana, Miss M. P. Estez	5 00
Sandwich, Members of Cong. Ch., by Rev. J. B. King	3 00
Shelburne Falls, L. M. Packard	5 00
South Deerfield, Ch. and Sunday-school by C. A. Stowell	19 12
Miss T. S. Clark	10 00
South Hadley, Teachers in Mt. Holyoke Sem., by Helen M. Gulliver	127 00
Springfield, Income of Trust estate of Levi Graves, by D. W. Wells, Trustee	10 00
S. M. Coe	10 00
Miss Minnie A. Dickinson	5 00
J. Merrill	5 00
A Friend	5 00
Stockbridge, A Lady	5 00
Uxbridge, W. H. Seagrave	25 00
Wellesley, M. A. Stevens	5 00
Westboro, A Lady	20 00
Westfield, Miss Mary E. Rood	2 40
Westminster, Ladies' Benev. Soc., by Mrs. S. C. Warner	3 00
West Springfield, Mrs. Lucy M. Bagg	$200 00
Wilmington, Rev. E. Harmon	10 00
Williamstown, South Ch. Thankoffering, by J. C. Torrey	6 62
Worcester, Summer Street Ch., by G. F. Dudley	27 22
Miss. Union of Plymouth Ch., by Hattie L. Stearns	9 00

RHODE ISLAND—$339.09.

Central Falls, T. O., a Thank offering	25 00
Norfolk, T. W. Wood	5 00
Pawtucket, Mrs. Maria E. Edwards, to const. her a L. M.	100 00
Providence, Beneficent Ch., by E. Barrows, Treas. R. I. H. M. Soc.	150 00
Pilgrim Ch., by H. C. Waters, special coll.	30 50
Westerly, by H. Campbell	28 59

CONNECTICUT—$1,912.11; of which, Legacy, $5 00.

Miss. Soc. Conn., W. W. Jacobs, Treas. by Rev. W. H. Moore, Sec.	179 76
Ansonia, First, by B. A. Cramer	25 39
Berlin, H. R. Wilcox	10 00
Brookfield Center, add'l, by Rev. A. C. Pierce	16 35
Derby, Mrs. O. B. Sherwood	3 00
Durham, Cong. Sunday-school, special, by Emily F. Merwin	30 00
East Hampton, South Ch., Thanksgiving offering, by E. M. Roberts	45 50
Mrs. Philo Bevin	25 00
East Woodstock, by J. M. Paine	24 00
Ellington, Cong. Sunday-school, special, by J. M. Talcott	25 00
Farmington, Cong. Sunday-school, by H. W. Barbour	75 00
Franklin, by Rev. H. E. Hart	7 41
Glastonbury, W. S. Williams, add'l	100 00
Granby, Rev. C. C. Camobell	5 00
Griswold, First Ch., by Rev. C. H. Peck, to const. Rev. C. H. Peck a L. M.	70 00
Guilford, First, by E. W. Leete, to const. Mrs. N. C. Dudley a L. M.	50 00
Hartford, First Cong. Sunday-school, by C. T. Wells	45 00
Mrs. M. E. Bemis	25 00
S. M. D.	100 00
Harwinton, by E. M. Hayes	42 00
Huntington, A Friend, to const. him a L. M.	50 75
Lakeville, G. B. Burrell	50 00
Ledyard, special coll. by Rev. J. Avery	19 25
Litchfield, A Friend	50 00
Meriden, A Friend, a Widow's mite	2 00
Middletown, Third Ch., by J. J. Wilcox	25 00
Ladies H. M. Soc. of the First Ch., by Miss C. M. Bacon	10 00
Naubuc, Miss A. M. Goodrich	100 00
New Haven, J. L. Ensign	10 00
New London, First Ch. of Christ, Friends, by Miss Mary F. Winder	73 00
New Milford, Legacy of Miss Sarah Knapp, by G. Knapp, Ex.	5 00
Norford, Friends, by E. P. Curtiss	25 00
A Friend, Thanksgiving offering	10 00
Northford, Mrs. S. B. Foote, by E. Smith	5 00
North Haven, E. B. M. Page, to const. Mrs. J. F. Barnes a L. M.	50 00
North Stonington, From Individuals, Birthday offerings, by Mattie W. Williams	12 00
Norwalk, Ladies' H. M. Soc. for Woman's Bohemian fund, by Mrs. S. B. S. Bissell	50 00
Norwick, Buckingham Sunday-school, Broadway Cong. Ch., by F. J. Leavens	25 00
Plainfield, Ch., Mon. con. coll., by N. P. Bishop	5 03
Cong. Sunday-school, for children's Bohemian fund, by Rev. A. J. Quick.	5 00
A Friend, for children's Bohemian fund, by Rev. A. J. Quick	5

Pomfret, First Ch., special coll., by Mrs. C. C. Williams $57 00
Putnam, Ladies of Second Cong. Ch., by Mrs. H. G. Shaw, freight 3 00
Rockville, First Cong. Sunday-school, special, by A. B. Chadwick 15 00
Roxbury, A Friend, a Birthday gift 7 00
Salisbury, A Friend 3 00
South Norwalk, Ladies' Miss. Soc., special, by Mrs. E. G. Platt, to const. Mrs. D. Dayton and Mrs. A. Dickerman L. Ms 140 00
South Windsor, A Friend 100 00
Thompson, Ladies of the Cong. Ch., by Miss Ella D. Larned, freight 3 00
Unionville, A Friend 5 00
Weston, by Rev. A. J. Park 10 00
Wilton, Mrs. S. L. Adams, by Rev. J. G. Davenport 10 00
Woodstock, First, by H. Child 52 02
Ch., a Thank offering 15 65

NEW YORK—$6,724.36.

Received by Rev. C. C. Creegan:
Brier Hill $15 27
Camden 50 60
Sunday-school 2 40
East Henrietta 2 60
Han ock 25 00
Morrisville 18 00
St. Lawrence and Black River Assoc 14 10
West Bloomfield 2 00
——— 129 97
Albany, C. A. Beach 10 00
Hon. W. L. Learned 100 00
Brooklyn, Clinton Avenue Ch., by C. Glatz, $1,290.36; A. S. Barnes, $500; G. H. Nichols, $200; W. H. Nichols, $200; Mrs. H. M. Remington, $100; Miss Mary M. Barnes, $50; Mr. and Mrs. J. H. Thorp, $50; C. H. Phelps, $25; R. S. Roberts, $25; R. S. Barnes, $20 ..... 2,460 36
Ch. of the Pilgrims, A Friend 10 00
Puritan Ch., by L. W. Partridge 34 50
South Ch., by J. Crowell 100 00
Central Ch., addl, by J. H. Pratt 5 00
East New York, Union Ch., by E. E. Stewart 5 00
Bela M. Keith, to const. him a L. M., $50, A Friend, $10 ..... 60 00
Canandaigua, Cong. Sunday-school class, by Mary M. Wheeler 7 00
Misses Rice's Mission Band, First Ch. special, for children's Bohemian fund 5 00
Catskill, Mrs. H. E. Prentice 10 00
East Bloomfield, Woman's H. M. Soc., by Mrs. H. E. Porter, special, for Woman's Dept 18 15
Fairport, Woman's H. M. Soc., by J. E. Howard, to const. Mrs. S. P. Howard a L. M., for Woman's Bohemian Work, through Woman's H. M. Union, Mrs. L. H. Cobb, Treas. 50 00
Flatbush, Mrs. P. S. Harris 3 00
Glen Spray, $12; Eldred, $5.41; Barryville, $1.81; Danton Chapel, $1.40, by Rev. H. P. Hamilton 20 62
Granville, by Rev. T. M. Owen 4 00
Homer, Ladies' H. M. Soc., special, Mrs. L. H. Cobb, Treas. Woman's H. M. Union 5 00
Jamestown, Miss H. N. Hazeltine 1 40
Lowville, From a friend of Home Missions, a Thank-offering 25 00
Moriah, by Rev. J. H. Butler 3 00
New York City, Broadway Tabernacle Ch., A Member, $100; Mrs. J. H. Washburn, $10; Harriet M. Marshall, $15; Edward Lewis, $10; James H. Dunham, $1,000; J. W. Gillies, $50; J. R. Fisher, $50; S. C. Welsh, $50; E. J. Gillies, $25; A Member, $2; G. Richards, $150; J. R. Downey, $50; J. F. Twomoly, $10 ..... $1,522 00
Harlem, Pilgrim Ch., by H. N. Lockwood 326 50
J. F. Land, M. D. 15 00
Mrs. E. G. Thompson, $50; Isaac E. Smith, $1,000; H. R. Munger, $175; S. T. Gordon, $250.00; Mrs. U. B. Humphrey, $50 ..... 1,525 00
Ogdensburg, by Rev. J. S. Ainslie 21 50
Patchogue, First, by F. Hammond 21 21
Poughkeepsie, A Friend 5 00
Saratoga Springs, Miss M. L. Bailey, $1; Miss. E. Bailey, $1 ..... 2 00
Stockholm and Stockholm Depot, by Rev. E. H. Jenkyns 10 00
Syracuse, Danforth Ch., by Rev. D. F. Harris 41 67
Tarrytown, Rev. F. Oxnard 15 00
Upper Jay, B. Wells, $2; Harriet P. Wells, $3 ..... 5 00
Utica, by Rev. D. E. Marvin 22 48
Warsaw, Cong. Sunday-school, for Children's Bohemian fund, by Miss C. Hobart 25 00
West Bloomfield, by M. J. Peck 60 00
Yonkers, First Presb. Ch., by W. C. Foote 40 00

NEW JERSEY—$790.59.

Irvington, Almon Underwood 500 00
Montclair, Mrs. H. M. Shelton 5 00
Newark, A Friend 3 00
Orange, Trinity Ch., special offering, by R. D. Weeks 227 59
Passaic Bridge, by Rev. S. F. Palmer .. 20 00
Summit, A Member of Central Presb. Ch 25 00
Vineland, by R. E. Williams 10 00

PENNSYLVANIA—$1,424.54; of which Legacy, $1,000.00.

Canton, H. Sheldon 10 00
Carbondale, by Rev. D. L. Davis 8 25
Ebensburgh, First, by C. T. Roberts ... 7 50
Edwardsville, Bethesda Ch., by J. J. Davis 2 00
Kingston, Welsh Ch., by Rev. T. C. Edwards Ridgeway, by Rev. F. Nilson .. 10 00
Park Place, Friends, by Rev. T. R. Watkins 5 61
Philadelphia, On account of Legacy of James Smith, by F. P. Pendleton, Ex. 2 25
Central Ch., $259.77; Sunday-school, $25, by J. Edmands 1,000 00
Mrs. E. H. Pratt, $10; Mrs. Evans, $25 ..... 284 77
Pittsburgh, First, by J. Jarrett 55 00
Sharon, by W. G. Morgan 24 16
Wilkesbaire, by Rev. F. Gwynne 20 00
15 00

DISTRICT OF COLUMBIA—$100.00.

Washington, Ladies' H. M. Soc. of the First Ch., by Lizzie Patterson, to const. Mrs. M. H. Copp a L. M. 50 00
Ralph Dunning, by W. A. Boardman. 50 00

VIRGINIA—$14.50.

Falls Church, by Rev. F. W. Tuckerman 14 50

NORTH CAROLINA—$5.00.

Wilmington, A Friend 5 00

GEORGIA—$5.00.

Thomasville, Mrs. E. Hackett, special .. 5 00

ALABAMA—$13.72.

Shelby Iron Works, Rev. J. S. Upton .. 10 00
Talladega, College Ch., by J. Orr 3 72

ARKANSAS—$12.50.

Eureka Springs, by Rev. R. H. Read ... 7 50
Little Rock, by Rev. G. M. Sanborne .. 5 00

FLORIDA—$25.00.

Daytona, G. H. Clark and wife	$5 00
Glencoe, A Friend	1 00
Interlachen, by Rev. J. McKean	7 00
Philips, by Rev. S. Rose	12 00

INDIAN TERRITORY—$23.70.

Doaksville, by Rev. A. A. Gross	3 00
McAllister, by Rev. G. H. Brown	5 70
McAllister, Caddo and Lehigh, by Rev. W. H. Hicks	5 00
Vinita and Wacoolee, by Rev. N. M. Wheat	10 00

TENNESSEE—$4.00.

Soddy, by Rev. L. Morgan	4 00

ARIZONA—$2.00.

Nogales, by Rev. R. T. Liston	2 00

OHIO—$841.93.

Received by Rev. A. C. Barrows:		
Belden, by E. A. Hoffman	$23 15	
Cleveland, Kept from frivolity	1 00	
Columbus, High Street Ch., by C. W. Hiatt	5 25	
Genera, for "Harbor fund," by W. D. Webster	19 95	
Grafton, by H. H. Hitchcock	13 40	
Lenox, for "Harbor fund," by G. Hyde	10 00	
Madison, Central Ch., by Mrs. E. A. Crocker	2 00	
Medina, by H. A. Horn	64 81	
Cincinnati, Central Ch	10 00	
Paddy's Run, by J. Scott	24 00	
Strongsville, by R. Gibbons	10 00	
		183 56
Received by S. P. Churchill, Treas.		
Cleveland, Bohemian Board:		
Chester Cross Roads	$25 00	
Cleveland, Jennings Ave. Ch	25 00	
Conneaut, Mission Band	2 00	
Findlay, A Friend	5 00	
Hartford, Sunday-school	10 00	
Howard, Mrs. Harriot	70	
Hudson, Sunday-school	10 00	
Oberlin, Ladies of Second Ch	22 90	
West Andover, Sunday-school	2 00	
West Bloomfield, Womans' H. M. Soc	7 50	
		120 10
Akron, by E. W. Stuart		112 28
Atwater, by H. E. Brush, in full, to const. Mrs. Amanda Lynn a L. M		45 59
Chatham, Luther Clapp, to const. Mrs. Mary S. Clapp a L. M., by Rev. A. C. Barrows		50 00
Cincinnati, Columbia Ch., by J. N. Cole		27 81
Collinwood, by Rev. C. L. Hamlen		20 50
Cortland and Hartford, by Rev. G. C. Jewell		19 00
Etnaville, by Rev. W. Lewis		16 00
Hudson, Woman's H. M. Soc. of Cong. Ch., by Ella J. Mahony, Treas. Ohio W. H. M. Union		4 29
Medina, The Boys' Mission Band of Cong. Sunday-school, by Ella J. Mahony, Treas. Ohio W. H. M. Union		1 30
Oberlin, Rev. C. V. Spear, by G. N. Spear		200 00
Painesville, Ladies' Soc. of Cong. Ch., by Ella J. Mahony, Treas. Ohio W. H. M. Union		26 70
Sylvania, by Rev. S. R. Dole		10 00
Toledo, E. Allen		5 00

INDIANA—$34.64.

Received by Rev. L. P. Rose:		
East Gilead	$2 95	
Olive	9 18	
Pisgah	4 56	
Ridge	70	
		17 39
Fremont, by Rev. H. B. Knight		$10 25
Hebron and Hobart, by Rev. D. W. Andrews		5 00
Terre Haute, Mary H. Ross		2 00

ILLINOIS—$47.60.

Adams, E. A. Grummon	1 00
Cazenovia, Mrs. S. R	5 00
Chicago, A Friend	3 00
Jacksonville, Mrs. G. Carter	3 60
Peoria, Rev. A. A. Stevens	20 00
Mrs. M. E. Campbell, $5; Mrs. H. M. Briggs, $5, a Thanksgiving offering.	10 00
Syracuse, Mrs. H. Wood	5 00

MISSOURI—$254.30.

Aurora, Rev. S. G. Elliott	5 00
Breckenridge, by Rev. D. C. McIntosh	19 20
Cameron, by Rev. F. G. Alger	12 00
Eldon, by J. Vetter	1 00
Honey Creek and Memphis, by Rev. T. C. Johnston	3 00
Kidder, by Rev. J. M. Bowers	11 40
North Springfield, by Rev. J. Hagstrom	7 00
Pierce City, by Rev. G. S. Ricker	40 00
St. Louis, by Rev. G. Holmquist	11 00
By Rev. S. L. Smith	4 70
Pilgrim Ch., Ella, Margorie, Mary Snow, for Children's Bohemian fund	3 00
W. F. DeForest	10 00
Mrs. Mary B. Doe	2 00
Webster Grove, by Rev. F. B. Doe	93 00
Windsor, by Rev. J. G. Bailey	32 00

MICHIGAN—$7,177.60; of which Legacy, $4,304.48.

Received by Rev. L. Warren:		
Alpine and Walker	$10 75	
Barry and Johnson	5 25	
Charlotte	50 00	
Chelsea	116 00	
Clinton, add'l	5 60	
Cooper	21 30	
Detroit, Trumbull Avenue Ch.	15 38	
Dorr, First Ch	20 95	
Dorr Village	14 05	
Galesburgh, A Friend	54 72	
Gilead	5 00	
Grass Lake	23 33	
Homestead, Sunday-school	1 70	
Lansing, Plymouth Ch., special coll	113 58	
Leslie	17 56	
Lexington, by C. S. Nims	20 00	
Litchfield	25 50	
Sunday-school, for Sunday-school work	8 60	
Nashville, Cong. Sunday-school	5 00	
Owasso, Ch	50 00	
Ready Helpers	25 00	
Vernon, D. W. Hammond	1 00	
Wheatland	50 00	
		660 97
Ada, by Rev. R. M. Burgess		5 00
Augusta, by Rev. J. D. Shults		5 00
Calumet, by E. T. Curtis		290 94
Cheboygan, by Rev. W. S. Bugbey		15 08
Chelsea, Legacy of John C. Wians, by Hon. N. W. Cheever, att'y		4,304 48
Chesaning, by Rev. S. S. Schnell		2 00
Columbus, by Rev. W. I. Hunt		7 60
Custer and Tallman, by Rev. J. B. Kaye		2 00
Detroit, First, by G. M. Lane		1,000 00
Dexter, Dennis Warner, $20; Ovid, $5.44, by Rev. E. D. Curtis		25 44
Dowagiac, Ch., special coll., by Rev. P. W. Perry		12 70
East Saginaw, First, by E. W. Glyme		112 17
Eaton Rapids, First, by A. C. Dutton, to const. Rev. C. A. Wright a L, M		71 20
Edmore, by Rev. H. Marsh		5 00
Franklin, by Rev. H. A. Putnam		5 00
Fruitport, by Rev. J. H. Dole		6 60

Grand Junction and Berlamont, $11; Olive, $3.90, by Rev. E. I. Ayer..... $14 90
Grandville and Hudsonville, by Rev. G. W. Jackman..... 24 12
Hart, by Rev. R. W. Fletcher..... 22 23
Hartford and Lawrence, by Rev. S. Taylor..... 3 00
Horton's Bay and Hayes, by Rev. J. F. Crane..... 5 25
Hudson, by C. B. Stowell, to const. Rev. W. Woodmansee a L. M..... 85 35
Kalamazoo, First, by J. O. Seely..... 144 65
T. Hudson..... 200 00
Laingsburg, S. H. Mauzer, in full, to const. Mrs. Lida M. Liddell a L. M... 30 00
Lake Linden, Cong. Sunday-school, special, for the Children's Bohemian fund 17 00
Manistee, by Rev. C. G. Lundquist..... 2 50
Mattawan, by Rev. E. Herbert..... 5 00
Michigan Center, Young Ladies' H. M. Soc., special, by Mrs. E. F. Grabill.. 5 00
Minden City and White Rock, by Rev. W. Scurr..... 1 50
Newaygo, by Rev. A. H. Norris..... 8 75
Oxford, by Rev. J. Alworth..... 1 00
Rosedale, White Settlement and Hay Lake, by Rev. J. W. Holt..... 6 90
St. Clair, First, by F. Moore..... 50 00
Tyrone, $8.66; Hartland, $5, by Rev. J. F. Kellogg..... 13 66
Vestaburg, by Rev. R. Vivian..... 2 50
Wolverine and Rondo, by Rev. M. W. Tuck..... 3 91

WISCONSIN—$1,288.04; of which Legacies, $1,153.34.

Fort Howard, Remainder of Legacy of Rev. D. C. Curtiss, by E. D. Curtiss, Ex..... 11 40
Kenosha, C. M. Fowler, to const. Kate I. Fowler and Nellie F. Marsh L. Ms.. 100 00
Menomonee, T. and E. B. Loomis..... 15 00
Milwaukee, Legacy of Jason Downer, by F. T. Day, Ex..... 1,141 94
Monroe, Miss F. A. Locke, $5; Our Family Miss. Box, $7.85, by H. E. Boardman..... 12 85
Mukwonago, Mrs. J. H. Hollingworth and family Birthday offering..... 1 85
Rosendale, C. H. Scribner..... 5 00

IOWA—$51.50.

Boonsboro, Mrs. Annie M. Palmer..... 10 00
Charles City, J. W. Blakeslee..... 5 00
Lakeside, a Thank offering, by Rev. R. R. Wood..... 3 00
Pine Creek, German Ch., by Rev. J. Fath..... 3 50
Sioux City, A. M. Smith..... 25 00
Waterloo, Rev. M. K. Cross..... 5 00

MINNESOTA—$1,002.51; of which Legacy, $16.67.

Received by Rev. J. H. Morley:
Faribault, H. Wilson..... $251 04
Mapleton, W. H. M. Soc..... 2 15
Minneapolis, Vine Ch., by E. Burnell..... 21 20
Mission Band..... 4 25
Pilgrim Ch., by F. W. Mason 56 15
Sunday-school of Pilgrim Ch., by C. W. Merrill..... 25 00
Plymouth Ch., by H. J. Fletcher..... 28 65
Northfield, Rev. E. M. Williams..... 50 00
St. Paul, J. F. Jackson..... 50 00
Sterling, by L. H. Morse..... 7 60
Winona..... 100 00
Winona, L. B. Cumings..... 25 00
621 04

By Mrs. J. N. Cross, Treas. Minn. Woman's H. M. Soc.:
Anoka..... $16 00
Lakeland..... 2 00
Minneapolis, Pilgrim W. H. M. S..... $12 00
Plymouth, W. H. M. S., special..... 100 00
Infant class..... 2 75
Infant class..... 3 00
Miss S. P. Ralph..... 2 00
New Ulm..... 3 30
Villard..... 1 50
Winona, special..... 50 00
$192 55 813 59
Cottage Grove, by Rev. W. Gill..... 25 00
Custer and Salem, by Rev. P. K. Peregrine..... 4 00
Dassel, by Rev. S. M. Bronson..... 10 00
Duluth, by Rev. P. E. Dillner..... 2 50
Edgerton, by Rev. W. J. Bullivant..... 1 05
Faribault, J. L. Noyes..... 10 00
Glyndon, by H. D. Scott..... 10 00
Granite Falls, Ladies' Soc. of Cong. Ch., by Rev. L. W. Chaney..... 6 00
Hawley, by Rev. O. M. Smith..... 6 6.
Janesville, $2.60; Morristown, $11.63.. 14 23
Little Falls, by Rev. M. K. Pasco..... 2 50
Minneapolis, on account of Legacy of Mrs. L. H. Porter, by Rev. S. F. Porter, Ex..... 16 67
By Rev. D. Magnus..... 19 12
T. H. Williams..... 2 50
Northfield, W. W. Skinner..... 25 00
St. Cloud, Cong. Sunday-school, by G. R. Clark..... 10 00
St Paul, by Rev. G. R. Dickinson..... 20 00
Stillwater, by Rev. J. W. Carlson..... 3 74

KANSAS—$381.00.

Received by Rev. J. G. Dougherty, Treas. Kan H. M. Soc.:
Kansas Woman's H. M. Soc..$100 00
Osawatomie, S. L. Adair..... 3 00
Topeka, Miss Randlett..... 4 00
167 00
Buffalo, Center Ridge and Scatter Creek, by Rev. J. Wilde..... 21 12
Ft. Scott, by Rev. H. A. L. King..... 24 50
Kirwin, by R. F. Markham..... 11 08
McPherson, by Rev. H. D. Herr..... 8 30
Mt. Hope and Haven, by Rev. L. Hull 4 82
North Lawrence, by Rev. T. F. Norris. 3 00
Parsons, by Rev. C. L. McKesson..... 15 00
Plevna, by Rev. S. Dilley..... 10 00
Seneca, First, by Rev. G. C. Lockridge 28 68
Severy, by Rev. J. S. Embleton..... 3 00
Stockton, by Rev. F. E. Sherman..... 3 50
Topeka, Rev. L. P. Broad..... 25 00
Union, by Rev. H. Myers..... 6 00
Wichita, by Rev. J. H. Parker..... 50 00

NEBRASKA—$122.30.

Received by Rev. J. L. Maile:
Hastings, by Mrs. Perham.....$5 36
Stratton, by W. O. Moody..... 5 22
10 58
Arlington and Fontanelle, by Rev. W. P. Clancy..... 4 10
Ashland, by Rev. W. Leavitt..... 2 50
Aten and Blyville, by Rev. W. H. Stubbins..... 11 50
Cortland and Pickrell, by Rev. H. Bates 7 50
Cumminsville, Rev. E. H. Libby..... 25 00
David City, by Rev. J. Oakey..... 17 50
Friend, by Rev. S. Strong..... 3 09
Hay Springs, by Rev. B. F. Diffenbacher..... 2 25
Lakeside and Willow Valley, by Rev. J. P. Sparrow..... 5 00
Nebraska City, by Rev. W. Denney.... 6 00
Pickrell, by C. M. Shedd..... 2 00
Stanton and Pilger, by Rev. W. B. Dada..... 19 00
Sutton, by Rev. E. H. Baker..... 6 28

NORTH DAKOTA—$34.45.

Dazey, $2; Sanborn, $2, by Rev. J. W. Donaldson..... 4

Glen Ullin, by Rev. C. A. Mack..... $5 80
Inkster, by Rev. C. Y. Snell..... 15 00
New Rockford, by Rev. R. J. Stillwell. 9 65

SOUTH DAKOTA—$155.61.

Ashton, by Rev. G. W. Shaw..... 9 00
Buffalo Gap, by Rev. F. C. Frame..... 6 00
East Spring Lake, by Rev. S. Penfield. 8 30
Eden, $11; Grove Hill, $12.50, by W. S. Bell..... 23 50
Elk Point, by Rev. L. P. Sabin..... 7 50
Frankfort and Timber Creek, by Rev. F. S. Van Eps..... 3 05
Higgmore, by Rev. G. W. Honey..... 2 00
Larchwood, $4.62; Valley Springs, $4.89; Woman's Miss. Soc., $6.40, by Rev. W. H. Watson..... 15 91
Letcher, by Rev. J. W. Russell..... 5 35
Lewiston, by Rev. H. L. Thalberg..... 5 40
McIntosh Co., by Rev. G. Schneider... 40 00
Milbank, by Rev. J. L. Granger..... 18 75
Rapid City, by Rev. W. H. Atkinson.. 6 60
Springfield, by Rev. C. Seccombe..... 3 25
Templeton, by Rev. S. F. Huntley..... 1 00

COLORADO—$27.80.

Denver, by Rev. A. W. Coffman..... 1 15
By Rev. W. D. Westervelt..... 20 65
Greeley, Park Ch., add'l, by H. A. French..... 1 00
Otis, by Rev. G. Dungan..... 5 00

WYOMING—$6.00.

Big Horn, Bickton and Sheridan, by Rev. S. J. Jennings..... 6 00

CALIFORNIA—$180.35.

Received by J. S. Hutchinson, Fin. Agent:
Oakland, Plymouth Avenue Ch., to const. Mrs. Louisa Love a L. M., of which, $30.75 from Birthday offerings.....$50 75
Santa Cruz..... 15 00
San Francisco, Plymouth Ch.. 75 00
——— 140 75
Cedarville and Bidwell, by Rev. D. F. Taylor..... 3 50
Eagle Rock and Edgemont, by Rev. E. Cash..... 3 00
Los Angeles and Vernon, by Rev. F. A. Field..... 5 00
Oakland, by Rev. W. S. Hamlin..... 6 00
By Rev. W. H. Cooke..... 5 00
San Jacinto, by Rev. D. McCunn..... 5 00
South Vallejo, by Rev. A. L. Rankin... 2 10
Tulare, by Rev. D. Goodsell..... 10 00

WASHINGTON TERRITORY—$35.10.

Athanum, $18; Yakima, $2.10, by Rev. W. E. Dawson..... 20 10
Colfax, Ladies' Aid Soc. of Plymouth Ch., by Mrs. J. A. Perkins..... 5 00
Washougal and Mt. Pleasant, by Rev. J. M. Pamment..... 10 00

JAPAN—$10.00.

Japan, A Missionary and his wife..... 10 00
HOME MISSIONARY..... 130 00
——— $35,014 77

Donations of Clothing, etc.

Albany, N. Y., Ladies' Soc., by Kate Mac Naughton, box and freight..... $272 00
Bloomfield, Ct., Ladies' Benev. Soc., by C. M. Hallock, barrel, cash and freight 80 13
Bridgeport, Ct., Ladies' Soc. of South Ch., by M. W. Hawley, barrel..... 356 67
Bristol, Ct., Ladies' Home Miss. Soc., by Mrs. N. L. Brewster, two barrels and freight..... 149 95
Canandaigua, N. Y., Ladies, by Mrs. Henry S. Field, three boxes, cash, and freight..... 409 60
Chicago, Ill., Mutual Aid Soc. of Western Ave. Ch., by Bella D. Jenkins, barrel... $66 86
Churchville, N. Y., Mission Circle, by Anna Craig, box..... 58 70
Claridon, O., Union Workers, by Mrs. R. E. Taylor, barrel..... 51 50
Cleveland, O., Ladies' Home Miss. Soc., of Euclid Ave. Ch., by Mrs. J. W. Moore, barrel and freight..... 117 15
Concord, N. H., Ladies' Social Circle of North Church, by Mrs. Frederic Allison, box, cash and freight..... 201 51
Darien, Ct., Young Ladies' Home Miss. Soc., box and freight..... 18 45
Detroit, Mich., Ladies, of First Ch., by Rev. L. Warren, barrels and packages. 192 45
Dover, N. H., Ladies' Home Miss. Soc. of First Ch., by H. E. Wyatt, box..... 226 25
East Corinth, Vt., Mrs. Ruth Bagley, box and freight..... 25 73
East Haddam, Ct., Ladies' Aid Soc., by Miss Carrie E. McCall, box and freight. 63 00
Fairfield, Ct., Ladies, by Mrs. Jane A. Kippen, box and cash..... 213 00
Fitchburg, Mass., Rev. John Wood, box books.
Framingham, Mass., Ladies of Plymouth Ch., by Eliz. E. Guernsey, box..... 339 00
Great Barrington, Mass., Mrs. Evarts Scudder, three boxes books
Groton, Ct., Ch., by Catharine B. Copp, barrel, cash and freight..... 92 00
Hancock, N. H., Ladies' Sew. Circle, by Mrs. L. M. Tuttle, barrel and freight.. 54 70
Hartford, Ct., Ladies' Home Miss. Soc. of Pearl Street Ch., by Hattie E. Cowles, box, barrel and freight..... 109 93
Holyoke, Mass., Soc. of First Ch., by Mrs. Paulina S. Munson, box..... 128 09
Homer, N. Y., Ladies' Home Miss. Soc., by Ellen F. Phillips, barrel, half barrel and freight..... 73 40
Ithaca, N. Y., Ladies' Soc. of First Ch., by Miss Kate L. Whiton, box..... 77 00
Keene, N. H., Ladies' Soc. of First Ch., by Mrs. Charles H. Hersey, barrel..... 152 03
Lockport, N. Y., Woman's Home Miss. Soc., by Miss Elizabeth B. Babbitt, box and freight..... 139 91
Lodi, O., Young Ladies' Miss. Soc., by Miss Florence Inman, box and freight. 34 50
Mansfield, O., Woman's Benev. Soc., by S. M. Sturges, barrel, cash, and freight 187 90
Young Peoples' Miss. Soc. of First Ch., by R. A. Tracey, box..... 240 00
Mansfield Centre, Conn., Woman's Home Miss. Soc., by Mrs. E. H. Marsh, barrel and freight..... 75 55
Middletown, Ct., Ladies' Home Miss. Soc. of First Ch., by Miss C. M. Bacon, box, cash and freight..... 136 00
Middleville, Mich., Ladies' Home Miss. Soc., by Rev. L. Warren, box..... 16 65
Milford, N. H., Rev. J. C. Rollins, box and freight..... 43 75
Newark, N. J., Ladies and Sunday-school of Belleville Ave. Ch., assisted by friends, box..... 250 60
New Britain, Ct., Ladies' Benev. Soc. of South Ch., by Miss Kate M. Brown, box and freight..... 152 00
New York City, W. Abbatt, two packages.
North Cornwall, Ct., Ladies' Benev. Soc., by Nellie L. Rogers, barrel and freight 42 57
Norwalk, Ct., Ladies' Benev. Assoc., by Miss E. M. Brown, barrel, cash and freight..... 130 00
Norwich, Ct., Ladies' Home Miss. Soc. of Park Ch., by Lydia B. Young, box..... 204 64
Womans' Home Miss. Union, by Mrs. S. M. Hotchkiss, three boxes..... 650 00
Orange, N. J., Ladies' Home Miss. Soc. of Orange Valley Ch., by Mary E. Burtis, box.
Peacham, Vt., Ladies of Ch., by Mrs. John Varnum, Jr., two barrels.

Phillipston, Mass., Ladies' Benev. Soc., by Mrs. S. W. Baker, barrel.	
Plantsville, Ct., Ladies' Industrial Soc., by Mrs. E. W. Twichell, box and freight	$70 00
Port Huron, Mich., Ladies, by Rev. L. Warren, box	50 00
Putnam, Ct., Ladies of Second Ch., by Mrs. H. G. Shaw, barrel	43 37
Rockford, Ill., Ladies' Soc. of Second Ch., by Mrs. R. C. Rowland, barrel and cash.	
Rockville, Ct., Woman's Home Miss. Union, by Mrs. S. M. Hotchkiss, box and freight	83 50
Romeo, Mich., Ladies, barrel	37 00
St. Albans, Vt., Mrs. F. S. Stranahan, two barrels and freight.	
Stonington, Ct., Ladies' Soc. of Second Ch., by Martha Todd Hill, box	200 00
Suffield, Ct., Ladies' Soc. of First Ch., by Mrs. W. L. Loomis, half barrel, cash and freight	196 68
Thompson, Ct., Ladies of Ch., by Miss Ellen D. Larned, barrel	66 90
Torringford, Ct., Ladies' Sew. Soc., by Miss M. E. Miner, barrel	27 07
Upper Montclair, N. J., Ladies of Ch., by Mrs. Wheelock Hotchkiss, two barrels and freight	175 00
Washington, D. C., Ladies' Home Miss. Soc. of First Ch., by Mrs. Geo. Whittlesey, two barrels, box and freight	137 16
Wauregan, Ct., Miss Emma Morse, box and cash	100 00
Westfield, Mass., Ladies' Benev. Soc. of Second Ch., by Mrs. H. Hooker, barrel.	64 97
Whitinsville, Mass., Ladies' Benev. Soc., by L. S. Whitin, box	155 54
Wilton, Ct.. Mrs. Edward Olmstead, barrel, cash and freight	110 97
Winchendon, Mass., Ladies, by Mrs. C. C. Parker, box	132 00
Woodstock, Vt., Ladies' Soc. of First Ch., by Carrie A. Munger, barrel	90 00

Receipts of the Maine Missionary Society, from Sept. 3d to Nov. 23d, 1886, JOHN L. CROSBY, *Treas.*

Alfred, by W. G. Conant	$20 00
Amherst and Aurora, by P. H. Mason	4 58
Aroostook Conf., by Rev. C. H. Percival.	8 25
Augusta, So. Cong., add'l	20 00
Bath, Thomas Harward, by J. O. Fiske, D.D.	100 00
Winter St., by G. J. Mitchell	151 00
Blanchard, S. S., for L.M.	5 00
Brewer, First Cong. S. S., by W. J. Bunker	10 00
Brunswick, First, by R. H. Stanwood	43 70
Bucksport, Elm St., by E. Swazey	60 30
East Machias, by G. A. Peabody	12 62
Edgecomb, by Elbridge Huff	15 00
Farmington Falls, by G. W. Jones	16 44
Gorham, First, by J. S. Leavitt, Jr	29 65
Jackson, by Silas N. Adams	7 00
Milltown, N. B., by Rev. W. R. Cross, to const. Miss Hadassah Caldwell and Mrs. Grace Bell L. Ms.	44 40
Mt. Desert, Miss A. K. Thompson, by Rev. J. E. Swallow	5 00
Oxford Conf., by Rev. J. E. Adams	9 30
Perry, by G. A. Peabody	5 00
Pownal, by Albert D. Smith	8 66
Portland, St. Lawrence, by J. J. Smith	11 27
Portland, Williston, by G. F. Thurston	31 00
State St., by W. S. Corey	200 00
Saco, First, by J. W. Littlefield	12 35
Skowhegan, by Rev. A. J. Rackliff	22 65
St. Albans, by Rev. J. E. Adams	2 08
Temple, by Mrs. L. F. S. Mower	9 00
West Brooksville, by Rev. C. L. Skinner.	1 50
Whiting, by T. J. Lewis	2 00
Wiscasset, by Rev. H. E. Morrow	5 05
York Conf., by Rev. J. S. Richards	5 00
Rev. J. E. Adams, Sec., for preaching	36 50
Woman's Maine Miss. Aux., by Treas.	176 00
Income from stocks, etc	$188 50
	$1,278 90
Previously acknowledged	2,821 01
Total receipts, June 12th, 1886, to date,	$4,099 91

Receipts of the New Hampshire Home Missionary Society, from Sept. 1, 1886, to Nov. 20, 1886. L. D. STEVENS, *Treas.*

Alstead, First Cong. Ch. and Soc.	$ 6 75
East	6 82
Antrim, Legacy of Mary Clark	500 00
Berlin, Cong. Ch. and Soc	11 36
Boscawen, Cong. Ch. and Soc	28 04
Bradford, Cong. Ch. and Soc	7 00
Brentwood, Cong. Ch. and Soc	6 00
Chester, Legacy of Fanny Sanborn	101 90
Colebrook, Ch. and Soc	21 50
Concord, Legacy of Geo. B. Wardwell	17 50
Dalton, Ch. and Soc	17 75
Franconia, Ch. and Soc	30 75
Franklin, Ch. and Soc	20 00
Hanover, Dart. Coll. Ch	31 27
Hampton, Ch. and Soc	10 84
Hillsboro Bridge, Ch. and Soc	23 88
Hollis, Ch. and Soc	25 73
Hopkinton, Ch. and Soc	14 42
Keene, First Ch	25 40
Marlboro, A Friend	5 00
Orford, Legacy of Thos. W. B. Quint	208 75
Penacook, Mrs. M. E. Atkinson	5 00
Pelham, Mrs. E. W. Tyler, for A. H. M. S.	10 00
Peterboro, Ch. and Soc	44 06
Plymouth, Ch. and Soc	6 35
Seabrook and Hampton Falls, Ch. and Soc	15 00
Shelburne, Ch. and Soc	5 00
Stratham	16 50
Webster, Ch. and Soc	25 65
Wilmot, Ch. and Soc	7 00
New Hampshire cent Society	186 57
	$1,459 76

Receipts of the Massachusetts Home Missionary Society in November, by REV. EDWIN B. PALMER, *Treas.*

A Friend	$ 40
Alford and West Stockbridge, by Rev. J. G. Willis	1 72
Amherst, College, by W. C. Esty	433 87
Andover, Chapel, by W. F. Draper, to const. Fannie Louise Eaton, Mabel Paradise, Mabel D. Strong, Chas. W. Luck L. Ms. of A. H. M. S.	340 00
Arlington, Miss A. P. M	2 00
Ashburnham, First, by J. N. Hastings, to const. Rev. Rufus B. Tobey a L. M. of A. H. M. S.	28 00
Beverly, Dane St., by Henry Woodbury.	142 85
Mrs. E. M. Knowlton	3 00
Blackstone, by Rev. L. M. Pierce	36 00
Boston, Cash	5 00
Central, by I. N. Denison	2,445 27
Dorchester, Mrs. Wm. Wales	5 00
A Friend, special for rebuilding Cong. Ch. at Fort Abercrombie, Dak.	4 10
T. G.	10 00
Old South, by G. R. Chapman	537 00
Park St., by W. B. Garritt	1,368 00
Homeland Circle, by Miss Genevieve Withrow	25 00
Rebate on acc. of overcharge for printed "appeal"	3 00
Roxbury, Eliot, by A. McLean	59 00
Highland, by Rev. W. R. Campbell	10 00
Immanuel, by Francis J. Ward	64 84
South, Phillips, by Mrs. Alvan Simonds, to const. Mr. (or Mrs.) Geo. W. Winslow L. M. of A. H. M. S.	50 00
Rev. Geo. F. Stanton, to const. Mrs. Ellen B. Stanton L. M.	30 00
Boxboro, by A. W. Wetherbee	20 00
Boxford, West, by I. W. Andrew	10 96

Cambridgeport, A Friend	$2 00
Centerville, by Rev. Wm. Leonard	31 00
Charlamont, East, by E. H. Leavitt	7 60
Cherryfield, Me., John W. Coffin	40 00
Connecticut, in Memoriam	5 00
Danvers Center, First, by Austin Rice (add'l)	1 00
Falmouth, Woods Holl, by Mrs. J. W. Bowles	12 03
East, by Rev. S. Morrison	10 00
North, A Friend	5 00
Foxboro, Orth, by Horace Carpenter	41 81
Gloucester, Knight	100 00
Gorham, N. H., Rev. Geo. F. Wright	1 00
Grafton, Lad. Benev. Soc., by Mrs. F. A. Jewett	25 00
Great Barrington, First, I. R. Prindle	83 41
Hardwick, Gilbertville, Sunday-school, by Otis Lane, to const. Mrs. Sam'l I. Ramsden L. M.	50 00
Haverhill, North, Mrs. Abby B. Kimball, by Moses E. Emerson	5 00
Riverside, by Rev. Albert Donnell	3 56
Hawley, A Friend	2 00
Hinsdale, by C. J. Kittredge	123 11
Holland, Rev. S. Bixby, A Thank-offering	10 00
Dea. Wm. Harris, by Rev. S. Bixby	2 00
Hopkinton, add'l	50 00
Sunday-school, by S. I. Valentine, Bohemian Work, Rev. H. A. Schauffler	7 25
Hyde Park, First, by J. E. Piper	14 75
Lawrence, South, by Dea. J. Y. Buzzell	36 57
Lowell, John St., by Wm. Morey	35 71
Mass., Lillian	2 00
Personal, for needy missionary	5 00
"M"	2 00
Thank-offering	100 00
Medford, West, by E. E. Shepard	13 89
Medway, West, Second, by Vincent Moses, to const. Dea. Alvin Wight L. M. of A. H. M. S.	50 00
Third, by Rev. F. R. Abbe, to const. Miss Millie A. Fisher L. M.	40 75
Methuen, First, by Jacob Emerson	26 99
Millis, by Elbridge Clark	17 00
Mt. Washington, by A. E. Spurr	5 00
Natick, So., Miss M. L. Clark	2 50
Needham, Rev. D. W. Richardson	5 00
Neponset, Trinity, by C. W. Kimball	24 00
Newburyport, An aged friend of Missions Dudley D. Tilton, to const. self L. M. of A. H. M. S.	10 00
Newton Highlands, by John Stearns, to const. Frank C. Hyde and Clarence E. Hanscom L. Ms. of A. H. M. S.	142 53
Norwood, Mrs. H. N. Fuller	3 00
By C. Willis Morse	100 00
Oxford, Womans' Miss. Soc., by Miss L. D. Stockwell	23 00
Saratoga Springs, by Rev. T. W. Jones, Coll. on account of special services of Gen'l Missionary	75 00
South Hadley, first, by Clara E. Dickinson	26 75
Stockbridge, by D. R. Williams (of which $19.65 from S. S.)	148 42
Templeton, A Friend	5 00
Uxbridge, W. H. Cobb	5 00
Walpole, Ladies' Benev. Soc., by Delia C. Stetson	20 00
Orth., by Frederic Guild, Thanksgiving Offering	34 43
Y. P. S. C. E., by Frederic Guild, Thanksgiving Offering	16 00
Waltham, A Friend	20 00
Trinitarian, by G. H. Whitford	51 36
Waquoit, by Rev. S. Morrison	14 43
Waverly, Mrs. Dan'l Butler, to const. a L. M.	30 00
Wellfleet, Ladies' Miss Soc., by Mrs. B. Kemp	4 50
A freewill offering, by Mrs. B. Kemp	1 00
West Granville, Rev. T. O. Rice	15 00
Weymouth, South, Second, by Rev. H. C. Alvord, to const. a L. M. to be named later	$40 00
Winchendon, First, by C. J. Rice	21 60
Woburn, First Ch., by G. R. Gage	480 50
Additional from Daniel Richardson, to const. self L. M. of A. H. M. S.	1,000 00
Worcester, Plymouth, by Jonas White	120 00
David Whitcomb	500 00
	9,591 46
Home Missionary Mag.,	7 20
	$9,598 66

A Mexican coin, supposed to be worth more than its face value, should also be acknowledged—No name.

ERRATA.—Page 338. Second column, for "Ewing" read Erving. For "Parker St." read Park St.

Page 339. First column, under Hyde Park, for "$10.00," read $10.01. Under Weymouth, So., for "Feanny" read Fearing. For "Rockland" read Rutland.

Donations of Clothing, etc., received at the office of the Mass. Home Miss. Soc. in November.

Boston, Dorchester Village, Ladies' U. M. Soc., by Miss J. K. Wight, two barrels with freight	141 45
Brighton, Seven Ladies, by Mrs. S. N. Dickerman, half barrel and freight	54 13
Brookline, S. A. and E. H. C., bundle, unappraised.	
Cambridge St., Shepard Mem'l. Ladies, by Mrs. S. L. Hall, barrel, freight, and cash	188 00
Concord, Trin., Ladies' Miss. Soc., by Miss H. J. Hubbard, one and a half barrels, with freight	160 05
Dover, Ladies, by Mrs. E. D. Norton, box and freight	14 00
Fitchburg, C. C., Ladies, by Mrs. E. L. Packard, two barrels and freight	149 81
Rollstone, Ladies, by Mrs. M. C. Whittier, box	75 00
Grafton, Ladies' Benev. Soc., by Mrs. F. A. Jewett, box	42 00
Haverhill, Center, Ladies, by Mrs. C. H. Ordway, box	106 50
Hopkinton, Ladies, by Mrs. S. B. Crooks, two barrels	148 46
Ipswich, First, Ladies' Benev. Soc., by Lucy R. Farley, box	73 00
Lawrence, Lawrence St., Ladies' Benev. Soc., barrel and freight	145 12
Lee, Ladies' Benev. Soc., by Mrs. C. Rowland, barrel and freight	69 48
Lincoln, H. Miss. Circle, by J. A. Bemis, barrel	75 50
Littleton, Ladies, by Mrs. J. C. Staples, box and freight	96 13
Medway, West, Ladies' Char. Soc., by Mrs. L. J. Moses, barrel	32 00
Millis, Ladies, by Mrs. M. C. Jameson, barrel, expressage	57 30
Norwood, Y. P. S. C. E., by Miss Cora Everett, barrel and freight	55 00
Pittsfield, First, Free Will Soc., by Mrs. Mary B. Davis, five packages and freight	391 82
Royalston, First, Ladies' Benev. Soc., by Mrs. Geo. Woodbury, supplies	50 00
Sharon, Ladies' Sewing Circle, by Sara B. Chute, two barrels	127 15
Shrewsbury, Ladies' Sewing Circle, by Mrs. Lewis E. Colton, box and freight	64 10
Spencer, Ladies' Char. Soc., by Mrs. Nathan Hersey, one barrel	75 85
Springfield, South, Ladies, by Mrs. G. C. McClean, two barrels	124 59
Sterling, Ladies' Benev. Soc., by Clara F. Hills, barrel and freight	58 15
Stockbridge, Ladies, by Alice Byington, barrel	57 00
Warren, Ladies' H. M. Soc., by Mrs. M. L. Hastings, box	144 60

Watertown, Phillips, Sewing Circle, by Mrs. M. Fuller, barrel	$62 00
Waverly, Mrs. Daniel Butler, package, not appraised.	
Worcester, Central, L. B. Soc., by Mrs. L. C. Batson, barrel and freight	101 66
O. South, Ladies, by Anna L. Smith, barrel and freight	121 93
Piedmont, Benev. Union, by Mrs. T. A. Shaw, barrel and freight	89 00
	$

Receipts of the Missionary Society of Connecticut in November, 1886, WARD W. JACOBS, *Treas.*

Ashford, Westford, by Dea. C. W. Brett	$5 00
East Windsor, First Sunday-school, by John B. Noble	25 00
Hartford, Park, by L. M. Hotchkiss	156 83
Hartland, West Hartland, by Dea. H. L. Wilcox	16 00
Litchfield, First, special, by H. R. Coit	51 61
Manchester, First, by R. R. Dimock	81 72
New Britain, South, by Wm. H. Hart, special, to const. Mrs. D. O. Rogers, of New Britain, a L. M.	50 00
Old Saybrook, by Robert Chapman, quarterly, for immediate use of A. H. M. Soc.	31 04
Redding, A Friend, by Rev. W. J. Jennings	8 00
Simsbury, by Allen J. Holcomb, for A. H. M. Soc	47 11
Thomaston, by P. Darrow	25 72
Torrington, Third, by Frank M. Wheeler.	103 93
	$601 96

Receipts of the Illinois Home Missionary Society in October and November, 1886, AARON B. MEAD, *Treas.*

Alton, Church of the Redeemer, Y. P. Miss. Soc	$10 00
Altona (special)	2 25
Atkinson	64 08
Avon, Mrs. E. Churchill (special)	5 00
Batavia	41 16
E. C. Bradley	2 00
Beardstown	19 00
Beecher	9 34
Brighton	25 00
Bunker Hill	24 80
Cable	27 00
Champaign	50 51
Ladies' Miss. Soc	5 00
Chicago, New England Church	40 11
Ladies' Miss. Soc	17 60
Lincoln Park Church	21 94
Ladies' Miss. Soc	5 00
South Church, W. H. Miss. Union	12 00
South German Church	3 00
Western Ave. Chapel	25 00
Albany Ave. Branch	12 19
Creal Springs	3 30
Crete	6 00
Crystal Lake (special)	101 00
Dover	21 20
Elgin	12 44
Farlow Grove	3 00
Galesburg, First Church, "E. C." (special)	60
First Church of Christ	182 04
Sunday-school	22 46
Rev. J. D. Wyckoff (special)	20 00
Hinsdale	22 21
Sunday school	20 00
Woman's Miss. Soc	3 20
Homer	4 25
Ihini	11 00
Lawn Ridge	18 80
Lyonsville	$10 32
Marseilles, John Q. Adams	25 00
Morrison	30 00
Morton	10 60
Mound City, special	30 87
Newtown	14 65
Oak Park	108 41
Ladies' Miss. Soc	24 00
Benev. Soc	26 00
Onarga, Second Ch	6 00
Ottawa	33 12
Payson, special	154 00
Peoria, First Ch	200 00
John N. Griffin	50 00
Piano	3 50
Rev. C. H. Morse	5 00
Plymouth	64 75
Poplar Grove	7 45
Port Byron, Ladies' Mission Circle	15 00
Princeton	18 80
Rantoul	22 25
Ravenswood	31 03
Rock Falls, Woman's Miss. Soc	12 00
Rockford, First Ch., W. H. M. U	6 67
Second Ch	57 22
Sandoval	9 40
Seward (Kendall Co.)	29 03
(Winnebago Co.) Sunday-school	5 41
Shirland	13 76
Sycamore, A Friend	5 00
Thawville, Ladies' Miss. Soc	2 50
Tremont, "Faithful Workers"	5 00
Mrs. G. Baldwin	2 50
Miss Mary Baldwin	5 00
Mrs. Lyman Keen	2 00
Villa Ridge, special	53 00
Waukegan	11 16
German Ch	10 00
Woodstock	8 00
Rev. Albert Etheridge, special	10 00
	$2,016 88

Receipts of the Wisconsin Home Missionary Society for October, 1886, R. A. MCCULLOUGH, *Treas.*

Evansville	36 00
Franksville	8 06
Grand Rapids	16 00
Lake Geneva, Mrs. and Mr. Milo Barnard	15 00
Milwaukee Grand Ave. Young Ladies' Soc	7 34
Hanover St	18 15
Oshkosh, S. S	21 07
Pleasant Hill	5 00
Plymouth	6 00
Raymond	16 00
Shopiere	2 66
Tomah	2 00
Trempaleau	5 00
West Rosendale, a Thank-offering for service of Rev. H. W. Skeels	13 75
Total	$172 03

Receipts of the Wisconsin Home Missionary Society for November. R. A. MCCULLOUGH, *Treas.*

Arena, Second Ch	$2 00
Beloit, First Ch	33 09
Elroy	8 00
Friendship	6 00
Hixton	3 00
Ithaca	7 65
Ladies' H. M. Soc	5 40
Raymond, S. S	3 50
Rio	7 02
Seymour	11 90
Stockbridge	3 75
	$91 31



Horsford's Acid Phosphate

(LIQUID)

A preparation of the phosphates of lime, magnesia, potash and iron with phosphoric acid in such form as to be readily assimilated by the system.

Prepared according to the directions of Prof. E. N. Horsford, of Cambridge, Mass.

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Universally recommended and prescribed by physicians of all schools. Its action will harmonize with such stimulants as are necessary to take.

It is the best tonic known, furnishing sustenance to both brain and body It makes a delicious drink with water and sugar only.

Invigorating, Strengthening, Healthful, Refreshing.

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Rumford Chemical Works, Providence, R. I.

☞ BEWARE OF IMITATIONS! ☜

WHAT IS IT GOOD FOR?

GOOD, both for the inner man and for external application. **RENNE'S**

GOOD, to cure all ailments of the bowels at any season of the year **MAGIC**

GOOD, to dispose of sudden attacks of cholera morbus or summer complaint, caused by unripe fruit or over-eating. **OIL.**

GOOD, in even the severest cases of TRUE ASIATIC CHOLERA. **RENNE'S**

GOOD, for those who are attacked in the night with sudden and violent cramps. **MAGIC**

GOOD, when the child is seized, without warning, with cruel croup or dreadful diphtheria. **OIL.**

GOOD, for the severe sprain, the black and blue bruise, the swollen joint. **RENNE'S**

GOOD, for wounds made by knives, scissors, scythes, hatchets, saws, or other implements of destruction. **MAGIC**

GOOD, for colds, coughs, sore throats, and the diseases of the bronchial apparatus. **OIL.**

GOOD, for the lady's headache, which torments her and lays her aside from duty. **RENNE'S**

GOOD, for neuralgia's twinges and from rheumatism's terrible torture. **MAGIC**

GOOD, to have in the house ready for instant use. **OIL.**

WHAT IS IT THAT IS SO GOOD? IT IS

Renne's Magic Oil.

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Take insurance on your life NOW. The new plan of the Manhattan will not only cover the contingency of death, but be a saving fund for yourself, to be resorted to in your advanced age.

JAMES M. McLEAN, President.

J. L. HALSEY, 1st Vice-Prest. H. B. STOKES, 2d Vice-Prest.

H. Y. WEMPLE, Secretary. S. N. STEBBINS, Actuary.

AGENTS WANTED.—Active, reliable, and persevering men who desire agencies in the State of New York, Pennsylvania, Ohio, Indiana, Illinois, Iowa, and Missouri are invited to correspond with the company direct.

Special Announcement.

THE following is a partial list of the contributions that will appear in the columns of THE INDEPENDENT within the next few months, or during the coming year. We will publish articles,

RELIGIOUS AND THEOLOGICAL,

BY

F. D. HUNTINGTON, D.D., LL.D., Bishop of Central New York.
A. CLEVELAND COXE, D.D., LL.D., Bishop of Western New York.
THOMAS M. CLARK, D.D., LL.D., Bishop of Rhode Island.
HOWARD OSGOOD, D.D., of Rochester, N. Y.
A. J. GORDON, D.D., of Boston, Mass.
JAMES FREEMAN CLARKE, D.D., of Boston, Mass.
W. R. HUNTINGTON, D.D., of Grace Church, New York.
W. S. RAINSFORD, D.D., of St. George's Church, New York.
JOHN HALL, D.D., LL.D., of Fifth Avenue Presbyterian Church, New York.
HOWARD CROSBY, D.D., of New York.
THEODORE L. CUYLER, D.D., LL.D., of Brooklyn, N. Y.
T. T. MUNGER, D.D., of New Haven, CONN.
DANIEL CURRY, D.D., LL.D., of New York.
GEORGE R. CROOKS, D.D., LL.D., Drew Theological Seminary.
WILLIAM TAYLOR, Missionary Bishop of Africa.
ALEXANDER MCKENZIE, D.D., of Cambridge, Mass.
PROF. H. E. JACOBS, D.D., of Philadelphia.
JOHN H. VINCENT, D.D., of Plainfield, N. J.
GEORGE F. PENTECOST, D.D., of Brooklyn, N. Y.
JOHN F. HURST, D.D., LL. D., Bishop of Methodist Episcopal Church.

DR. HALL will write a series of articles on Christian Work; DR. OSGOOD, on the Higher Biblical Criticism; DR. PENTECOST, on Revivals; DR. CUYLER, on Temperance; DR. VINCENT, on the Sunday-School; DR. JACOBS, on the Obstacles to the Union of the Lutheran Bodies in America and others on equally timely topics.

SOCIAL, POLITICAL, AND ECONOMIC.

PROF. WILLIAM G. SUMNER, of Yale College, will write a series of articles giving the conservative and "high economic" view of various social topics.

PRES. JOHN BASCOM, LL.D., of the University of Wisconsin, will write a short series of articles in answer to Prof. Simon Newcomb's "Plain Man's Talks on the Labor Question," published in *The Independent*.

A KNIGHT OF LABOR will write a short series of papers on the work of his Organization.

PRES. GEORGE WASHBURN, D.D., of Robert College, Constantinople, will write from time to time on the political questions of the East.

JUSTIN MCCARTHY, M. P., will discuss any new phases of the Irish question as they arise.

THEODORE STANTON, of Paris, will continue his articles on the religious and political affairs of France.

REFORMS IN JUDICIAL PROCEDURE.

THE INDEPENDENT will publish articles on this subject by

JOHN M. HARLAN, Justice of the Supreme Court of the United States.
STANLEY MATHEWS, Justice of the Supreme Court of the United States.
SAMUEL F. MILLER, Justice of the Supreme Court of the United States.
Judge CHARLES ANDREWS, of Syracuse, N. Y.
Judge JOHN F. DILLON, of New York.
Judge ROBERT EARL, of Herkimer, N. Y.
Judge JOHN LOWELL, of Boston, Mass.
HON. DAVID DUDLEY FIELD, of New York.

CRITICISM, ART, AND TRAVEL.

THOMAS WENTWORTH HIGGINSON, of Cambridge, Mass., will contribute a monthly article on Current Literary Tendencies.

DONALD G. MITCHELL (Ik Marvel), of New Haven, Conn., will furnish Literary Talks.

MAURICE THOMPSON, of Crawfordsville, Ind., will write a number of critical studies of American and Foreign Literature with especial reference to the future of our fiction and poetry.

JAMES PAYN, the English novelist, and the Editor of the *Cornhill Magazine*, of London, will continue to write his monthly budget of "English Notes."

MRS. SCHUYLER VAN RENSSELAER, the best art critic of this country, will write three articles a month for our department of "Fine Arts," and

WILLIAM C. WARD, of London, will review the leading Art Exhibitions of England in a monthly article.

JOAQUIN MILLER and GRACE GREENWOOD will furnish articles of Travel.

ANDREW LANG, the versatile author of Poems, Essays, Stories and Novels, will write a series of articles entitled "Letters on Literature." They will be written in much the same style as his "Letters to Dead Authors," which were published and read so widely a year ago.

EDMUND GOSSE, the well-known English Poet and Critic, will contribute a series of articles giving the quaint and odd history of certain old books, together with amusing gossip concerning their composition. MR. GOSSE has been a life-long collector of rare books.

POETRY.

We will publish Poems by

SUSAN COOLIDGE.
The GOODALES.
LOUISE IMOGEN GUINEY.
GRACE DENIO LITCHFIELD.
ERIC MACKAY, of London, England.
LOUISE CHANDLER MOULTON.
PHILIP BOURKE MARSTON, of London, Eng.
ELIZABETH STUART PHELPS.
RICHARD HENRY STODDARD.
MAURICE THOMPSON.
EDITH M. THOMAS.
J. T. TROWBRIDGE.
ELLA WHEELER WILCOX.
JOHN G. WHITTIER.
EDMUND GOSSE, of London, England.
ANDREW LANG, of London, England.

STORIES.

E. P. ROE will write a short serial for publication in THE INDEPENDENT during 1887.

ISABEL F. HAPGOOD, author of "Epic Songs of Russia," and translator of Tolstoi's novels, will translate several short stories from the Russian for THE INDEPENDENT.

THOMAS WENTWORTH HIGGINSON, W. E. NORRIS, F. W. ROBINSON, JULIA SCHAYER, HARRIET PRESCOTT SPOFFORD, GRACE DENIO LITCHFIELD, JAMES PAYN, ROSE TERRY COOKE, and others, will furnish short stories during the year.

TERMS OF SUBSCRIPTION:

One Month	$ 30	One Year	$ 3.00
Three Months	75	Two Years	5.00
Four Months	1.00	Three Years	7.00
Six Months	1.50	Four Years	8.50
Nine Months	2.25	Five Years	10.00

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The Independent,

251 BROADWAY, New York.

A BIT OF HISTORY.

TWENTY YEARS ago, when a comparatively unknown minister announced that he could positively cure Catarrh, his announcement was met by many with sneers and scorn, but by many more with expressions of delight; and his own simple statement of his sufferings and his cure impressed others with his honesty of purpose as well as his belief in his ability to cure.

In reply to his announcement through the press, over 125,000 Catarrh sufferers have applied to him for relief, and it would be impossible to realize to what extent he has benefited our generation.

Imitators have sprung up in every direction, advertising their nostrums, and adding Catarrh to the long list of diseases they claim to cure; but the simple-minded old clergyman has gone on, and seen them rise and fall, so that to-day he stands almost entirely alone, announcing, as of old, his still honest belief that he can cure Catarrh. His statement is now backed by so many thousands of people in all parts of the country that it is not difficult for Mr. Childs to refer parties who may not be fully satisfied to neighbors or friends in their own locality, who will speak for themselves what this treatment has done in their cases.

Many people annually visit Troy, O., and they realize that their first impression of the Rev. T. P. Childs was correct: that he is not a doctor, nor a charlatan, nor a seller of nostrums; but a simple-hearted old gentleman, whose faith in his own ability to cure Catarrh is unlimited.

With their own consent, Mr. Childs publishes what a few of the writers say of their own cure. One of the most interesting cases is that of Chas. E. Baker, residing at No. 59 Tremont Street, Boston, Mass. His case was very sad, though not an unusual one, as many can testify. He says: "I had dyspepsia, a constant headache, ulcers in the nasal and posterior passages, ringing in the ears; in fact, nasal and bronchial catarrh affected all the passages of the head and throat. Added to this was the usual accompaniment of a severe case of catarrh, viz: physical disability unfitting me for my regular business. Such was my condition when I commenced your treatment. I experienced immediate relief. The terrible pressure in my head relaxed; the bronchial tubes and nasal passages were soothed by the medicines. I continued to use the medicines until the ulcers subsided and healed, the bronchial tubes recovered their wonted vigor, dyspepsia gave place to appetite, and the ringing in my ears ceased. I humbly thank God that he has blessed your remedy in my case."

Among other well-known people in the South who know something about catarrh and its treatment is the Rev. R. E. Melvin, of Camden, Miss., who, in a letter published in the *Baptist Herald*, of Austin, Tex., says: "I see others besides Brother Childs are advertising to cure catarrh. Of the merits of their treatment I know nothing, but I do know that Brother Childs cures catarrh, because he cured me. In January I was brought very low with it, as Elder M. T. Martin and many others will remember well. For my present marvelous health I am indebted alone to the remedy offered by Rev. T. P. Childs, of Troy, O., and I feel it a religious duty I owe the afflicted to speak of it on all proper occasions."

Perhaps there are few people who have suffered more from catarrh than the Rev. T. P. Childs himself, whose experience was more severe than the average catarrh sufferer, though not altogether exceptional. He says: "For nineteen years I suffered with terriole headache, disgusting nasal discharges, dryness of the throat, acute bronchitis, coughing, soreness of the lungs, raising of bloody mucus, night sweats, incapacitating me for my professional duties, and bringing me to the verge of the grave: all were caused by, and the result of, nasal catarrh. The physicians said that catarrh could not be cured, but I did cure myself, and have succeeded in curing thousands and thousands of others. The cure is certain, thorough, and perfect, and is now endorsed by every physician who has examined it."

Catarrh is frequently mistaken for consumption, the symptoms in each being much alike, especially in the earlier stages. No one who recognizes in his own system, or who should see in his friends or relatives, any of the symptoms, should neglect to send a statement of the case to Mr. Childs; there may be hope in even very desperate cases. Catarrh is generally many years in gaining a foothold in the system, and attacks so many parts of the body, that it can not be cured by any one remedy, or by a single application. It requires medicines that will meet the disease wherever it is located, and fight it, inch by inch, until a complete victory has been obtained.

Catarrh and consumption are the twin enemies of the race, and any means of relief is a heaven-sent blessing. The treatment furnished by Rev. T. P. Childs, of Troy, O., may be relied on as an effective and certain cure for nasal catarrh, bronchitis, and every disease of the throat and lungs, and may be recommended with every confidence. None need feel any hesitancy in placing their case in Mr. Childs' hands. Those who have tried other remedies without success should not despair until they have personally tested his advice. A full statement of method of home treatment and cost will be sent on application.

THE HOME MISSIONARY.

This Monthly is furnished at sixty cents a year, postage paid. The subscription price could not well be less. Its whole present issue should go to actual subscribers. But, unless they prefer to pay, it will be sent *free*, as heretofore, to Life Directors and Life Members; Missionaries of the Society and its Auxiliaries; Ministers securing a yearly collection for it in their congregations; also, to every individual, Association, or Congregation, *one copy for every ten dollars* collected and paid over to the Society or an Auxiliary. Suitable name should accompany the payment. Pastors are earnestly requested to serve Home Missions by promoting the use of this Journal at the Monthly Concert and among their people.

Immediate notice of the discontinuance or change of post-office address should be given.

APPLICATIONS FOR AID.

Congregations desiring aid should apply *at once* after finding a minister. They should make a full statement of the facts in their condition and prospects which justify an application. They should also give these particulars, viz.:

Population of the place.
Names of the church or churches, and preaching stations
Number of church-members.
Average of congregation.
Denomination and size of contiguous congregations.
Names and distances of the nearest Congregational churches.
Minister's full name and post-office address: Town, County, State
Does he reside on his field of labor? Is he installed pastor?
Has he any other calling than that of the ministry?
Of what local church is he a member?
Of what Ministerial Association?
The number of persons composing his family
Total amount of salary proposed.
Amount pledged by the people and how secured.
Has he, also, the use of a parsonage?
Is aid expected from any other source?
The least amount that will suffice from the A. H. M. S.
The amount received from this Society last year.
Will less probably be needed next year?
Amount contributed to this Society last year. How raised.
Amount contributed to other benevolent societies.
Additional statements concerning the condition, prospects, and wants of the field.
Date of the desired commission.

The application must be signed by the officers of the church, where there is one, and by the trustees or a committee of the congregation.

If the ecclesiastical body, within whose limits the congregation is found, has a "Committee of Missions," the members of that committee should certify these statements, the standing of the minister, his prospects of usefulness there, and indorse the application. If no such "Committee of Missions" exists, the application should be indorsed by two or more neighboring clergymen acquainted with the facts. If no church or congregation is yet gathered, applicants will follow the same course, as far as practicable.

Applications, after being so indorsed, should be sent to the Superintendent (or Secretary of the Auxiliary) for the region where the applicants reside.

Appropriations, as a rule, bear the date of a *punctual* application; and they never cover more than one year. If further aid be needed, a new application is required, containing all the particulars named above, and indorsed as before. *To this the certificate of the missionary that the congregation has fulfilled its previous pledges for his support, must be added.*

For the address of Superintendents and Secretaries of Auxiliaries, see p. 4 of cover.

FORM OF A BEQUEST.

I bequeath to my executors the sum of dollars, *in trust*, to pay over the same after my decease, to the person who, when the same is payable, shall act as Treasurer of the American Home Missionary Society, formed in the City of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable uses and purposes of said Society, and under its direction.

AMERICAN HOME MISSIONARY SOCIETY

Bible House, Astor Place, New York.

REV. DAVID B. COE, D.D., *Honorary Secretary.*

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THE

HOME MISSIONARY.

FEBRUARY, 1887.

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AMERICAN HOME MISSIONARY SOCIETY

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THE HOME MISSIONARY.

Go.....Preach the Gospel.....*Mark* xvi. 15.
How shall they preach except they be sent?..*Rom.* x. 15.

VOL. LIX. FEBRUARY, 1887. No. 10.

A TREASURY NOTE.

Many cheerful givers have answered this Society's appeal for funds to pay its debt of fifty thousand dollars ($50,000), while it carries forward its work with all possible economy. Every missionary is paid for labor reported at the time of this writing, January 1st, 1887, and our obligations to the banks are reduced to thirty thousand dollars ($30,000). Here is abundant occasion for thanksgiving to God, and to all whom he has moved to come to the Society's relief.

But paying missionaries with borrowed money is not getting out of debt. We beg our friends to remember that *Thirty Thousand Dollars more* remain to be paid on the debt, and that, even with utmost severity in cutting-down that is at all consistent with prudence and obvious duty, not less than *a thousand dollars* ($1,000) *a day* are needed for keeping up the work in hand. If the bank debt is not to hamper the work indefinitely, *another thousand dollars a day* should be received to cancel it. At least *five hundred dollars a day* must come in for this purpose until the 31st of March, or a debt must be reported at the annual meeting—a new experience for this Society, and one which all its friends would regard as a calamity. Friends of Home Missions mean to pay the debt without fail, and that without allowing the work to be crippled. Is it not, then, wise to do this at once, thus stopping the payment of interest, and cheering the heart of every missionary in the field?

In the nine months of the fiscal year ending December 31st, 1886, *the gifts of the living exceeded by* $52,300 *those of the same months of the previous year!* All honor to the ready givers who have made possible a statement so cheering! The falling-off in legacies in the same months is $99,766. To fill this great gap we know of no large legacy likely soon to be paid.

Remittances come in, often to the number of forty to sixty a day, from widely severed sources, gladdening us with their proof that all over the country many are praying and giving; but no number of small offerings reasonably to be hoped for can meet the emergency. The imperative call obviously is for large sums from generous givers.

Ten individuals and churches have paid, or pledged, one thousand dollars each since our call for takers of thousand-dollar shares in the debt. Will not other able friends and churches join these ten? The sooner we hear from you, either by check or pledge of payment at a stated time, the better for the work and the workers. Once more, with hope and faith, not unmixed with anxiety, we lay the burden of this debt upon the churches and friends in whose name and service it was incurred. May our Lord show us all the way of duty, and so provide for his own work!

THE advantage of small gifts from a large number of persons was aptly illustrated, not long since, by two Swedish churches that gave forty dollars toward paying for a house of worship for a Swedish missionary church in Minnesota. The contributions were from *two thousand* persons. Only six coins in the collection boxes equaled twenty-five cents in value, and over 1,500 pieces were pennies. An American congregation, appealed to for the same object, gave $110; but it all came from eighteen persons. Who can doubt which is the true principle for church benevolence?

GRATEFUL recognition from many home missionary pastors comes to the Bible House in letters and quarterly reports—for religious books, papers, and periodicals, as "necessities" in the work, and also for the secular magazines as "luxuries" in barren homes.

There are fourteen applications for that one *Greek New Testament Lexicon* mentioned in the *Home Missionary* last month.

REV. R. W. FLETCHER, Hart, Mich., wishes to thank the unknown friend who sent to him "Around-the-World Tour of Christian Missions," and the "Life of A. Judson." He says: "Every-day Life in India" is at hand. It will be an excellent book for our circulating library. The book having been seen on arrival was spoken for before we could get it on the shelves."

THE Christmas mail brought us the following jubilant message from Superintendent Otis: "A Merry Christmas to you all! The last $2,000 for the Puget Sound Academy has been raised, and I may now return to my western home and work! Only he who sees the end from the beginning can know the power for good that Christian school will be in shaping the future of the Northwest. Praise the Lord!" Mr. Otis expresses grateful acknowledgement to all who have granted him Christian sympathy, words of encouragement, and financial aid in this enterprise.

A BENEVOLENT man in Connecticut has recently presented to Puget Sound Academy a fine clock. This same generous friend promises soon to send a bell to the White River Congregational Church, in Western Washington Territory, where Rev. O. L. Fowler has just completed a beautiful little chapel.

FROM A MASSACHUSETTS PASTOR.

FOR one I say I am glad the Society has borrowed money to carry it over a strait, and I hope you will not contract the work on account of this falling off of legacies, but keep it steady. A timid, vacillating policy is demoralizing. Courage in missionary leaders is a moral tonic, and our churches need it—our denomination as a whole needs it.

For one I say *don't call off a man; don't lessen the work anywhere*, and specially not that which the Society has begun among foreigners. Press the work and its wants on the attention of the churches. Let them understand there is to be no retreat. I believe they will come up to the occasion, and if so they will be ready for an enlargement of the work.

ONE of the most helpful means of grace to us has been the monthly Sunday-school prayer-meeting, held on the first Sabbath in each month, for twenty minutes, at the close of the school, and led by the pastor. During this time the teachers pray directly for their scholars, and the net is drawn at the close. Rightly conducted, meetings of this class are especially blessed. As many as fifteen members of our Sunday-school have arisen at a single meeting, and committed themselves to Christ.—*A Home Missionary.*

FROM "AN INFIDEL."

[WILL our readers make the writer of this letter an object of special prayer this month?—ED.]

TO THE AMERICAN HOME MISSIONARY SOCIETY:

While I was visiting in Ohio recently I was presented, by a deacon of the Congregational church, with a book entitled "Our Country," written by Rev. Josiah Strong. I am so well pleased with this book that I want to see it in the hands of each pastor of the different denominations in this place. You may think this somewhat strange when I tell you that I am an infidel. However, Thomas Paine was also an infidel, and his motto was, "The world is my country, and to do good my religion." Surely he could not have had a bad heart, although he differed so widely from the teaching of the Christian church.

I am also a Knight of Labor, and have been out of work for months on account of a strike here, which was not, however, in accord with my wishes. The condition of the laboring classes in America is clearly set forth in this work, and is, as I think, in full accord with the general principles of the Knights of Labor; but the methods of carrying out these principles are widely different. It is my earnest wish that if God has anything to do with the matter he may speed the time when the views of the writer of that book may be carried out.

My particular object in wishing to see each pastor here in possession of that book, is the hope of seeing our public schools in a better condition; and this book will do more than anything I can say to show them the cause of the strong opposition shown to free schools by the Catholic priests, not only here but wherever they have a parochial school. Please let me know the lowest price at which you will send me seven copies. Six for the pastors, and one for our County Judge, who in this State is the head of the schools in each county.—*Texas.*

HOME MISSIONARY PROBLEMS IN NEBRASKA.

In respect to climate, land, population, and settlement Nebraska is in a condition of transition. In area it measures 112 miles north and south, and 420 miles east and west—48,637,000 acres. About two-thirds of this great surface is but sparsely settled or newly occupied. Counties and townships are but recently organized in the northwest portion. Important railroad extensions are opening up many thousand acres which will be converted into productive farms and rich pasture-lands.

CLIMATIC CHANGES

are having significant effect upon population. The aggregate spring and summer rainfall is steadily advancing from the center of the State, until, on the western border, it is ample to produce good crops, and is increasing in Eastern Colorado. The reasons for these phenomena are apparent. The surface of Nebraska is undulating, and extended tracts toward the western and northern parts are broken into elevations and depressions. In some localities these are so abrupt as to be designated as "divides" and "canyons." These erosions were doubtless begun by the final drainage of the great sea which here once existed. The prairie sod is so slowly absorbent that rainfalls quickly flow down the slopes, each depression gathering its little rivulet. These soon unite, and an half-hour's rain will sometimes produce a roaring torrent in some miniature canyon, which is enlarged by these repeated processes.

The advance of civilization is changing the action of natural forces. The homesteader turns the tough sod into furrows three inches deep, and from fourteen to twenty inches wide, with a skeleton whose land-

side is a narrow bar of steel, and the mold-board consists of three iron rods set to the proper curve. These upturned acres receive and hold the rain like a sponge, rather than, as before, shedding it like a roof. From these plowed areas the absorbed rains evaporate. Like produces like, and the ascending moisture woos the clouds which responsively pour forth their treasures. During intervals of dryness these descend, and so the irrigations of nature are causing the supposed American Desert to change into fertile hills and valleys.

"West of North Platte, on the south side of the river, along the route traveled by so many thousands to Pike's Peak, over what was then a desert of sand, cactus, and sage-brush, is now a productive farming region." But the sterility which prevailed under the reign of dryness was more apparent than real. This was the native homeland of the buffalo, which subsisted upon fattening pasturage the year round. The buffalo grass is a marvelous provision of nature, but, like its namesake is disappearing with the advance of the settler. It has a low, stunted growth, from roots which set in stools, or bunches that fully occupy the surface. The blades spring thickly, are slender, and from one to three inches in length, and spread so as to form a soft, elastic carpet of bright green or russet brown. From each stool spring one or more short stems which remain concealed. These are crowned with several small seeds which are enveloped in a protecting husk, and are very rich in oil. Under the regime of dryness this grass and its seed matures in July. The clear, scorching heat of August dries it into well-cured hay and grain which needs neither stacks nor barns for its preservation. Buffalo, wild horses, and antelope, and their domestic relatives, will thrive during winter upon this wonderfully provided food. The great cattle-owners were quick to see that immense herds of stock could thrive where the buffalo had waxed fat, so their business attained almost fabulous proportions. But the pioneer farmer has wrought disaster for the stock men in Nebraska. The increased rains which follow his plowing keep the buffalo grass soft during the curing season, and until early frosts destroy its nutrient qualities. The herds must be moved farther west, or reduced to correspond with the supply of hay. Thus the small farmer, aided by Neptune, has vanquished syndicates and corporations.

CHANGES IN POPULATION

are induced by changes in climate. Regions once so forbidding are now attractive. Migrations are induced which have a two-fold effect upon our home missionary work. From older communities, where our churches were about ready to assume self-support, families have removed to new regions to secure land for the children. The churches so weakened continue to call for aid. The scattered ones on the

frontier must be followed up, and, with others, be gathered into churches which also need assistance. From a number of our older churches the day of self-support is thus indefinitely postponed.

The increased rain-fall has wrought disaster with some present modes of farming. Farmers have been accustomed to leave their corn in unsheltered heaps during winter, awaiting spring shipment. The dryness of the atmosphere rendered cribs unnecessary, and the high price of lumber made them too expensive. The rains of last winter so injured their corn that many farmers have realized only from five to fifteen cents per bushel. Cholera has swept away thousands of hogs; middle men and railroads must have their profits, so the shrinkage falls with crushing effect upon the producer. Thus it is that while Nebraska is undergoing changes that greatly increase her natural advantages, the transitions are attended with disaster and loss. Benevolences are the first to suffer from financial straitness, so our progress toward larger self-help is slow.

COMPLEXITY OF COMMUNITIES

is another prominent feature of the situation. Intellectually and spiritually our State is marked off into oases and deserts. Isolation deprives extended farming regions of religious services. Large German and Scandinavian populations are separated from us by the barriers of language and the want of suitable ministers. Our disability is, in part, compensated by the earnest efforts of the Evangelical Lutheran church, which is conversant with the ideas and language of the Germans, Norwegians, Swedes, and Danes. Our day will more fully come when we shall have raised up qualified ministers for this work.

Our theological schools at Chicago and Oberlin are the base for this great work. In other sections the land is Nebraska's, but the difficult language, the atheism, the ignorance, suspicion and moral stolidity are of Austria and Bohemia. Much suspicion has been felt toward our new Bohemian work in Omaha. These people regarded it not as the promptings of Christian good-will, but as an artful scheme by which to get a twist on them for the extortion of money. Not a strange idea for those who come from a priest-ridden land. But this is transient. Kindness and the manifested love of Christ will revise such estimates of our missionary work.

CONDITIONS OF VICTORY

or defeat do not primarily reside in these surface conditions which we have mentioned. The most wonderful triumphs of grace have occurred under circumstances of greatest disadvantage. Such data as the above are important because we have them to do with. In the last analysis our real difficulties and our substantial encouragements are found in the realm of the moral and spiritual In our own personal conditions of

spiritual health and fullness is the matter of efficiency. The pure in heart, and it is our privilege to be such, shall see God even now by his consciously received presence. The glorious verities of regeneration are open to all. That the God of peace shall sanctify us wholly is the divine intention. Worldly loss cannot impair the riches of grace which are the believer's portion.

In the hour of straitness, necessity, and trial will be found God's opportunity to teach us the sweetest lessons of trust, obedience, and the blessings of divine consolation. His kingdom is one of righteousness, peace, and joy in the Holy Ghost. After these things let us pursue with unceasing ardor.

"Fear thou not, for I am with thee; be not dismayed, for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

Visiting from door to door, I met in her home a woman who for ten years had not been to church. Her father had been a Primitive Baptist preacher, but she was now living outside the church, and thought she was just as well out of the church as in it. She had a good deal to say about the church and its members. *I let her have her say*, and when she got through I told her we had better have a word of prayer over it. We knelt, and I asked the dear Master to forgive her for speaking so lightly of his church which he had purchased with his own precious blood. While praying, the Lord convicted her of her sin, and when we arose from our knees she was weeping, and begged me to remember her and her husband, who had not been in a church in eighteen years. I invited her to come to our meetings, at which she is now a constant attendant. She is also a member of my Bible-class, and I think will soon join the church. Truly the hand of the Lord is with us amid many discouragements. Such an experience comes like a ray of sunshine into a missionary's life.—*A Missionary in Georgia.*

THE BOHEMIAN CHRISTIAN PAPER.

The first number was received, so far as we can learn, with great favor by such Bohemians as have not altogether departed from the faith of their fathers, and even the wandering ones are glad to read it. All our experience, however, goes to show that this, as well as all our work was delayed far too long. Mr. Jelinck has just received a letter from an old schoolmate, to whom he sent several copies of the paper, with a request to circulate it. He replies that he cannot do this because he does not agree with the ideas of the paper. He writes in a very candid spirit, but affirms that the Bible and modern science are

diametrically opposed, and that science *must* be true. It is very evident from his letter that his idea of the Bible is utterly false, and that if the truth had been set before him plainly he would never have stood where he now stands. And this is the case with multitudes of Bohemians who have given up belief in God simply from reading and hearing the specious arguments of infidels, and from utter ignorance of the other side of the question. Many of these have gone so far away from God that, humanly speaking, there is scarcely a hope of reclaiming them; but very many have not reached that point, and I believe our paper will exert a constantly widening beneficial influence in helping such to find the truth.

ST. MARK'S GOSPEL IN BOHEMIAN.

The Bible Society has promised a cheap edition of St. Mark's Gospel in Bohemian, which I shall circulate in connection with the paper. In this way I hope to promote an acquaintance with the Word of God. So far as I know this will be the first Bohemian printing done by any of our prominent Societies in this country.

TRAINED EVANGELISTS WANTED.

The work that we are forced to leave undone is what causes us the deepest sorrow. There are literally hundreds of homes in which our presence would be heartily welcome, but into which we are absolutely unable to go. A spirit of inquiry has evidently been awakened, and many are asking questions which they never asked before. I only wish that Brother Schauffler had scores of trained evangelists to enter upon a work that is waiting for them, not only here, but all through the Bohemian settlements of the West. Now is the time to strike. Now, emphatically, the iron is hot. Many hearts are open to the truth, which, if they do not receive, will ere long be wholly closed. Oh, how we need an outpouring of the Holy Spirit! I cannot express the longing I have that this winter may witness a harvest of souls. May all God's people join their prayers with ours for this.—*Rev. E. A. Adams, Chicago, Ill.*

EXPERIENCES OF BOHEMIAN EVANGELISTS.

[TRANSLATION.]

I will give you a few experiences. In conversation with two unbelievers they sought to disprove the existence of God and immortal life. Among other things I asked how this world in all its beauty came into being. One of them, although well informed on other subjects, gave me such a ludicrous answer that I came near laughing to his face. He said: "Before the world was there was nothing except fire and water. The fire coming out from the water produced a certain dark substance, from which our earth was formed."

I was able to show him how ignorant he was, and how much more inclined he was to believe a silly lie than the truth. Oh, that God would grant a great light to shine upon those that sit in darkness and in the shadow of death—that they may no longer change a lie into the truth, and the truth into a lie!

When I came to America, eight months ago, Mr. Adams suggested as my boarding-place a certain family. I could not help thinking, "How am I to have any peace in such a place as this!" The first time I saw him, the husband and father sat by the fire, in a hilarious mood, under the influence of drink. It was very hard to make up my mind to stay there. But I was convinced that the Lord sent me there to help those who had departed from him. And now I am able to thank him that he has enabled me in some degree to accomplish this. When I lately suggested leaving them the father said: "I beg you, do not leave us. I had rather keep you for nothing than have you leave; for I, with my whole family, am indebted to you for imparting to us the greatest possible blessing. God sent you to us to be the means of our conversion."

FROM ANOTHER.—[A TRANSLATION.]

I have had experiences encouraging and discouraging. Some are glad to hear the message, others scorn it. Some are approaching the light, others prefer the darkness. A very sad case is that of a lady to whom I sold a copy of "Christie's Old Organ." When I called again she gave me back the book, saying, "I bought this of you last year. It is nothing but 'humbug.'" "But do not you long for that eternal home?" I asked. "No," said she, "I shall go into the ground when I die, just like every one else. The human soul is nothing but blood and flesh." "My dear woman," I said, "I assure you to-day that when your soul shall take leave of your body, it will long for salvation and eternal life, which blessings you now so rashly despise. But then it will be too late." She was filled with anger at my words.

Another day, going into a house, I offered this same book. The wife wanted to buy it, but her husband looked it over, and came to that expression, "*O Jesus, I come to thee! Hear my sincere prayer, and cleanse my soul from sin.*" He then threw the book at me. I said, "Do not you wish to be cleansed from your sins through the Lord Jesus Christ?" "No," he replied; "I must obey the laws of this land or be punished. Further than this I have no responsibility." Another man present joined with him in asserting that there is no soul, nor any eternal punishment. The wife felt differently, and reproved her husband for using such language. They then asked me, "Do you believe that you will go to heaven when you die?" "Yes," I replied. "What profit have you *now* for this belief?" they asked. "I have the comfort of knowing that, through the offering of Jesus Christ, my sins are for-

given, and that God will receive me at last to eternal joy; and I wish you, with all my heart, the same comfort, for I am sure the time will come when you will long for it." They continued to oppose, but it was evident that their hearts were moved by these words.

In another place I found two mothers together with their children. I offered to sell them a Bible. The younger mother said, "It is, indeed, a good book, but there are many mistakes in it." I said, "Oh, if you would only study it carefully you would find that the mistakes are somewhere else, for this Bible is eternal truth!" This woman had not been into a church for seven years, because she lived next door to the priests, and what she had seen and heard of their lives had disgusted her with all church services.

They received what I said with respect, and one of them bought a Bible. On leaving I expressed a wish that they might find, through the Bible, what they most needed, the forgiveness of their sins, and the hope of eternal life. I am more and more convinced that because of false shepherds many sheep are scattered from the good pastures, and are perishing. It is high time to seek these lost sheep and lead them to the green pastures of God's Word.

During these last weeks the armies of both God and the devil have stood face to face. When the Lord by his Spirit called out a few souls of a certain class from the ranks of the enemy, Satan became enraged; and, finding no one to champion his cause among us, he imported one from the left wing of the —— body. This man has been giving a course of lectures. He is easy of tongue, rotten in principle, and loose in practice. We have gone on quietly slinging our little pebbles of truth under fire of the enemy, and to-day we think we can see confusion in the enemy's ranks. Some of our converts have united with the church; others are knocking at the door.—*A Missionary in Michigan.*

WHY NOT?

Why not wait till the people importune for a church and are ready to pay for its support, "rather than urge the American Home Missionary Society to plant it, and for a time assume its support in whole or in part?" How many times has this question in substance been asked in reference to a new field which our Home Missionary Society proposed to occupy. The query may be answered, Yankee-fashion, by another: "Why not on fertile land, ready for seeding, allow tares to be sown, and when they have come up, *then* put in the seed wheat?" There is as much force in one question as in the other. It has been necessary in too many instances to allow the experiment suggested by the first question to be tried. The

writer speaks from actual knowledge and out of his own experience. In these newest communities the saloon is sure to come without delay, and not seldom it is the first frame building to be erected. The current sets toward the accursed place, and too many who were moral men and professed Christians at the East, confess to the truth of the words:

"Vice is a monster of such hideous mien,
As to be hated needs but to be seen.
But seen too oft, familiar with its face,
We first endure, then pity, then embrace."

Some of the very men who at first are anxious for the church to come, grow indifferent, and finally do not wish it. At the outset they were the minority, and could do little or nothing for its support. The element which is in the majority will oppose its coming, and some of these would pay liberally to prevent its organization. Under these circumstances, it is pertinent to ask how long will it be "till the people importune for a church, and are ready to pay for its support?" Certainly no sooner than the Day of Judgment. Neglect one of these communities (we have neglected many), and the time will come when its degraded moral condition will compel Christians to send the gospel there. This will be the pound of cure; but it can never undo the damage which need not have been done had the ounce of prevention been employed in sustaining a Home Mission church from the beginning.

The writer had charge of three churches in Dakota, fourteen miles apart. One of them was so situated that it could not be reached in stormy or severe weather, and then but for two preaching services a month. Pressure of work immediately needed in the other fields forbade any pastoral visiting. The church should have had its own pastor to pre-empt and hold down the claim for Christ. It had already been filed on by the Superintendent; but the American Home Missionary Society couldn't afford to keep a man there constantly, and so the devil jumped the claim, and might have proved up on it if the importunity of the faithful few and the writer had not brought a regular minister to the rescue. But three saloons had entrenched themselves in the place meanwhile, and we are compelled to reckon up the losses which have occurred since the town started; a corrupted people, depraved moral sentiment, a bulwark of sin erected, and souls probably lost. Besides, it is self-evident that in the end the Home Missionary Society must do more for the church than if it had supported and sustained it from the beginning. Brethren, isn't it about time we learned wisdom from experience in our Home Mission work?—*R. B. T.*

HOW I BECAME A HOME MISSIONARY.

PART V.

The meetings increased in numbers and interest. Our little Bethel was twice enlarged, and at the end of six months Commodore Nollath held a tea meeting there, with one hundred and seventy-two saved men

We went on board neighboring ships and held meetings, which resulted in the conversion of many souls. The revival spread from ship to ship, and as they were going to and coming from all parts of the world, these new-born men of the sea spread the glad news wherever they landed. The Board of Admirality were soon forced to acknowledge the power of the Holy Spirit. Our chaplain, having no sympathy with this "fanatical movement," was discharged, and the Commodore performed these sacred duties himself. Christian men were promoted to positions of honor and trust. There was less punishment. Flogging became a method of the past. These were indeed blessed days, for the Lord our God was manifesting his presence and power.

Having been badly wounded in an engagement, and afflicted with a Chinese disease peculiar to the climate, I hovered between life and death for several weeks, and was at last invalided home to England. It was hard to part with these comrades with whom I had suffered and enjoyed so much, and especially hard to leave that noble-hearted friend, Commodore Nollath. He has since gone to his reward, but his works remain.

We were six months going from Hong Kong to Portsmouth, England. Several men died on the passage, but although near death my life was mercifully preserved. I was placed in a hospital at Portsmouth, where I remained four months. I shall not soon forget the hour of my discharge. It was a lovely Sabbath morning, and the bells were ringing for service. I entered the nearest church door, praising God from a full heart for this privilege. The services seemed peculiarly appropriate to my case. "Christ stilling the tempest" was the subject of the sermon. Oh, how my heart was lifted up and comforted! After the service I was invited to the home of a Christian family, with whom I remained until strong enough to start for *home* and *mother*. I could hardly wait for strength, so great was the longing to look once more into her dear face.

After the new life began within me I wrote the whole story to my mother, but had never received one word from her. I received letters from my step-father, however, telling me that mother was not well, and could not write, but sent me many messages of love. He also wrote of the loss of his property, and his grief because he was unable to supply the dear invalid with the simplest comforts of life, and begged me to help him until he could, in some measure, retrieve his fallen fortunes. The glad news of his reformation softened my heart toward him, and forgiving and forgetting all the cruelties of the past I sent every penny of my earnings which could be spared that the beloved one might want for nothing.

In my weak condition the journey home was extremely exhausting, and nothing but the joyful prospect of soon being at rest

with my mother sustained me. Arriving at the house, a chill went to my heart. The fences were down, the windows broken, and the air of desolation suggested death or removal. I knocked at the door, and heard a faint response. I quickly entered a room utterly comfortless, and soon discovered a pale, emaciated, sorrow-stricken looking woman sitting in a corner. *She was my mother!* My poor, forsaken, neglected mother! She looked at me without the slightest recognition. In a moment I knew that we had both been cruelly deceived. She evidently did not even know that I was alive. That unprincipled man, her husband, had regularly received and squandered my earnings in riotous living, and permitted her to suffer untold privations. I was nearly prostrated by this bitter revelation, but fearing the result in her case should the truth be made known too suddenly, I used every effort to control myself and prepare her for the surprise. "Is your husband in?" I asked. "He is not," said she. I asked when he would return, and her voice trembled, as she said, sadly, "Indeed, sir, I cannot tell you." I told her I knew him years ago, and would wait awhile. After a little I began to talk with her about the things of the Kingdom. Her heart evidently warmed toward me; and, as though thankful for sympathy even from a stranger, she began to talk of her one great sorrow—the loss of her dear boy at sea, long ago. She spoke lovingly of his early boyhood, and told how old he would be now. This was more than I could endure. I went close to her, looked into her face, and said, "*Mother!* don't you know your boy? He was *not* drowned! He is here before you!" I must leave you to imagine the scene that followed. All the story of her wrongs and sufferings were now made known to her long-lost boy.

This was indeed a new and most severe test of my Christian faith. Could it be that God's love was at the bottom of this bitter cup? Here was I, sick, in need of good nursing and nourishing food, with but twelve shillings in my pocket, and scarcely anything to eat in the house. I soon provided for our present necessities, and on Saturday night, with just three shillings left between us, I once more went down to the very gates of death in another struggle with disease. The news of my arrival was soon spread abroad, and while my step-father mercifully kept out of sight, kind Christian neighbors ministered to my mother and me night and day. Here was my extremity and God's opportunity. One night, in a dream, I saw God and his angels caring for me, and awoke much comforted. Reaching over the little table by the bedside for water, my hand touched a letter. Upon opening it there fell out thirty gold sovereigns! The written words were these: "*The Lord lends you this money; when you are able, pay it back to any other child of God in need.*" No name was signed, and I never obtained any clue to the writer. From this time I began to recover, and

soon obtained employment under Government, about eighteen miles from my mother, by means of which I was able to support her, although I could not induce her to leave her husband and live with me. She sacrificed her happiness to her sense of duty to him. I worked hard all day, and studied half the night. *Oh, how I wanted an education!* When I was obliged to go to London to live, I became interested in city missionary work, going into the lowest haunts of sailors with the gospel message. I still spent the greater part of the night in study, hoping to fit myself for missionary work in China if the Foreign Board would accept me.

Not hearing from my mother for several weeks I became anxious, and went home one day. Then came the last blow which that wretched man could ever inflict upon me. *My mother was dead and buried!* She had been taken suddenly worse, had begged him to send for me, and he made her believe he had done so. God's restraining grace was all that kept me from desperation then. Heart-sick I returned to London; but with no tie to bind me I was too restless to remain there, and decided to go to New Zealand. I went into the ticket-office to secure a passage to that far-off land. With a sudden change of purpose unaccountable to me at the time, I came out of that office with a ticket in my hand for America!

The superficial and liberal become an easy prey to the ministerial crank, or theological gull, who is always ready to accept *any* position for temporary relief or authorized ventilation. Such innovations are a terror to us when important points remain long exposed.—*Supt. Rose, Indiana.*

A POSTSCRIPT.

We have been making efforts, during the summer and fall, to procure the means for improving the interior of our church. Now we have succeeded, and are ready for the winter's blast. Some of the friends have worked hard to raise the money, while your missionary has provided the labor. He has been painter, carpenter, etc., and now knows from experience the meaning of painter's colic, etc. However, we have finished, and are very grateful. Think you there is any reader of *The Home Missionary* who can supply us with a Pulpit Bible? This is something we greatly need. Any one supplying it will receive our heartiest thanks and deepest blessings.—*Rev. G. Belsey, Lead City, Dak*

FROM THOSE WHO KNOW THE NEED.

Washington Ter.:—During the quarter I have added to my other duties the supervision of the school in this place, partly, I hope, for the

good I may do among the children, and partly for financial reasons. I am glad that on this account I can, in the present condition of your funds, turn the sum due me this quarter into the treasury. I wish I could do more.

MISSOURI:—Permit me to say that I admire the courage that led you to shoulder the tremendous responsibility of $50,000 for our sakes. Perhaps those who before that berated you so savagely, may not have the grace now to commend you, but *the churches* of the land will honor your faith, and your appeals will have to them a meaning they have never felt before.

OHIO:—I am still laid by; haven't been able to preach much lately, but I have a small income, a pension from Government, for I was a soldier wounded and broken before I tried to preach. Wife works hard, keeping house for her father, without help; but this provides for the present a roof and a table. I did work in a bank, until I had to give way for a young man who could do more work. But praise the Lord! I can manage to send you $5 to help pay the debt.

KANSAS:—I am an old man of eighty-five years, not able to earn anything. My yearly income is less than $200, for the support of myself, my aged wife, an invalid daughter, and all my charities. I have already given $20 to Home Missions this year, but have determined to spare $10 more, and economize still more closely. I trust you will receive sufficient contributions to *enlarge* your work, until no community can be found *so destitute of religious privileges as ours is to-day.*

MISSOURI:—Our church have given to Home Missions this year nearly *eleven times* the offering of the previous year. I feel pretty proud of my people, and they are the better and happier for the extra work. No other society has been neglected, neither has the benevolent work of the church at home been slighted; and all the while the church has grown in spiritual life and power as never before. I am thoroughly convinced that the average church would readily double its contributions to our benevolent work, if the pastors would live up to their privilege in the matter. My people are more united, more zealous, more devoted to their pastor than they would have been had I left this benevolent work to take care of itself. Glad to have had some part with you in the great work of the A. H. M. S. May your work be better and larger the coming year!

CONNECTICUT:—We took your birthday suggestion, and it worked well. Everybody—old and young—gave gladly as many pennies as years old. Why do you not urge this method more? It will succeed every time, and get what is most valuable—small gifts from everybody.

WASH. TER.:—"AUNTY PARSONS' STORY" DID IT! Yesterday I made a short statement to my people concerning the A. H. M. S. and its needs. I then read the leaflet you sent out, read the circular letter signed by Rev. Dr. Taylor and others, and the letter to our church committee. Then, for information on ways and means, I read "Aunty Parsons' Story," and under its inspiration my little church attacked that $50,000 debt. The fight lasted about five minutes, and at the end the cards showed $24.50 for Home Missions. It was subscribed with a will, and will all be paid by New Year's. It was all given by poor people. One girl, seventeen years old and working in a laundry, gave five dollars. This gives us a credit of $33.50 for the year for Home Missions; and if we are not the banner Home Mission church in Western Washington, we want to know who has done better.

I AM glad to state that every member of my church has signed the temperance pledge.—*Rev. T. M. Owen, Granville. N. Y.*

IT is hard, discouraging work to preach the gospel to open sinners while nominal church-members are living just like them, tippling included.—*Wisconsin.*

THIS whole section of country is overrun with frivolous amusements. Cards and dancing are the order of the day. We never get any good work out of card-playing and dancing Christians.—*A Home Missionary.*

"OUR SOD SHANTY."

THE draft was joyfully received. It was an absolute necessity, as I was just starting into housekeeping, with a long, cold winter before me; but we are quite comfortable now in our little "sod shanty," although it is very cold here, 38° below zero at one time, and plenty of snow. We have started a prayer-meeting at both churches, Cresbard and Myron, ten miles apart. Last week we got lost coming home from Myron, and wandered about until near midnight, with the snow or sleet blowing in our faces—lost upon the trackless, snow-white Dakota prairie, at midnight, with the thermometer 30° below zero, and our horse tired out. It was not an enviable position. We had a meeting at the "sod parsonage" last evening. One man came four miles and a half, and another man and wife five miles, to attend this meeting.—*Rev. E. H. Carleton, Cresbard, Dak.*

HARVEST NOTES.

I.

From Georgia:—While our beloved Society has been passing under a financial cloud, and its officers and workers have been enduring a season of great embarrassment, the blessed Lord has brightened the cloud for us, and granted us a rich blessing in the outpouring of the Holy Spirit, and the ingathering of precious souls. Four weeks ago a band of young men went out from our church to hold cottage prayer-meetings from house to house. Our God blessed this primitive method of carrying the gospel to those who do not attend services. The meetings were crowded, and many souls were deeply convicted, and some gloriously converted. It soon became necessary to hold the meetings at the church, which was also crowded nightly. Not since I have been in the work have I seen such a manifestation of divine power. One week ago there was not even standing-room left, and over one hundred failed to get in. Many people stood up that evening and asked an interest in our prayers.

Last Sabbath our young men held a meeting at 10 o'clock to pray for the Holy Spirit to endue them with power, and enable them to re-consecrate themselves to God. It was a Pentecostal season, and many received a great blessing. At 11 o'clock the church was crowded, and many were inspired to forsake their sins and begin a better life. In the afternoon we held an open-air meeting in a grove near the church. I urged the people to forsake their sins and come over on the Lord's side. At 6 o'clock twelve young men came to the parsonage and held a consecration meeting. One came with them who was not a Christian. He asked our prayers, and accepted Christ during the meeting. At 7 o'clock we went to the church, and found great difficulty in getting through the outside crowd to the door. At last I reached the platform; but there was not even standing-room there. Three men and two boys were crowded into the pulpit with me. After the sermon I was obliged to dismiss a part of the congregation that we might have room to receive into our church-fellowship the new members, and administer the communion. After the sacrament we had a fellowship-meeting, and a good hand-shaking time. Many whose loved ones were then received into the fold wept for joy.

Monday evening most of the church-members attended the conference meeting, and voted to extend our church-building forty feet. Men, women, and children, poor working people, then and there subscribed every cent they could spare. May God help us to make room for those hungry souls who want and need the gospel of Jesus Christ.

From Missouri:—A man who has been known as a desperate character, a drunkard, a card-player, and wife-beater, has been converted

and is a changed man. Such is the power of truth on the heart. Quite a number of persons came forward last night, and gave me their hands as showing an intention to seek the Lord. I have known this town ever since I was a boy (being raised here), and this is the first attempt ever made to hold a spiritual revival in this place. The above person is the first person converted in this town for twenty-eight years. Satan has apparently had a full bill of sale of this section. But, thanks be to God, I believe a brighter day is about to dawn upon this people. This town was given almost over to whiskey-drinking, card-playing, dancing, and fighting. But, since we have organized our church, spiritual religion is being felt. I exhort each of my members to a holy and consistent life as the strongest argument against the sins that surround us.

One year ago there was not a Congregational church-member in all this country. Now we have a church eleven months old, twenty-six members, the finest church-building in all this country, a good Sunday-school, and this in the midst of the greatest opposition. Our church is growing in influence and respect, "and still there's more to follow."

From Nebraska:—Two Romanists have been converted. One, a lady, is a bright disciple, and witnesses nobly for Christ, and has joined our church. The man has been a terrible hard case—a drunkard, who has spent a fortune in riotous living, and has often, in his drunken sprees, driven wife and children out of the house at night, threatening, with a butcher-knife, to kill them, and arousing the neighbors by these insane carousals and threats. His wife had begun twice to get a divorce to free herself from such a curse; but, by his fair promises, which lasted only a little while, she withdrew her suit. The lives of herself and children were constantly in danger. They lived in fear and trembling all the time. Neighbors and relatives were afraid of him, and dared not interfere. One evening he offered to accompany his wife to our meeting. She was much surprised, but very thankful, and came, thinking, "What will people say at seeing my husband in the church with me?" We had a good meeting. The Spirit of the Lord was there; and when opportunity was given for all to rise who would accept Christ, this man, a great, strong fellow, was the first to rise. He said he had been an awful wicked man, and wanted God to help him. He had wanted divine assistance a great many years, but did not know how to get it. Some looked at him more than once, hardly believing the report of their own eyes. He went home a converted man. Now he attends church twice every Sabbath, and expects to join soon. He sits in the Bible-class, humble and teachable; says his appetite for strong drink is all gone, and his former associates tempting him to drink get their just rebukes. His is now, for the first time, a Christian home, and the whole community say, "Thank God for this!"

WOMAN'S DEPARTMENT.

THOSE MITE BOXES.

"Mrs. Pickett's Missionary Box; or, Benefits at a Cent Apiece," is the title of a little leaflet issued some years since by our sister-workers, The Woman's Board of the Interior. It was written by the pen of our gifted Alice Eddy Curtiss. I have often felt that the privilege of being permitted to write a leaflet which has touched so many hearts and consciences, and which has developed not only alms-giving, but a spirit and a habit of noticing and gratefully acknowledging the innumerable little mercies that crowd our daily lives, is beyond computation. A sequel to the above is Miss H. E. Carpenter's "Talk on Mite Boxes."

How many of us could add a recital of our experience, since taking a box, with the earnest purpose of dropping a coin into it for every special mercy. A danger passed safely; an anxiety relieved; an exemption from some dreaded evil; an unexpected pleasure; a successful enterprise. How many times we say, "I am so thankful" for this or for that! If we emphasize the easily-spoken word by opening our purse and taking out only a copper coin and dropping it into our mite box for the Lord's treasury, will not that act deepen our sense of gratitude for our loving Father's providential care of us in little things as well as in great, and be an acceptable union of faith and works?

A teacher in a large boarding-school of young ladies thus writes: "If I can persuade each member of the boarding-family to take a box, and to use it faithfully, there will be more cheerfulness and less grumbling."

Another teacher writes: "Thanks for the prompt sending of the mite boxes and the leaflet. The children eagerly awaited their arrival. They have gone into twenty-eight homes, and, I hope, will touch at least fifty-six hearts. In two weeks the dear children have dropped in four dollars, so that altogether we have fifteen dollars and some cents. The parents add their mites, and I hope the attention of many will be called to giving little and often."

It is no excuse for us that we are not able to give large sums. The many little streams fill at last the broad river.—*H. M. S.*

Our hearts were pained, on opening the December *Home Missionary*, to see the condition of its treasury. Inclosed please find our three "Mustard Seeds" to put beside Hannah Jane's, at the foot of the "Mountain," to help move it. We hope and pray that the debt may be speedily removed.—*Three Old Ladies.*

THE BRIGHT SIDE.

"I FOUND a greenback pinned in the pocket of the pantaloons from the home missionary barrel, and it came at just the right time, I can tell you!"

If the good mother who put that bill in the barrel could have seen the beaming face, and known the story of the young man, she would have felt amply repaid.

A., one of the seven sons of a Home Missionary, is a student at a Western college. He will be a minister himself, and is now an earnest Christian young man. He earns his board by manual work. He could spend time for but a brief call this morning, but his words were cheering: "Such good meetings as we are having at the college! Several have already become Christians."

And now comes a letter from a Home Missionary, saying, "Our people are astonished at the success they have had in raising the salary. Nearly every one they met gave a ready and liberal response. Next year we hope we may be self-supporting."

How grandly the work goes on! The son of the Home Missionary goes to college. The dear sister in an Eastern church helps in his support. The young man's consecrated life comes back to the churches. One by one they feel the new life, the new impulse—and we awake some bright morning to find the churches self-supporting.

Thank God for the consecrated young man. Thank God for the Christians who are praying and giving. Thank God for the noble workers at the front. There is light all along the horizon. Slowly, but surely, the dawn advances.—*From the Wife of a home missionary Superintendent.*

WOMAN'S HOME MISSIONARY SOCIETY IN MICHIGAN.

[THE following letter to the members of this Society reveals the feminine Home Missionary metal of that State. May its inspiring and practical words prove suggestive and helpful to other State organizations.]

DEAR SISTERS:—We have, as Home Missionary workers of Michigan, like Moses and the Israelites in the wilderness, reached the Red Sea, and, we fear, have already stood upon its shores too long, crying unto God to divide the waters, not listening to his voice saying to us, as unto Moses: "Wherefore criest thou unto me? Speak unto the children of Israel that they go forward: but lift up the rod and stretch out thine hand over the sea and divide it." We all know the result of Moses' obedience: they passed through on dry land, the waters were a wall on either side, and the enemy were overthrown.

Dear Sisters of the Executive Committee, let us speak to the women of our churches that they go forward, and ask God for strength to

faithfully lift up the "rod" and stretch out our hands, that the great sea of wickedness in our own State may divide and God may be glorified.

The W. H. M. S. have pledged $4,000 and as much more as can be raised, to be used in Michigan to plant new churches and sustain the missionaries already in the field. Believing that God did not intend this work to be done by the few, but that every Christian woman should have some part in winning Michigan for Christ; therefore, we recommend that every woman connected with the Congregational churches of Michigan be asked to give one cent a week to Home Missions (and as much more as her conscience dictates), that the amount be laid aside each week in a box or envelope devoted to the purpose and marked accordingly. Also, that the Conference presidents appoint a woman who is interested in Home Missions in each church in their Conference to act as solicitor, to circulate the pledge card among the women of the church (seeing that every member has an opportunity to subscribe), and report the result to the Conference president.

Knowing the difficulty and ofttimes impossibility of very many of our women members attending a missionary, aid, or sewing society, especially in country churches; therefore, we advise each local church or society to appoint a collector or collectors to visit each woman once a month or quarterly, as thought best, collect the amounts pledged, report result to Conference president, and send collection to the State Treasurer of the W. H. M. S.

If each Conference president will feel responsible for the Conference amount, and divide it among the churches at the same rate (fifty-two cents for every female member), and appoint a woman in each church who will feel it a duty to do all possible, ask each pastor to preach at least one plain home missionary sermon introducing systematic giving, much may be accomplished. Gain the interest of the ministers in your cause as far as possible, for the interest of the members depends very largely on their enthusiasm. With these suggestions and others that will occur to you, acted upon at once, we feel sure that the amount desired will not only be raised, but God will abundantly bless all our churches.—Mrs. J. H. Hatfield, Mrs. D. P. Breed, *Committee for Plan of Work.*

The foregoing plan of work is one that our committee have prepared after much thought, and one that I most heartily indorse. While we ask for one cent per week, we feel sure there are many who can and will give at the rate of two, five, ten, or perhaps twenty cents each week. If this is made, as it should be, a matter of conscience and prayer, we are confident that not only will our pledge be more than redeemed, but that great good and blessing will come to both work and workers.—*Mrs. Geo. M. Lane, President.—From The Beacon.*

KANSAS—WOMAN'S HOME MISSIONARY SOCIETY.

We have forty Auxiliaries. During the year we have raised $700. Of this amount $450 have been appropriated to Miss Lester, of the N. W. E. C.; $50 to Mrs. Miller, of the A. M. A., and $200 to the A. H. M. S. The interest is good. We are encouraged for the future. —*Mrs. Addison Blanchard, Sec.*

NOT TO BE OUTWITTED.

Some time ago Messrs. Sands & Maxwell were approached by Mrs. Judge Russell, of Hart, and some other ladies of the Congregational church (Rev. R. W. Fletcher, pastor), of that place, and solicited to donate some shingles for their new church building. They, with characteristic generosity, consented to donate a load *if the ladies would come after them.* Week before last Judge Russell came to town and thought he would take the shingles back with him; but Sands & Maxwell refused to let him have them, claiming that the conditions were not complied with. Last week, nothing daunted, Mrs. Russell and Mrs. T. S. Gurney came into town driving one of the strongest teams in the county, with a wagon ornamented with what appeared to be a hay-rack, and claimed their shingles. The firm gave the proper order for a load, and they went to the yards, and the persons in charge put on the usual load; but they insisted on more, as the quantity specified was a load, and they had only half a load. The shingles were piled on until the ladies were satisfied, and then Mrs. Russell and Mrs. Gurney clambered up on top, looking like small girls, so high were they, and then started for home. When they reached the Fitz Patrick Hill Mrs. Gurney cried out to Mrs. Russell to stop, as she was falling. "Stand up and slip down then," replied Mrs. Russell, "I can't bother with you. I'm steering this load now," and down hill they went in safety. There is no such thing as outwitting a Hart lady when engaged in a benevolent enterprise.—*Pentwater News, Mich.*

WOMAN'S EXTRA FUND.

Previously acknowledged	$1,157 28
Connecticut, Fairfield	19 00
Northfield	4 00
Massachusetts, Monson	100 00
Orange	35 00
Missouri, St. Louis	60 88
W. H. M. S.	15 76
Vermont, Berlin	8 00
	$1,39

WOMAN'S STATE H. M. ORGANIZATIONS.

New Hampshire Female Cent Institution, org. 1805, Miss Annie A. McFarland, Concord, Sec.
Minnesota Woman's Home Missionary Society, org. 1872, Mrs. H. L. Chase, Minneapolis. Sec.
Nebraska Woman's Home Miss. Association, org. Oct., 1874, Mrs. E. H. Baker, Sutton, Sec.
Maine, Woman's Missionary Auxiliary, org. June, 1880, Mrs. Levi L. Paine, Bangor, Sec.
Michigan, Woman's Home Missionary Society, org. May, 1881, Mrs. Mary B. Green, Olivet, Sec.
Kansas, Woman's Home Missionary Society, org. Oct., 1881. Mrs. Addison Blanchard, Topeka, Sec.
Ohio, Woman's Home Missionary Union org May. 1882, Mrs. Flora K. Regal, Oberlin. Sec.
New York, Woman's Home Missionary Union, org. Oct., 1883, Mrs. C. C. Creegan, Syracuse Sec.
Wisconsin, Woman's Home Missionary Society. org. Oct., 1883, Mrs. C. Matter, Brodhead, Sec.
North Dakota, Woman's Home Missionary Society, org. Nov., 1883, Mrs. Rose A. Davis, Walcott, Sec.
South Dakota, Woman's Home Missionary Union, org. Sept., 1884. Mrs. W. H. Thrall, Armour, Sec.
Connecticut, Woman's Home Missionary Union, org. Jan., 1885, Mrs. S. M. Hotchkiss, Hartford, Sec.
Missouri, Woman's Home Missionary Society, org. May, 1885, Mrs. E. P. Bronson, 3100 Chestnut St., St. Louis, Sec.
Illinois, Woman's Home Missionary Union. org. May, 1885, Mrs. C. H. Taintor, Chicago, Sec.
Iowa, The Woman's Home Missionary Union, Org. June, 1886, Miss Ella Marsh, Grinnell, Sec.

MISSIONARY BOXES.

For many years the ladies of our churches have helped this Society and cheered the homes of its missionaries with boxes of clothing and other useful articles. The continuance of these favors is earnestly solicited. To secure satisfactory preparation and just distribution, attention is invited to the following suggestions.

1. Apply to the Secretaries to designate a family needing such assistance, and state, if practicable, how soon a box will probably be sent.

2. If a family is selected without applying to the Secretaries, notify them without delay so as to guard against a duplication of gifts.

3. If several months should elapse before the box is ready to be sent, ascertain from the Secretaries whether the missionary's address remains as previously given.

4. Mark the box plainly and indelibly, fasten it securely, and forward it to the missionary, not by express, but by a Forwarding Company, if practicable; otherwise, as "fast freight," by railroad, taking *two* receipts from the Company.

5. Write to the missionary, inclosing one of these receipts, a list of the articles sent in the box, and the money, $2, $3, or $4, according to weight and distance, for the payment of *freight* (if it cannot be prepaid). Mention, also, the name of the person to whom a letter of acknowledgment should be addressed.

6. Report to the Secretaries the forwarding of the box, its estimated value, and the amount sent for *freight*, in order that the donation may be acknowledged in THE HOME MISSIONARY.

7. If a box has been prepared, not for a specified family, but to be assigned by the Secretaries, put into it a list of its contents, the name of the association or individual from whom it comes, and the address of the person to whom the missionary may send his letter of acknowledgment.

8. Mark the box, "American Home Missionary Society, Bible House, Astor Place, New York," adding *the name of the place from which it comes.*

9. Write to the Secretaries, inclosing money for freight, and stating the time when and the line by which the box was sent, its estimated value, and giving a *list of contents* to guide in the assignment of the box. Be careful to state the *size* of each adult, and the *age and sex* of each child for whom the clothing is intended, as boxes are not opened at the office.

10. *These donations are not deducted from the grants of the Society.* It needs the same amount of money, therefore, in order to fulfill its stipulations with its missionaries, as if no such gifts were provided; and we trust the friends of Home Missions will not withhold or diminish their contributions of money in consequence of their giving other things that are needful.

OUR YOUNG PEOPLE.

LETTER NO. 5.

My Dear Young Friends: When I was many years younger than I am now, I heard a good man tell the following story:

Once upon a time there lived a great and good King, whose subjects, by their own folly, had lost their freedom, and were shut up in a doleful prison, in a foreign land. His heart was greatly moved by their sorrows, and he determined to release them. He knew that the prison was built very strong, and that the doors were locked, *and that no one had the key.*

With great self-denial and labor and trouble, this good King went on foot and in disguise to the country where his poor people were shut up and bound hand and foot, in this dark and dismal prison, with nobody to love or care for them. But he loved them, and after his long and painful journey, he made a key, which he was obliged to temper with his own blood. He handed this wonderful key to the prisoners through the bars of the gate, and told them to unlock the door and come out; for the lock was so contrived that it could be unlocked only on the inside.

Well, those poor prisoners took the key, and instead of using it to unlock the door, they sat down, and began to look at and talk about it; and because they did not agree in their theories about it, they fell to disputing, and instead of opening the door, they began to beat each other with the key!

In vain did the good King cry to them from without, that the time was short, and the danger pressing; that the key was made to unlock the door, and that if they would only use it for that purpose, they would find it would *release them all* just the same, however they might differ as to the material of which it was made, or the particular form it bore.

Still they went on disputing, till some took the jail-fever, and died in prison; others grew so stiff and feeble with their very confinement that they could no longer move, even if the door were opened. Some of these deluded prisoners who were stronger than the others, felt exceedingly proud and self-satisfied, because they were sure that they had found out what the key was made of, and how it was finished. And, alas! many of the poor creatures who really desired to get out, could not get hold of the key, because these proud disputants held it high up out of their reach; and thus, though *all might have escaped*, if they had obeyed the voice of the good King at first, it was a long while before the door was opened, and then only a few were able to make their way back to their native land.

My young people, if you will read the stories of our Bohemian missionaries on page 388, you will see that the false teachers are holding the wonderful key far above the reach of your poor Bohemian friends,

and your young hands must provide *true teachers* who will give it to them, and teach them how to unlock the door, and come out from the dark prison of superstition and unbelief, into the glorious light and sunshine of the Lord Jesus, our King. This is just what your "$5,000 fund" is to do. You have already nearly raised the first thousand dollars. We want the whole of it by next May, sure!—*As ever, your faithful friend, The Home Missionary.*

QUESTIONS.

[Each boy or girl who answers a question, sends a contribution, writes a letter, or does anything to help us, will represent his or her *own State.* We shall soon know which State has the largest number of wide awake home missionary children.]

7. How many languages are spoken in the United States?
8. Give a list of the foreign nations represented in this country.
9. In what States and Territories do we find the different races?
10. What are they doing for a living?
11. Are these immigrants educated, or are they ignorant?
12. What is their religious belief?
13. Name the three Home Missionary Superintendents who have charge of the work among the foreigners.
14. Where do you look for their names?
15. Give the separate nationalties under their charge.
16. In which nationality are you especially interested this year?
17. From what country do the Bohemians come to us?
18. By what other name of six letters are they sometimes called?
19. Of what race are they a branch?
20. Were the Bohemians ever a Christian people?

ANSWERS.

7. More than thirty.—*Missouri.*

About twenty-two.—*Michigan.*

According to Dr. Riggs, there are now 1,264 different languages and dialects spoken more or less in America.—*Rev. H. C. Hovey, D.D., Minneapolis, Minn.*

8. Africans, Australians, Irish, Scotch, Welsh, Scandinavians, Germans, French, Spanish, Portuguese, Swiss, Danes, Bohemians, Hungarians, Hollanders, Italians, Russians, Turks, Polanders, Greeks, Chinese, Hindoos, Japanese, Sandwich Islanders, Mexicans, Greenlanders, British Americans and Central Americans.—*Missouri.*

To which are added, Bavarians, Moravians and Arabians, by—*Michigan.*

9. Mostly in the Northern and Western States and Territories.—*Missouri.*

Bohemians in Ohio and Illinois; Poles in Ohio and Michigan; Scandinavians in Minnesota, Nebraska and Dakota; Germans in Illinois and Nebraska.—*Michigan.*

10. Their principal occupations are Agriculture, Manufacturing and Mining.—*Missouri.*

Some are farmers, others are doing all kinds of laboring work, and the rest work in the shops of our large cities, and strike for "higher wages and eight hours."—*Michigan.*

11. Most of them have a common school education.—*Missouri.*

They are mostly ignorant, as only about one-third ever get into our public schools.—*Michigan.*

[These answers refer to the lower classes of our foreign population. The higher classes have received the advantages of the schools and universities abroad, although many of them have not been under Christian influences.—*The Home Missionary.*]

12. A considerable proportion are Romanists. Of the remainder, a few are Protestants, and many have no religious belief.—*Missouri.*

Largely Romanists.—*Michigan.*

[Please remember that the Scotch, North of Ireland people, Welsh, Norwegians and Swedes, are strong Protestants. You do not find many Romanists, do you, among the Africans, Australians, Turks, Greeks, Chinese, Hindoos, Japanese, Sandwich Islanders and Greenlanders? But it is true that the multitudes who come here from the German and Austrian Empires, South of Ireland, Spanish peninsula, Italy and France do bring with them a strong Roman Catholic influence. You will find a very interesting and instructive chapter about these foreigners in the August *Home Missionary*, 1885, page 138, by Prof. Curtiss, of Chicago.—*The Home Missionary.*]

A BOHEMIAN BOY.

One of our Bohemian missionaries tells this story in the Bohemina language. It has been translated into English for you: "One of our Sunday-school boys, of eleven years, was taken sick. I visited him many times. One day, I saw that he was growing worse, and must die. I said: 'Do you know the hymn, "Jesus loves me?"' He said: 'Yes.' 'Do you believe that Jesus loves you now, in this sickness?' 'I do,' he replied. I asked him: 'Do you pray?' He said, 'Yes,' and asked me to pray with him then. Oh! how earnestly he watched me, waiting for every word I used in my prayer, and how his eyes glistened with joy, though he was even then so near death. He soon went home rejoicing.

"I asked the parents of this dear boy if they wished me to go to the funeral, and say a few words. They had engaged an infidel to conduct the services, but were willing I should go also. I said a few words at the grave, and had a long talk with the infidel. I have the comfort of

believing that the Lord blessed my words, for a change has come to those infidel parents."

"$3.05."

My Sunday-school class of eight boys *earned* this money to help along the work of the Home Missionary Society. Enclosed please find check for $3.05.—*A Teacher in Minnesota.*

LET THE LITTLE ONES COME.

Last Sabbath seventeen people united with the church. The oldest was a man of seventy years, and the youngest a little boy of *six!* For days before the communion, this little boy begged his mother to let him unite with the church with her, but she thought he was too young to know what he was doing, and did not consent. One day the child came all alone to my study, and begged me so earnestly to let him join the church with his mother, that I could not refuse him, although so young. And so, at the communion service, he stood up before the audience that filled the house, and answered the questions asked him in a clear, sweet voice that could be heard by all. He was then received as a lamb of the fold. The whole congregation were in tears, and the scene will not soon be forgotten.—*A Home Missionary.*

OUR LETTER BOX.

A few words of good cheer from a Michigan boy:

Dear Home Missionary: There is nothing that I enjoy much better than reading you. You always make me want to work more earnestly for "My Redeemer." In your December number the first six questions which you asked the boys and girls were answered, so I have tried to answer the remainder. Accept my best wishes for your welfare.—*From your young reader, Michigan.*

Here comes Missouri again. Missouri outnumbers the other States thus far.

Dear Home Missionary: I send you $3.00 for the "Children's Bohemian Fund." One dollar from each of your little friends, Marjorie, Mary and me. Now, if you will send us some of those Sunday-school leaflets, we will try and get up that exercise ourselves.

Sometimes I like to practice on the piano, and sometimes I don't. Papa fines me when I don't practice; but I don't get fined very often. I send you some answers to your questions.—*Your loving friend, ouri.*

A CHILD'S PRAYER OF FAITH.

A HOME MISSIONARY in the far West writes: "One evening, in my absence, after my wife had concluded family devotions, our little six-year-old daughter said: 'Mamma, *I* want to pray.' And this was her prayer: 'O Lord, papa hasn't bought me anything since we came here. I s'pose it's because he hasn't got his missionary money. Please send it to him, so he can get me a new pair of shoes.'" The money has been sent, and the dear child has her new shoes.

CHILDREN'S BOHEMIAN FUND.

Previously acknowledged	$429 35
Connecticut, Middletown	10 00
Somers	19 65
Watertown	3 00
West Hartford	12 00
Dakota, Sioux Falls	7 50
District of Columbia, Washington	17 00
Massachusetts, Braintree	5 00
Greenfield	10 00
H. M. S.	7 25
Newton Center	25 00
Rutland	11 00
Sunderland	18 98
Michigan, Olivet	15 00
Minnesota, Northfield	50 00
New York, General Association	75 00
Ohio, Ripley	5 00
Vermont, West Randolph	15 00
Wisconsin, A Friend	50 00
	$785 73

AMERICAN COLLEGE AND EDUCATION SOCIETY.

REV. JOHN A. HAMILTON, D.D., *Secretary.*
10 Congregational House, Boston. JAMES M. GORDON, Esq., *Treasurer.*

[Money may be sent to JAMES M. GORDON, Esq., Treasurer, No. 10 Congregational House, Boston; or to Rev. ALEXANDER H. CLAPP, 34 Bible House, New York.]

THE department for aiding Colleges and Seminaries has to record about the average amount of receipts for that object. As the cause is no longer a new one, the gifts in its behalf have ceased to be marked with the enthusiasm which is naturally born of novelty. Yet it may be safely affirmed, that belief in the vital relation of the Christian college to a true and abiding civilization was never more general or more controlling than

now; an affirmation which means, in substance, that the benevolence of the churches and of individuals toward the objects of higher Christian learning was never more than now a matter of genuine and steady principle. May this be made more and more evident by continually larger gifts to the young, worthy, and really needy institutions whose names are now upon the Society's list.

Touching the work of the Department for young men, it may be said that while the receipts from the churches have encouragingly increased during the past year, yet receipts from bequests at present available, are not up to the average. As a consequence, though the maximum of annual appropriations per student is only $75.00, the sum required to furnish even such a distribution has been raised with difficulty.

In explanation of this, the following considerations present themselves:

First. The influence of the College Department upon the educational in respect of the receipts of the latter. In a statement which has previously appeared in print, the following language was used upon this point:

"By the union of the American Education and College Societies, so called, into one, it became very natural for Eastern churches to say to agents of Western colleges, we will give our contributions this year to you. And so it happens now, year by year, that a large number of contributions, some of them from the rich and strong churches, which used to come directly for the helping of the young men, go to Western colleges. If, during the last year, we could have had all the church contributions for the help of young men, which would formerly have come in for that purpose, we could probably have made four appropriations instead of three." Certainly, the consideration thus emphasized should suggest to pastors and churches the importance of such *discrimination* in giving as shall secure to each object its just and due proportion of these contributions.

Secondly. Irregular giving on the part of many of the churches; or giving through channels *independent of this Society.*

Perhaps the larger number of the churches contributing to the Society's treasury give with yearly regularity. A smaller number give biennially or triennially. But a considerable number contribute but seldom in the course of the years, and that entirely without plan or system. It is plain enough that with such giving the cause can find no assured support. The needs of the young men are regular and constant from year to year, and demand a regular and constant giving on the part of the churches. Only by this way of giving will our students be insured against disappointment in their expectations of remittances from our treasury.

The practice of some churches to contribute directly to students of their own selection, instead of sending through the channels of this So-

ciety, is not without arguments in its favor. Yet, on the whole, extensive observation as to results in this matter has shown that benefactions which are put in trust of the Society are more likely to be used to the best effect for the general object in view.

Most earnest appeal, therefore, is made herewith to all the churches, that each one, whether larger or smaller, place the object of *education for the ministry* on the list of their annual benefactions for the year 1887, and that they give systematically and directly to the treasury of this Society.

APPOINTMENTS IN DECEMBER, 1886.

Not in commission last year.

Benjamin, Thomas C., Brisbin, Penn.
Bryngelson, August, Grantsburg, Trade Lake and Wood Lake, No. Wis.
Buswell, James O., Filer City, Mich.
Butler, Milford C., Red Cloud, Neb.
Combs, Clement, Billings and Everton, Mo.
Grob, Gottfried, Inland, Neb.
Hampton, William S., Riverton, Neb.
Holden, Charles W., Dennison, Mo.
Lippard, James H., Cheney, Kan.
Nagle, John C., Fresno and Tulare Cos., Cal.
Pearson, T. J., Elmdale, Kan.
Pressey, Edwin, New York City, N. Y.
Staaf, Gustaf, Brunswick and Grass Lake, Minn.
Van Wagner, James M., Green Ridge, Mo.
Westpfaal, Fred. W., Riceville and Centerville, West Penn.
Williams, Clinton E., Ellis, Kan.

Re-commissioned.

Aganier, Jean C., Toledo, Ohio.
Andrus, Jonathan C., Syracuse, N. Y.
Ashmun, Edward H., Beatrice, Neb.
Banister, Charles D., Northport, Leland and Omena, Mich.
Bates, Henry, Cortland and Pickrell, Neb.
Bement, Horace H., Colvin, So. Dak.
Bigelow, Albert, Evans, N. Y.
Chavez, Ezequil C., Sebolleta, New Mex.
Croswell, Micah S., Rogers, Ark.
Evans, Charles, Watervliet and Coloma, Mich.
Herberg, Marcellus, St. Louis, Mo.
Hicks, Israel R., St. Louis, Mo.
Hills, William S., Eagle, Neb.
Holt, Joseph W., Rosedale, White Settlement and Hay Lake, Mich.
Hood, Edmund L., Knoxville, Tenn.
Ives, Joseph B., Nickerson, Kan.
Johnston, Thomas C., Memphis and Honey Creek, Mo.
Lloyd, George, Croton, Mich.
McClelland, Page F., Bangs and Eastport, Mich.
McKean, John, Interlachen, Fla.
Marsh, George, Douglass, Kan.
Marvin, Dwight E., Utica, N. Y.
Marvin, John T., Graceville and Appleton, Minn.
Merrill, A. H., Heber, Utah.
Page, William D., Cowles, Neb.
Palmer, S. Fielder, Passaic Bridge, N. J.
Pamment, John M., Washougal and Mt. Pleasant, Wash. Ter.
Parker, Joseph H., Wichita, Kan.
Pipes, Abner M., Russell, Kan.
Rich, George W., Stratton and Trenton, Neb.
Rose, Samuel, Philips, Fla.
Sage, Charles J., Kansas City, Mo.
Shaw, Arley B., Waco, Neb.
Small, Charles H., Mt. Pleasant, D. C.
Snell, Charles Y., Inkster, No. Dak.
Taylor, Albert W., Ellington, N. Y.
Veazie, Walter C., Pueblo, Col.
Wenstrand, John, Keokuk, Iowa.
Wright, Stewart C., Carrington, No. Dak.

RECEIPTS IN DECEMBER, 1886.

MAINE—$333.59.

Augusta, J. Spalding	$10 00
Bangor, A Friend	8 00
A Friend	65
Blue Hill, M. S. Peters	3 00
Brunswick, Mrs. C. M. Avery	3 00
Castine, Margaret and Mary Cushman	4 00
Gorham, First, by J. S. Leavitt, Jr.	11 02
Norway, T. P. So. C. E. of Second Ch., by Rev. A. Wiswell	10 00
Orono, by Rev. C. B. Wathen, in full, to const. E. Payne a L. M.	26 00
Portland, Second, by N. Weston	33 00
Williston Ch., by G. F. Thurston	28 84
Sunday-school, in full, to const. E. F. Garland and May A. Young L. Ms., by E. F. Garland	78 85
Searsport, First Ch., by Rev. J. M. McDougall	$5 12
Sherman Mills, Washburn Memorial Ch., by Rev. J. C. Bumpus	5 00
So. Freeport, Ch., special coll., by Rev. H. Ilsley	41 00
Union, special coll. by Rev. F. V. Norcross	20 00
Thomaston, by Mrs. J. H. Jacobs	10 40
Wells, First Ch., by Rev. A. Morton	25 06
Winslow, by T. P. Williams	10 65

NEW HAMPSHIRE—$831.03; of which Legacy, $50.00.

Received by L. D. Stevens, Treas. N. H. H. M. Soc.:

Atkinson, Miss A. L. Page	$ 50 00

Concord, A Friend	200 00	
Exeter, Second	134 50	
		$384 50
Bedford, Legacy of Sarah Walker, by C. French, Ex.		50 00
Bristol, by N. B. Buttrick		4 00
Concord, Mrs. M. F. Smith		5 00
Mary H. Greeley		40
Dover, A Friend		2 00
Durham, by Rev. S. H. Barnum		35 00
Franklin, special coll. by Rev. D. S. Gilchrist		25 00
Gilmanton, A. M. Eastman		5 00
Gorham, by Rev. G. F. Wright		2 50
G. P. Wright		1 00
Hampstead, Ch., by Rev. A. Watson		20 00
Hanover, Cong. Ch. Dartmouth College, special coll. for Debt, by J. V. Hazen.		83 09
Haverhill, A Friend		50
Hopkinton, Mrs. H. French, by Rev. M. W. Adams		2 00
Jaffrey, by W. W. Livingston		10 32
Keene, First Cong. Sunday-school, by I. J. Prouty		25 00
Laconia, by Rev. C. A. G. Thurston, to const. John P. Smith, Jr., a L. M.		50 00
Loudon, J. R. Lane		5 00
Milford, Mr. and Mrs. L. Harris		5 00
R. Mansfield, Birthday offering		52
North Hampton, Cong. Sunday-school, for Sunday-school work, by F. R. Drake		20 00
Northwood Center, F. L. Small		2 20
Pelham, Special coll., by Rev. A. Berry.		10 00
Piermont, Ch., A Thanksgiving offering, by W. A. C. Converse		12 00
Pittsfield, Mrs. R. W. Ring, by M. H. Nutter		10 00
Portsmouth, Mizpah Circle, $3; A Friend of Home Missions, $5, for Debt		8 00
Salisbury, Mrs. C. E. Gordon, by Rev. E. C. Gordon		1 00
South Merrimack, Mrs. A. G. H. Sargent		2 00
Walpole, First Cong. Ch., by Rev. W. G. Barnett		50 00

VERMONT—$583.64.

Berlin, Ladies' H. M. Soc., Birthday offering, for Woman's fund Bohemian work		8 00
Burlington, Third, by G. G. Benedict		103 10
East Hardwick, by J. M. Stevens		23 32
Essex, Ch., special coll., by W. F. English		5 75
Granby and Victory, by F. A. Rice		8 00
Manchester, Mrs. Anna B. Burton, to const. G. G. Burton a L. M., by S. G. Cone		50 00
Morrisville, by Rev. W. A. Bushee		14 00
Newbury, B. W. Ladd		10 00
Peacham, A Friend, to const. Mrs. I. P. Hand a L. M.		50 00
Putney, by R. Cobb		8 50
Mrs. A. C. Shattuck		3 00
A Friend		100 00
St. Johnsbury, North Ch., by W. C. Tyler		1 72
Ladies' Benev. Soc., North Ch., by Mrs. John Clark		10 00
Ladies, South Ch., special, by Mrs. W. P. Fairbanks		38 00
Springfield, A Friend, for Debt		100 00
Swanton, Hervey Stone and family		5 00
Vergennes, Miss Helen Smith		2 00
Waitsfield, by Rev. L. E. Pangburn		15 00
Westboro, S. C. S.		3 00
West Newbury, A few Friends, by Rev. A. B. Lyon		11 00
West Randolph, Cong. Sunday-school, by V. M. Hardy, special, for the Children's Bohemian fund		15 00
Woodstock, Ladies of the First Ch., by Carrie A. Munger, freight		4 25

MASSACHUSETTS—$18,056.52; of which Legacies, $591.12.

Mass. Home Miss. Soc., by Rev. E. B. Palmer, Treas.		$7,086 30
Mass. Home Miss. Soc., by Rev. E. B. Palmer, Treas., for Western work among Foreigners		4,500 00
Mass. Home Miss. Soc., by Rev. E. B. Palmer, Treas., coll. in Shawmut Ch., Boston		612 27
Mass. Home Miss. Soc., by Rev. E. B. Palmer, Treas., special, for Children's Bohemian fund		7 25
Hampden Benev. Assoc., C. Marsh, Treas.:		
Chicopee, Second	$72 37	
Third	10 17	
Granville, East	12 00	
West	25 00	
Holyoke, First	47 31	
Second	357 17	
Longmeadow, Ladies' Benev. Soc	102 26	
Gents' Benev. Soc.	93 50	
Sunday-school, for Debt	30 60	
Ludlow	21 16	
Palmer, Union Evan	74 47	
Second	100 00	
South Hadley Falls	41 40	
Springfield, Hope	45 00	
Memorial Ch.	21 00	
Olivet	49 15	
Westfield, First	9 07	
Second, for debt	46 61	
Ladies' Benev. Soc. Second	25 00	
West Springfield, First	22 00	
Park Street Ch., add'l	1 00	
		1,206 24
Amesbury, by C. F. Hovey		9 10
Amherst, First, by W. Hamlin		60 00
Young Men's Miss. Assoc., for debt, by A. H. Seymour		14 00
Miss M. C. Boyleston, by L. F. B.		100 00
Miss E. J. Seelye and sisters		50 00
Mrs. R. A. Lester		100 00
Andover, West Ch., for debt, a Christmas offering, by Rev. F. W. Greene		36 50
West Parish Sunday-school, by A. M. Burt		12 50
A class of girls in South Ch. Sunday-school, by Miss Anna D. Holt		6 10
Athol, by C. A. Chapman		136 56
Becket, North Ch. special coll., by Rev. J. L. Harlow		10 00
Belchertown, Cong. Sunday-school, by H. A. Hopkins		25 00
Berlin, by Rev. C. H. Washburn		15 00
Boston, Residue of Legacy of Abigail J. Batcheller, by T. B. King, Adm.		91 12
Woman's Home Miss. Assoc., by Mrs. H. H. Proctor, Treas., special		133 33
Braintree, Infant Sunday-school, First Ch., Christmas offering for Children's Bohemian fund, by Miss S. H. Thayer		5 00
Bridgewater, A Friend		20 00
Brockton, Mrs. J. R. Perkins		5 00
Cambridgeport, Prospect Street Ch., by S. H. Fuller		131 18
Curtisville, T. V. Hazen		10 00
Dorchester, Two Friends in Second Ch., by Miss Elizabeth Tolman		28 00
Eliza Tolman		60 00
East Longmeadow, A Friend		1 40
Fairhaven, First Ch., $30; First Ch. and Sunday-school, Birthday offerings, $22.25, by Susan P. Willson		52 25
Miss Sarah Pope, $5; Margaret P. Shaw, $5		10 00
Fitchburg, C. C. Ch., special coll., by W. K. Bailey		37 00
Rollstone Ch., by W. E. Clifford		15 00
John Wood and Sunday-school class in Cong. Sunday-school in Rollstone Ch. for Debt, by John Wood		5 00
Rev. J. M. R. Eaton's Sunday-school		

class in Sunday-school Rollston eCh.; Birthday offerings $6 67
Young People's Soc. of C. E. of Rollstone Ch., by Emma A. Sawyer.... 5 65
Willie Parkhill 01
Florence, special coll., by W. L. Wilcox. 31 50
Framingham, A Christmas Thank offering 5 00
Globe Village, Southbridge, A Friend.. 5 00
Goshen, Miss H. M. Putney..... 40
Granby, Rev. L. B. Dickinson..... 3 80
Granville, O. S. Dickinson and Children, a Christmas offering..... 5 00
Greenfield, Second Cong. Sunday-school, for Children's Bohemian fund, by E. P. Hitchcock..... 10 00
Rev. A. G. Loomis..... 40
S. O. Lamb..... 11 00
Hadley, First Ch., special coll., by R. Smith..... 31 27
Russell Ch., $5.65; Miss T. Smith, $1, by E. S. Dwight..... 6 65
Hatfield, by A. Cowles, special coll.... 64 00
Jamaica Plain, Central Cong. Sunday-school, by S. D. Balkam, special..... 50 00
Lawrence, Trinity Ch., for Debt, $20; Ladies of Trinity Ch., $10, by J. Hartley.. ..... 30 00
Lenox, by E. Barrett..... 64 00
Massachusetts, Special..... 100 00
A Friend 150 00
For Debt..... 100 00
Milford, First Ch., by C. Ellis..... 27 95
Milton, Mrs. E. E. V. Field..... 5 00
Monson, On Account of Legacy of A. W. Porter, by E. F. Morris, Ex..... 500 00
E. F. Morris..... 100 00
Natick, Cong. Sunday-school, by R. H. Randall..... 50 00
New Braintree, Sunday-school, by Geo. K. Tufts..... 15 00
Newburyport, Mrs. A. L. M. and Mrs. S. C. H..... 200 00
Northampton, First Ch., by C. B. Kingsley..... 376 15
Edwards Ch. Benev. Soc., by L. Maltby 337 00
Jared Clark..... 20 00
North Andover Depot, A Young Friend. 80
Letitia A. Rea..... 5 00
Northboro, Ladies of Cong. Ch., by C. L. Goodnow..... 16 40
Northbridge Center, J. W. Morse, to const. J. W. Morse a L. M..... 50 00
North Brookfield, First, by J. E. Porter. 70 00
First, by A. G. Stone..... 20 00
Orange, Ladies' H. M. Soc., by Mrs. F. E. Lord, Woman's Dept. Bohemian work..... 35 00
Pittsfield, First Ch., by F. W. Dutton. 250 00
Plainfield, by S. W. Clark..... 10 72
Rehoboth, by F. A. Bliss..... 10 00
Ellery Robinson..... 5 00
Royalston, A five cent fund, $2.15; Snebna Paine, a birthday gift, 85c... 3 00
Rutland, Primary class Sunday-school, First Ch., for the Children's Bohemian fund, Rev. E. S. Dodge..... 11 00
Sheffield, by H. Dutcher..... 14 06
Sherborn, Ladies' Benev. Soc. of Pilgrim Ch., by Miss Althea Bickford, freight..... 2 00
Somerville, A Pastor..... 50 00
South Hadley, Teachers and Pupils Mt. Holyoke Sem., by Sarah H. Melvin..... 100 00
South Lee, E. F. M..... 20 00
Springfield, Park Street Sunday-school, special, by E. Brooks..... 10 17
Mrs. Olive Cleveland Clarke, by Rev. E. Clarke..... 5 00
Dr. B. F. Atwater..... 30 00
Stockbridge, Sarah B. Cord..... 50 00
Sunderland, First, by N. A. Smith, $15; a Lady, special, $5, in full to const. Rev. P. F. Barnard and G. B. Smith L. Ms..... 20 00
S. S. of First Ch., special, for Children's Bohemian fund..... $18 98
Taunton, A Friend..... 25 00
Wakefield, by G. R. Morrison..... 69 20
Watertown, A Friend..... 4 40
Webster, First, $19.40; H. W. Roimer, $5, by E. L. Spaulding..... 24 40
West Boylston, C. T. White..... 7 75
West Stockbridge, Village Ch., by G. W. Kniffin..... 32 59
By W. W. Curtis..... 1 50
Whitinsville, Mrs. M. F. W. Abbott.... 10 00
Worcester, Mrs. Mary S. Porter, by E. F. Morris..... 100 00
For the Debt..... 5 00
Mary E. Gough.. ..... 50 00
A Friend..... 2 00
Friends..... 5 00

RHODE ISLAND—$16.00.

East Providence, by W. W. Ellis..... 16 00

CONNECTICUT—$7,700.55; of which Legacies, $45 51.

Miss. Soc. of Conn., W. W. Jacobs, Treas. by Rev. W. H. Moore, Sec.... 585 12
Miss. Soc. of Conn. of which $50 special, for Miss Strong's Spanish work, W. W. Jacobs, Treas., by Rev. W. H. Moore, Sec..... 250 00
Received by F. T. Jarman:
New Haven, United Ch.....$241 62
Southbury..... 12 00
Westville..... 20 50
——— 274 12
Berlin, Second, by H. N. Galpin..... 65 80
Bethlehem, A Friend..... 5 00
Bridgeport, Second, by O. H. Brothwell 75 36
E. W. Marsh, in full, to const. Abbie J. Baldwin a L. M..... 25 00
Bridgewater, by G. C. Bennett..... 34 08
Bristol, to const. Rev. Asher Anderson a L. M., by H. Beckwith..... 148 96
Chaplin, Ladies' H. M. Soc., by Mrs. F. Williams, for Debt, Mrs. W. W. Jacobs, Treas. H. M. Union of Conn.. 20 00
Collinsville, Mrs. C. R. Stevens..... 1 00
Danielsonville, Mrs. A. Danielson..... 1 00
Darien, Ch., A Friend, by M. S. Mather. 400 00
East Hartford, First, by E. A. Williams, to const. Rev. C. S. Nash a L. M..... 90 00
Ekonk, Rev. J. Elderkin..... 5 00
Fairfield, Ladies' H. M. Soc., by Mrs. P. M. Hotchkiss, Treas. Woman's Cong. Home Miss. Union of Conn., Woman's Dept. for work among Foreigners.... 19 00
Farmington, Ch., by F. C. Jones..... 216 56
Cong. Sunday-school, Birthday offerings, by F. C. Jones..... 53 71
Granby, South Ch., by C. P. Loomis.... 8 18
Greenwich, Mrs. M. C. Brush..... 5 00
Griswold, First Ch., an add'l Birthday offering..... 33
Ch., add'l, by Rev. C. H. Peck..... 70
Guilford, First, by E. W. Leete, to const. Miss Eliza Dudley a L. M..... 50 00
Third, by Rev. G. W. Banks..... 125 00
Hadlyme, Ch., $3.17; R. E. Hungerford, $5, by R. E. Hungerford..... 8 17
Hampton, Ch., by Rev. D. Denison, to const. Dea. H. Clapp a L. M..... 75 00
Hartford, Cong. Sunday-school, special, by J. C. Hills..... 13 45
Mrs. Julia J. Abbe, by R. B. Abbe.... 50 00
Roland Mather, Extra donation, for Debt..... 500 00
Mrs. H. A. Perkins..... 1,000 00
A Friend..... 5 00
Ledyard, Newell Soc., by Mrs. F. R. Gray..... 6 00
Middletown, First Ch., a special Thank offering, by A. W. Hazen..... 71 41
Miss S. C. Clarke, by Rev. A. W. Hazen, to const. herself a L. M..... 100 00
Cong. Sunday-school of the Third Ch.,

of which $10 for the Children's Bohemian fund, by Rev. D. B. Hubbard..... $28 30
Milford, Plymouth Ch., by A. A. Baldwin..... 50 00
Cong. Sunday-school, Plymouth Ch., by S. H. Lane..... 9 04
Millington, A Friend..... 4 50
Moodus, Mrs. Cynthia L. Williams, by E. W. Chaffee..... 400 00
Morris, by Dea. S. A. Whittlesey..... 8 60
Naubuc, Mrs. N. W. Goodrich, to const. herself and Miss Alia M. Goodrich L. Ms..... 100 00
New Britain, South Ch., special coll. for Debt, by Rev. J. W. Cooper..... 85 64
David N. Camp, to const. Miss Ellen R. Camp a L. M..... 50 00
New Haven, Miss N. M. McCoy..... 5 00
A Friend of Missions..... 100 00
New London, First, by C. D. Boss, Jr.. 74 30
New Milford, J. Hine..... 5 00
North Greenwich, by J. Husted..... 49 00
North Stonington, by D. R. Wheeler.... 176 50
Norwalk, From three old Ladies for the debt..... 3 00
P. O. Box 83..... 30 00
Norwich, Park Ch., by H. L. Butts..... 822 71
Broadway Ch., special coll. for Debt, by Rev. N. Millard..... 325 00
A Friend..... 30 00
Orange, First, by S. D. Woodruff..... 30 00
Plainville, by H. S. Potter..... 84 66
Putnam, Second, by C. N. Fenn, in full, to const. Mrs. B. W. Carpenter, Mrs. R. Bradley, R. Carpenter and E. Tucker L. Ms..... 45 80
Rockville, by Rev. G. L. Grant..... 5 00
Second, by E. C. Chapman..... 5 00
Rocky Hill, by W. G. Robbins..... 15 00
Roxbury, A Friend, by D. E. Jones..... 2 00
Saybrook, by W. Denison..... 22 50
Sherman, by M. G. Gelston..... 25 00
Somers, Young Ladies' Miss. Soc., $9.65; Primary class in Cong. Sunday-school, $10, for Children's Bohemian fund, by Mrs. Hattie R. Pease..... 19 65
South Britain, by H. P. Downes..... 30 19
Southport, Cong. Sunday-school, for Debt, by O. E. Sherwood..... 30 00
South Windsor, First, by C. J. Rockwell 30 00
Stamford, G. Fox..... 5 00
Stratford, A few Friends for Debt, by Rev. J. S. Ives..... 25 00
Miss K. L. Beecher..... 5 00
Stonington, W. M. Palmer..... 15 00
Suffield, Coll. at an evening concert, by H. L. Kelsey..... 16 73
Terryville, special coll., by G. M. Allen 41 58
By G. M. Allen..... 75 71
G. B. Henry..... 5 00
Torringford, by Rev. C. H. Barber..... 31 15
Torrington, Valley Gleaners, $10; Mrs. Welch, $2; Mrs. Rowe, $2; Almeda Taylor, $1; Alice Wilcox, $1; D. Rice, $1; L. Wheeler, $1; A Friend, $32, by Rev. L. Perrin, D.D..... 100 00
Vernon, Legacy of Mrs. Lois Cheesebro, by E. B. Thrall, Ex..... 17 00
Wallingford, by G. M. Judd..... 158 43
Watertown, On account of Legacy of Huldah Coe, by L. W. Cutler, Ex.... 28 51
Cong. Sunday-school, by F. M. Loveland..... 20 00
Mrs. W. S. Munger's Sunday-school class, for Children's Bohemian fund. 3 00
West Chester, by A. R. Bigelow..... 6 24
West Hartford, Cong. Sunday-school Christmas offering for Children's Bohemian fund..... 12 00
Westport, by H. C. Woodworth..... 14 78
West Suffield, Special coll., by B. Sheldon..... 3 20
Wethersfield, Ch., a Thank offering, by S. F. Willard..... 95 88
Whitneyville, Mrs. C. W. Putnam, freight..... $2 00
Winsted, Mrs. M. A. Mitchell..... 20 00

NEW YORK—$2,833.63.

Albany, Miss Grace H. Learned..... 50 00
Miss E. L. Hill..... 1 00
Batavia, Mrs. B. Smith..... 2 00
Berkshire, A Friend, for the Debt..... 2 00
Binghamton, First, by H. M. Beecher. 109 98
Brooklyn, Central Ch., by J. H. Pratt. 525 00
Ch. of the Covenant, for the Debt, by Rev. W. H. Ingersoll..... 5 50
Ladies' H. M. Soc. of the Ch. of the Pilgrims, a Birthday-offering for Debt..... 66 70
Sunday-school of the Ch. of the Pilgrims..... 33 64
Central Ch., add'l, by Rev. A. J. F. Behrends..... 285 00
Park Street Ch., by H. P. Smith..... 12 64
Nazarene Ch., by Rev. J. E. Rawlins 7 00
H. S. C..... 1 00
Buffalo, First, by R. K. Strickland..... 200 00
Woman's H. M. Soc. of First Ch. special, by Mrs. L. H. Cobb, Treas.
Woman's H. M. Union, New York.. 25 00
Center Lisle, by Rev. H. L. Hubbard.. 3 93
Clifton Springs, S. R. B..... 5 00
Columbus, Ch., in full, to const. C. D. Campbell a L. M., by Rev. J. W. Keeler..... 37 50
Crary's Mills, by Rev. M. B. Morris.... 21 00
Danby, by L. H. Hollister..... 34 09
Douglas, by Rev. E. E. Conrad..... 10 00
Fairport, Woman's H. M. Society, by Mrs. L. H. Cobb, Treas. Woman's H. M. Union, New York..... 7 00
J. E. Howard..... 150 00
Flushing, A Friend's New Year's gift.. 6 02
R. B. P..... 10 00
Gen. Assoc. of New York, special, for Children's Bohemian fund..... 75 00
Honeoye, by Rev. S. M. Day..... 32 35
Hopkinton, Ch., A Thank-offering, by Rev. H. A. Ottman, to const. E. D. Breede a L. M..... 42 99
Howells, by W. E. Mapes..... 10 00
Keene Valley, by Rev. J. Backus..... 5 00
Lenox, Mrs. A. H. D. Johnson..... 4 20
Lisbon Center, First, $15.80; Mrs. W. Sheldon, $1, by M. C. Stocking..... 16 80
McGrawville, H. D. Corey..... 1 00
Madrid, by Rev. D. T. Williams..... 6 60
Mt. Sinai, by S. H. Miller..... 12 09
Newark Valley, by Mrs. H. Winship.... 47 92
New York City, Broadway Tabernacle Ch., A Member, $12.50; A Lady, $5; Miss M. McFarland, $10; W. Ives Washburn, $25; A Member, for Debt, $100..... 152 50
Olivet Chapel, for Debt, by Rev. A. F. Schauffler, D.D..... 25 00
Pilgrim Ch., Ladies' Soc., by Mrs. R. Small, Treas., to const. Mrs. B. G. Talbert a L. M..... 50 00
S. T. Gordon, $200; A Friend, $1; C. D., $25; Prof. D. S. Martin, In Memoriam of Prof. B. N. Martin, $10; A. M. R., for Debt, $100; A Friend, $5; A Friend, $50..... 391 00
Oriskany Falls, by Rev. S. A. Worden. 3 90
Oswego, Ch., S. T., by W. B. Couch... 11 42
Parishville, Mrs. M. C. Daggett..... 40
Rensselaer Falls, by J. J. Doty..... 28 61
Riverhead, by Rev. W. I. Chalmers..... 20 00
Rome, W. B. Hammond..... 10 00
Schenectady, by Rev. J. H. Munsell.... 15 00
Sherburn, First Cong. Sunday-school, by H. G. Newton..... 25 00
Smyrna, Ch. S. S. Miss. Soc., by C. H. Hunt..... 125 00
Spencerport, by S. H. Day..... 16 00
Springville, S. P. J., special..... 5 00
Summer Hill, by Rev. C. H. Curtis..... $9 95
Suspension Bridge, by A. H. Reed..... 15 40

Syracuse, W. Spalding	$24 00	
By P. W. Risser	4 00	
Tarrytown, First Reformed Ch., by Rev. J. A. Allen	25 00	
Warsaw, Woman's H. M. Soc., by Mrs. L. H. Cobb, Treas. Woman's H. M. Union	5 00	
Wilmington, by Rev. D. Fish	3 00	
Woodhaven, Cong. Sunday-school, for Debt, by Rev. W. James	5 00	
NEW JERSEY—$252.69.		
Bernardsville, J. L. Roberts	40 00	
Bound Brook, by P. H. Oakley	39 63	
Cong. Sunday-school, by Rev. W. W. Jordan	20 00	
Chatham, by Rev. R. S. Stone	10 00	
Chester, Ch., $37.73; Cong. Sunday-school, $16.60, a Christmas offering, by Rev. F. A. Johnson	54 33	
Mendham, Mrs. M. L. Swan	1 00	
Montclair, First Cong. Sunday-school, by T. H. Bouden	50 00	
Newark, A Friend	6 00	
Orange, Trinity Ch., by R. D. Weeks	31 73	
PENNSYLVANIA—$141.26.		
Blossburg, by Rev. A. Jones	5 00	
Drifton, by J. F. Humphrey	20 00	
Guy's Mills, Randolph Ch., by Rev. H. S. Thompson	16 29	
Johnstown, Welsh Ch., by Rev. E. W. Jones	25 00	
Lansford, by Rev. J. Edwards	17 00	
Neath, by W. S. Davis	4 00	
Philadelphia, Central Ch. add'l, by J. Edmands	22 00	
Scranton, Plymouth Ch., by T. Eynon	23 97	
Slatington, by Rev. W. H. Jones	6 00	
West Bangor, by Rev. J. Cadwalader	2 00	
MARYLAND—$250.00.		
Maryland, A Friend	250 00	
DISTRICT OF COLUMBIA—$134.10.		
Washington, First Ch., add'l, by S. H. Galpin	14 10	
Tab. Ch., by Rev. W. C. Scofield	28 00	
Mrs. L. C. Whittlesey	15 00	
Ladies of H. M. Soc. of the First Ch., by Mrs. L. C. Whittlesey	15 00	
Rev. W. W. Patton, D.D.	10 00	
From the "Little Rills of Llensmary" for Children's Bohemian fund	2 00	
Catharine B. Pitkin	50 00	
WEST VIRGINIA—$7.00.		
Milboro, by Rev. J. E. Huntington	7 00	
GEORGIA—$5.00.		
Atlanta, by Rev. W. Shaw	5 00	
ARKANSAS—$4.00.		
Cherokee City and Siloam Springs, by Rev. C. H. Eaton	4 00	
FLORIDA—$20.50.		
Norwalk, by Rev. B. T. Stafford	2 50	
Orange City, by Rev. S. V. McDuffee	10 00	
South Lake Weir, by Rev. L. C. Partridge	8 00	
TEXAS—$1.75.		
Marshall, A. G. Norman	1 75	
INDIAN TERRITORY—$42.00.		
Vinita, Ch., $12; Children's Miss. Soc., $5, by G. W. Green	17 00	
Worcester Academy, Rev. F. W. Hullinger and Wife, $10; Miss Sallie E. Griffin, $5; Miss Nellie L. Gunn, $5; Emma G. Musick, $5, for the Debt, by Rev. F. W. Hullinger	25 00	
NEW MEXICO—$145.00.		
Albuquerque, Rev. J. M. Ashley	40 00	
Georgetown, A Friend	5 00	
Las Vegas, Ch., by Rev. C. B. Sumner.	15 00	
Rev. C. B. Sumner	85 00	
KENTUCKY—$4.70.		
Berea, by A. J. Hanson		$4 70
OHIO—$1,264.45.		
Received by Rev. A. C. Barrows:		
Austinburgh, L. J. Deming	$25 00	
Brooklyn, by J. Singleton	8 00	
Cincinnati, by Rev. A. C. Barrows	10 00	
Cleveland, First Ch., by J. S. Wright	20 92	
Jennings Avenue Ch., by J. M. S.	5 00	
Geneva, by W. D. W.	9 36	
Greenfield, by J. W. C.	7 50	
Hudson, add'l, by N. B. H.	9 25	
Kelloggsville, by Mrs. P. F. K.	2 00	
North Ridgeville, by J. K. N.	7 58	
Pierpont, by W. Davison	2 25	
Troy, by B. H. P.	4 60	
Twinsburgh, by E. Crouse	37 60	
Unionville, Mrs. A. S. Hardy	1 00	150 06
Received by S. P. Churchill, Treas.		
Bohemian Board, Cleveland:		
Belden, Sunday-school	$2 80	
Bellevue, Sunday-school	6 55	
Canfield, A Lady	1 35	
Chatham, Sunday-school	25 00	
Cortland, Sunday-school	1 75	
Cleveland, First	18 00	
Jennings Avenue Ch	35 00	
Euclid Avenue Ch	25 00	
S. H. Curtiss	25 00	
Freedom, Sunday-school	5 00	
Gray, Sunday-school	5 75	
Hartford	2 36	
North Amherst	1 00	
Springfield, "Ruby Band"	2 50	
Strongsville	10 00	
Vermillion, Sunday-school	76	
Williamsfield, Sunday-school	2 00	
Ceredo, West Va	1 50	171 32
Received by Rev. R. Quaife:		
Chadron	$5 00	
Cleveland, Grace Ch	10 00	
Gustavus	35 00	
Hampden	13 00	
Painesville	15 00	
Rockport	17 20	
Saybrook	60 50	155 70
Alliance, Mrs. Rev. J. M. Thomas, a Christmas offering		20 00
Andover Center, by E. A. Black		19 32
Austinburgh, by S. Reed		22 00
Castalia, Ch. and Sunday-school, by J. C. Prentice		3 06
Cincinnati, Columbia Ch., by Rev. G. H. Smith		6 00
Claridon, by J. H. Warriner		35 00
Cow Run, by Rev. R. G. Beynon		3 50
Elyria, Ch., $90; Sunday-school, $24; Individuals, $20; Birthday offerings, by Heman Ely		134 00
Fort Recovery, Ladies' Mite Soc. of Cong. Ch., by Mrs. R. E. McClung		10 60
Gustavus, by Rev. J. C. Thompson		10 00
Kingston Center, L. C. Meeker		1 00
Lowell, $4.50; Stanleyville, $1.60, by Rev. R. Owen		6 10
Marrietta, by A. D. Follett		84 46
A. D. Follett		22 55
Mt. Vernon, to const. Rev. E. I. Bosworth a L. M., by W. D. Browning		105 37
North Kingsville, Mrs. E. J. Corning, by Rev. E. J. Corning		15 00
Oberlin, First, by H. G. Husted		116 31
Julia Spaulding, a Thanksgiving		3 00
Paddy's Run, Ch., special coll., by Rev, D. F. Davies		22 00
Ripley, Children's Mission Band of the Cong. Ch., by Lina L. Frazer, for Children's Bohemian fund		5 00
Seville, T. B. and A. C. Dowd		5 00
Strongsville, First Ch., special coll., by		

R. Gibbons..... $10 00
Unionville, by H. P. Soliday..... 4 25
Wakeman, Second, by A. J. Barney.... 9 65
Wauseon, by S. J. Clark..... 2 75
Ch., special coll., by S. J. Clark..... 11 00
Wellington, First, by T. F. Rodhouse, to const. Dea. T. F. Rodhouse a L.M.... 90 00
West Andover, by H. Holcomb..... 11 05

ILLINOIS—$139.28.

Received by Mrs. B. F. Leavitt, Treas. Woman's H. M. Union of Ill.:
Rockford, Woman's Union Second Ch..... $13 53
Winnebago, Woman's Aux. First Ch..... 20 00
33 53
Amboy, Mrs. L. B. Mead..... 5 00
Huntley, by Rev. D. Wellesley..... 15 00
Kewanee, Mrs. E. S. Whiting for Debt. 2 00
Marshall, Mrs. C. Clark..... 1 00
Morrison, W. Wallace, by Rev. E. G. Smith, to const. him a L. M..... 50 00
Normal, Mrs. P. C. Leach..... 2 00
Piano, Ch., special coll., by Rev. C. H. Morse..... 7 25
Plymouth, A Friend, special..... 5 00
Polo, Miss Emma R. Pearson..... 2 00
Ravenswood, Mrs. R. J. Bennett..... 1 50
Rochelle, C. F. Holcomb..... 10 00
Wethersfield, Mr. and Mrs. A. B. Kellogg..... 5 00

MISSOURI—$298.84.

Woman's H. M. Soc. of Mo., by Mrs. H. A. Brown, Treas.:
Hannibal, Pilgrim Ch..... $1 00
Kansas City, Clyde Ch..... 5 00
Missouri, Woman's H. M. Soc.. 3 76
Pleasant Hill Ch..... 5 00
St. Louis, Pilgrim Ch., Woman's Dept., for work among Foreigners..... 60 88
Springfield, Pilgrim Ch..... 1 00
76 64
Green Ridge, by Rev. J. M. Van Wagner..... 16 00
Hamilton, by Rev. R. J. Mathews..... 6 00
Iberia, by Rev. A. Douglas..... 7 00
Lebanon, by Rev. L. F. Bickford..... 16 00
North Springfield and Nicholas, by Rev. H. J. Zercher..... 5 00
Pierce City, First, by Rev. G. S. Ricker. 5 50
Mrs. Lewis S. L. Allen..... 2 00
Pleasant Hill, by G. M. Kellogg..... 10 00
Plain City, Rev. C. S. Irwin..... 5 00
St. Louis, Young People's Miss. Soc. of First Ch., by Lottie G. Merrill..... 25 00
Third, by D. R. Whitman..... 50 00
Cong. Sunday-school, Third Ch., special gift for debt, by Rev. G. H. Grannis..... 5 30
German Ch., by Rev. G. E. Albrecht. 16 00
Springfield, by Rev. A. P. Johnson..... 35 40
By Rev. J. F. Graf..... 8 00
Webster Grove, by Rev. F. B. Doe..... 10 00

MICHIGAN—$1,886.13.

Received by Rev. L. Warren:
Alamo, Dea. Julius Hackley....$10 00
Bedford..... 5 00
Calumet, Woman's Miss. Soc., special..... 32 00
Chelsea, add'l..... 1 00
Clinton..... 30 23
Covert..... 10 00
Grand Rapids, First..... 200 00
Grass Lake, Rev. John Patchen 10 00
Lowell..... 8 00
Olivet, Mon. Con..... 10 00
Pinckney..... 13 50
South Haven..... 13 30
Tecumseh, Rev. Jas. Vincent.$10 00
Webster..... 13 15
——— $366 18
Received by Mrs. E. F. Grabill, Treas. Woman's H. M. Soc.:
Almont, by Mrs. A. Durham.... $5 00
Bedford, by Mrs. C. C. Wood.. 5 00
Cooper, Young Ladies' M. S.... 5 00
Dowagiac, L. M. S., by Mrs. T. Wilbur..... 10 00
Greenfield, by Mrs. C. P. Ellsworth..... 13 42
Hancock, by Mrs. J. M. Rhodes 65 00
Marshall, Mrs. H. A. Gallup, for Debt..... 2 00
Olivet, L. A. S., by Mrs. H. E. Green..... 20 00
Cong. Sunday-school, for Children's Bohemian fund, Proceeds of Alice Eddy's concert..... 15 00
Port Huron, Young People's Miss. Assoc., by Mabel Osborn 20 20
West Adrian, by Mrs. R. H. Fisk 10 00
——— 170 62
Allendale, by Rev. C. Finster..... 12 50
Almira, Glen Arbor and Solon, by Rev. J. G. Hodges..... 12 68
Armada, Ca., $12.95, and Sunday-school, $1.40, by E. D. A. True..... 14 35
Bancroft, by Rev. R. Lewis..... 25 00
Branchport, A Member of the First Cong. Ch..... 1 00
Bridgman, by Rev. J. J. Bunnell..... 13 57
Detroit, Trumbull Ave. Cong. Sunday-school, of which $25 special, by E. A. Perry..... 28 60
Eastlake, by Rev. H. C. Hurlbut..... 5 00
Eastmanville, by Rev. C. Finster..... 10 00
Genesee, by Rev. F. C. Wood..... 5 00
Grand Blanc, by Rev. F. Hurd..... 35 00
Hopkins Station, by D. B. Skidder,.... 5 00
Imlay City, Ch., $20.10; Mrs. R. Stapleton, $4..... 24 10
Jackson, First, by W. C. Lewis..... 700 00
Jerome, Ch. and Individuals, by Rev. C. F. Van Auken..... 78 68
Kalamazoo, First Ch., add'l, by J. O. Seeley..... 46 00
Maybee, $1.60; Raisinville, $2.25, by Rev. R. Wrench..... 3 85
Metamora, Pilgrim Ch., by O. C. Thompson..... 7 76
Moline, Mrs. E. W. Ayers..... 1 00
Northport, Leland and Omena, by Rev. C. D. Banister..... 5 00
Perry, by Rev. F. W. Bush..... 10 00
Potterville, by A. Van Auken..... 15 76
Romeo, by W. Loud..... 125 33
Miss E. B. Dickinson, $50; for the Debt, $10..... 60 00
St. Ignace, by Rev. C. E. Taggert..... 11 00
Saline, Eli Benton..... 25 00
Saranac, by Rev. J. A. S. Worden..... 20 00
Sault Ste. Marie, Rev. J. C. Van Auken. 15 00
Traverse City, A Home Missionary's Daughter..... 2 00
Vienna, by Rev. F. C. Wood..... 13 75
Whitehall, by Rev. W. T. Beale..... 18 00

WISCONSIN—$73.37.

Fulton, by Rev. A. S. Reid..... 10 62
Grantsburg, Trade Lake and Wood Lake, by Rev. N. P. Wallgren..... 4 65
Kenosha, Miss E. M. Newcomb..... 2 00
Rev. T. Gillespie..... 5 00
Menasha, Woman's H. M. Soc., by Mrs. Prof. J. Emerson, Treas. Wis. Woman's H. M. Union..... 1 10
Wisconsin, A Friend, for Children's Bohemian fund, by Miss C. H. Hobart... 50 00

IOWA—$50.68.

Anamosa, Mrs. J. S. Stacey for Debt.... 2 00
Edgewood, N. G. Platt..... 30 00

Grand View, German Ch., by Rev. H. Voglen	$5 00	
Long Creek, Welsh Ch., Thanksgiving, by Rev. J. E. Jones	8 18	
Muscatine, Rev. Dr. A. B. Robbins	5 50	
MINNESOTA—$1,539.82; of which Legacy, $100.00.		
Received by Rev. J. H. Morley:		
Anoka, by Mrs. D. C. Hill	$20 00	
Detroit, Mrs. J. C. West	5 00	
Excelsior, by J. H. Clark	42 00	
Mankato, Sunday-school	10 00	
Minneapolis, J. Goldsbury, to const. Mrs. Mary R. Goldsbury a L. M.	50 00	
Mrs. John H. Morley, and children, to const. Rev. J. H. Morley a L. M.	50 00	
Morris, by G. E. Darling	55 00	
A Friend	10 00	
Northfield	110 00	
Rochester	111 81	
Winona, Ladies' Miss. Soc.	18 50	
Ch., by H. Stevens	143 45	
Sunday-school, special	42 41	
Zumbrota, by I. C. Stearns, to const. Mrs. Emma E. Rice a L. M.	65 40	
	733 57	
Minnesota Woman's H. M. Soc., by Mrs. J. N. Cross, Treas.:		
Benson	$6 00	
Sunday-school	2 38	
Faribault, Sunday-school	25 00	
Glencoe, Sunday-school, special	5 00	
Hancock	5 00	
Mantorville	6 05	
Minneapolis, Ind. Ch., The Bees	6 00	
Plymouth	25 43	
Young People's M. Soc.	15 78	
Mrs. A. B. Nettleton, special	5 00	
New Richland	1 50	
Northfield, for Woman's Bohemian fund	4 00	
Paynesville	4 00	
St. Paul, Plymouth	50 00	
Winona, Young People's Miss. Soc., special	50 00	
	211 14	944 71
Appleton and Graceville, by J. T. Marvin		2 59
Austin, A Friend, by Rev. G. E. Wright		2 00
Browntown, by Rev. T. H. Chappell		9 80
Freeborn, Soc. of Useful Workers, by A. D. Scoville		8 60
Glenwood, by Rev. C. A. Ruddock		2 50
Mazeppa, by Rev. J. Bradshaw		15 00
Minneapolis, Estate of Mrs. L. H. Porter, by Rev. S. F. Porter, Ex.		100 00
Covenant Ch., by Rev. E. P. Salmon.		22 00
By Rev. G. S. Bascom		40 00
Rev. R. V. S. Fisher		10 00
Mrs. B. W. Smith's Sunday-school class		3 05
A Birthday offering, Mrs. C. B. Torrey		5 00
E. S. Jones		100 00
W. M. Bristoll		2 50
Northfield, First, by C. W. Tress		71 40
Rev. E. W. Williams, for Children's Bohemian fund, special, by Miss C. Hobart		50 00
Paynesville, First, by R. P. Gilbert		15 00
Plainview, by J. H. Davis, Jr.		16 04
St. Cloud, First, by W. T. Clark		7 70
St. Paul, Plymouth Ch., by W. Burrows. Christmas		46 79
		40 00
Sleepy Eye, Ch., $5.23; Sunday-school, $10, by Rev. S. M. McNeill		15 23
Stillwater, by Rev. J. H. Albert		5 00
Worthington, G. O. Moore, $3; Mrs. C. F. Moore, $2		5 00
KANSAS—$335.59.		
Received by J. G. Dougherty, Treas. Kan. Home Miss. Soc.:		
Woman's H. M. Soc., by Grace M. Perry	$25 00	
Rev. H. Hoddle	5 00	
Brookville, Mrs. Stevens, special	1 00	
Mrs. Wright, special	65	
Emporia, Welsh Ch.	10 00	
Hiawatha	11 05	
Wellsville, special	6 25	
	$58 95	
Boston Mills, J. Hubbard	10 00	
Burlington, First Ch., by W. C. Sears	12 50	
Chase, by Rev. A. I. Bradley	10 13	
Douglass, by Rev. G. Marsh	3 00	
Elk Falls and Longton, by Rev. H. H. Gilchrist	9 79	
Eureka, Rev. A. T. Burnell	10 00	
Fairview and Smith Center, by Rev. W. C. Sanford	9 00	
Lawrence, Rev. A. M. Richardson	3 75	
Leavenworth, First Ch., Thanksgiving offering	24 22	
Little River, First Ch., by G. W. Russ.	3 00	
Manhattan, by J. W. Blain	14 00	
Milford, by Rev. R. B. Foster	7 00	
Osborne, by Rev. T. C. Luse	10 25	
Seneca, First, add'l, by Rev. G. C. Lochridge	1 00	
Smith Center, Ladies' Soc. of Cong. Ch., by Kate Reihan	10 00	
Smith Center and Fairview, by Rev. W. C. Sanford	6 00	
Wabaunsee, First Ch., add'l, by J. F. Willard	23 00	
Special coll., by Rev. J. F. Willard	10 00	
Wyandotte, S. F. Mather, to const. S. F. Mather and Mary A. Mather L. Ms.	100 00	
NEBRASKA—$102 94.		
Bladen, $3.45; Campbell, $3.55, by Rev. D. O. Smith	7 00	
Crete, Rev. L. Mathews	4 00	
Doniphan, North Hastings and West Hamilton, by Rev. J. H. Emoree	16 00	
Freewater, Moline, Macon and Alpine, by Rev. J. W. Hadden	3 00	
Mainland and South Bend, by Rev. S. C. Dean	12 00	
Omaha, by Rev. G. S. Pelton	20 00	
Hillside Ch., by Rev. H. C. Crane	1 10	
Rising City, $5.09; Ulysses, $5.25, by Rev. J. T. Otis	10 34	
Silver Creek, by Rev. J. Roberts	5 00	
Springfield, by Rev. E. P. Dada	12 00	
Steele City, by Rev. E. Cressman	7 00	
Waverly, by Rev. G. S. Biscoe	5 50	
NORTH DAKOTA—$70.78.		
Bethel and Harwood, by Rev. E. H. Stickney	$7 91	
Cummings, by Rev. C. H. Phillips	13 40	
Fargo, by Rev. W. Ewing	5 00	
Glen Ullin, Rev. C. A. Mack	10 00	
Jamestown, by Rev. D. Wirt	28 47	
Oriska and Valley City, by Rev. T. Sims.	6 00	
SOUTH DAKOTA—$50.19.		
Chamberlain, by Rev. W. B. Hubbard	$10 00	
Clark, by Rev. L. Kingsbury	4 00	
Dover, by Rev. J. H. Gurney	3 50	
Plankinton, Fire Steel M. S., by C. G. Black	1 88	
Rapid City, by Rev. J. W. Davis	15 00	
Redfield, Cong. Sunday-school, by R. B. Hassell	8 31	
Sioux Falls, Sunday-school, by Mrs. S. E. Young, for Children's Bohemian fund	7 50	
COLORADO—$30.10.		
Central City, S. H. W.	$1 00	
Colorado Springs, Mrs. S. B. Pickett	5 00	
Crested Butte, Ladies' Miss. Soc., by Mrs. V. F. Axtell	4 00	

Denver, Willing Workers of the Boulevard Ch., by Rev. W. Hicks..... $5 00
Julesburg, by Rev. W. H. Bonnell..... 10 00
South Pueblo, by Rev. R. B. Wright... 5 10

MONTANA—$10.00.

Livingston, by Rev. W. C. Fowler..... 10 00

CALIFORNIA—$340.90.

Received by J. S. Hutchinson, Fin. Agent:
Berkeley.....$30 00
Oakland, Plymouth Avenue Ch. 10 45
San Francisco, Plymouth Ch... 27 00
Stockton..... 20 00 87 45

Belmont, E. L. Reed..... 15 00
Clayton, $6; Pacheco, $4.80, Rev. J. H. Strong, $5..... 15 80
Furlock, by Rev. J. H. Warren, D.D... 2 20
Lodi, by Rev. J. H. Warren, D.D..... 4 95
Los Angeles, A. M. D..... 5 00
San Bernardino, Second Ch., by Rev. C. A. Stone..... 25 00
San Buenaventura, Special coll., by Rev. T. D. Murphy..... 14 50
San Jose, by Rev. C. W. Hill..... 75 00
Santa Barbara, First, by C. P. Low..... 25 00
By C. P. Low..... 15 00
E. Hildreth..... 25 00
Sonoma, by Rev. H. H. Wikoff..... 26 00
A True Friend..... 5 00

OREGON—$205.70.

Received by James Steele, Treas.:
Portland, First.....$92 65
Salem, First..... 33 70 126 35
Corvallis, by Rev. G. H. Lee..... 27 75
Eight Mile, Mrs. Barden, $1; Mrs. Dea. Fish, 50c., by Rev. E. P. Roberts..... 1 50
Fairview, by Rev. E. P. Roberts..... 2 00
Oregon City, by Rev. G. A. Rockwood. 23 10
The Dalles, by Rev. E. P. Roberts..... 25 00

WASHINGTON TERRITORY—$174.10.

Ferndale and Semiahmoo, by Rev. G. Baker..... 2 35
Houghton, by Rev. S. Greene..... 20 00
Johns River and Wynooche, by Rev. O. A. Thomas..... 5 00
Medical Lake, First Ch., by Rev. C. Eells, D.D..... 16 25
Olympia and Kamilchie, by Rev. J. Campbell..... 31 00
Spokane Falls, by Rev. J. Edwards.... 8 00
Steilacoom, Rev. C. E. Newberry..... 87 50
Tacoma, by Rev. S. H. Cheadle..... 4 00

TURKEY—$10.00.

Turkey, Europe, From a Missionary... 10 00

SANDWICH ISLANDS—$20.00.

Kohala, Hawaii, A Friend..... 20 00

UNKNOWN—$11.00.

Manchester Green, C. S. S..... 1 00
Anonymous..... 1 00
HOME MISSIONARY..... 216 52

$38,199 35

Donations of Clothing, etc.

Amherst, Mass., Ladies' Benev. Soc., of First Ch., by Mary I. Cooper, box and freight.....$145 00
E. P. Crowell, box of books.
Baltimore, Md., Ladies' Home Miss. Soc. of First Ch., by Mrs. F. S. Brown, box and freight..... 63 50
Bellows Falls, Vt., Ladies' Soc., by Mrs. Edward Arms, box and freight..... 78 75
Bernardsville, N. J., J. L. Roberts, hymn books.
Biddeford, Me., Ladies' Miss. Circle of Second Ch., by Mrs. W. W. Marr, box and freight.....$72 85
Branford, Conn., Ladies' Aid Soc., by Mrs. C. G. Bartholomew, box and cash 107 62
Bridgeport, Conn., Ladies' Soc. of South Ch., by Mrs. E. Sterling, box..... 373 67
Benev. Com. of First Ch., by Mrs. C. R. Palmer, box and freight..... 129 00
Bristol, R. I., First Ch., by Helen L. Shepard, barrel and freight..... 60 00
Brooklyn, N. Y., Clinton Ave. Ch., by Mrs. W. H. Nichols, box, freight and cash..... 271 50
Young Ladies' Zenana Band of Central Ch., by Mary Gregg, barrel, box and freight..... 150 00
Ladies Benev. Soc. of South Ch., by Mrs. J. H. Swift, box, cash and freight.... 192 89
Canton Center, Conn., Ladies' Soc., by Mrs. Wm. G. Hallock, box..... 38 00
Chelsea, Mich., Workers' Soc., by Mrs. J. A. Kaley, box..... 34 63
Clarkson, N. Y., Presb. Ch., by Rev. Q. J. Collin, box and freight..... 34 05
Cleveland, O., Ladies of Plymouth Ch., by Emma H. Girty, box.
Colchester, Conn., Ladies' Soc., by Mrs. Fanny S. Curtis, barrel..... 75 00
East Hartford, Conn., Home Circle, by Mrs. Frank Cowles, box..... 105 00
Ladies' Soc., by Miss Harriet C. Flagg, box..... 89 23
Fairfield, Conn., Ladies, by Mrs. Kippen, box..... 215 00
Glastonbury, Conn., Mrs. F. C. Covell, two barrels and freight..... 133 57
Grand Rapids, Mich., Park Ch., two barrels..... 65 99
Grovestend, N. J., "The Willing Workers," of Grove St. Ch., by Rev. F. B. Pullan, box..... 50 00
Hanover, N. H., Ladies' Benev. Soc., by Susan A. Brown, two barrels..... 174 55
Hartford, Conn., Ladies' Home Miss. Soc. of Center Ch., by Mrs. E. S. Hotchkiss, two boxes and two packages..... 277 07
Center Ch. Aux., by Mrs. B. F. Cooley, box..... 19 17
Ladies of Center Ch., by Mrs. B. E. Hooker, box..... 100 00
Ladies' Soc., by Miss Emma Bruce, box.
Lakeville, Conn., Ladies' Sew. Soc., by Mrs. M. H. Robbins, barrel, box and freight..... 192 00
Lyme, N. H., Ladies' Benev. Soc., by Mrs. L. A. Churchill, box, cash and freight.. 21 48
Meriden, Conn., Ladies' Soc. of First Ch., by Mrs. W. L. Horne, box and freight.. 169 11
Michigan Center, Mich., Young Ladies' Miss. Soc., two comfortables..... 3 50
Middlefield, Conn., Ladies' Benev. Soc., by Mrs. Harriet L. Denison, barrel.
Middletown, Conn., Ladies' Home Miss. Soc. of First Ch., by Miss C. M. Bacon, barrel, cash and freight..... 95 00
Monroe, Conn., by Rev. H. M. Hazeltine, package and freight.
Montclair, N. J., Ladies' Aid Soc., by Mrs. J. R. D. Noyes, boxes and barrels..... 400 00
Newark, N. J., Ladies of Belleville Ave. Ch. and Sunday-school, by Hattie S. Palmer, box and freight..... 250 00
New Haven, Conn., Ladies' Soc. of College St. Ch., by Mrs. L. H. Fowler, box. $164 97
Ladies' Aid Soc. of United Ch., by M. L. Punderson, box and freight..... 140 00
Newington, Conn., Ladies' Soc., by Miss Agnes W. Belden, half barrel and freight..... 56 00
Newport, Vt., Mrs. Geo. West, box and freight..... 116 00
Newtown, Conn., Aux., by Mrs. S. M. Hotchkiss, box and freight..... 95 00
New York City, State Charities Aid Assoc., three bundles.

Mrs. E. Johnson, box.
North Greenwich, Conn., Ladies' Soc., by Mrs. J. F. Close, box $40 00
North Guilford, Conn., Ladies' Soc., by Lucy F. Chittenden, barrel and freight. 67 67
Norwich, Conn., Ladies' Home Miss. Sew. Soc. of Broadway Ch., by Mrs. E. D. Fuller, box and freight 275 00
Ladies' Home Miss. Soc. of Park Ch., by Mrs. Lydia B. Young, box and freight 196 00
Ladies' Miss. Soc. of Second Ch., by Mrs. H. F. Palmer, box 180 45
Norwich, N. Y., Woman's Working Assoc, by Mrs. J. M. Tiffany, box.
Oakland, Cal., First Ch., by Rev. J. H. Warren, box 180 00
Pawtucket, R. I., R. A. Gage, Communion Set.
Ladies' Soc., by Mrs. L. B. Goff, box.... 87 00
Pierce City, Mo., Ladies of First Ch., by Rev. G. S. Ricker, barrel and freight... 75 50
Philadelphia, N. Y., Ladies' Aid Soc., by Margaret Anderson, barrel.
Plainville, Conn., Ladies' Aux. Soc., by Mrs. W. S. Neale, box 74 00
Pomfret, Conn., Aux. Soc., by Miss A. Mathewson, box 62 55
Pontiac, Mich., Woman's Home Miss. Soc., box 66 70
Poquonock, Conn., Mrs. Thomas Duncan, box and freight 45 00
Providence, Ill., Ladies' Home Miss. Soc., by Mrs. I. J. Kinter, box and freight... 16 40
Randolph, Mass., Ladies' Soc., by Mrs. W. Porter, box and freight 73 32
Redding, Conn., Aux. Soc., by Mrs. M. D. Jennings, cash 20 00
Reed City, Mich., Woman's Home Miss. Soc., box 70 00
Rockville, Conn., Ladies' Soc. of First Ch., by Mrs. L. A. Hall, box 83 50
Second Ch., by Miss L. A. Fuller, box and freight 77 31
St. Johnsbury, Vt., Ladies' Benev. Soc. of North Ch., by Mrs. A. E. Rankin, box, cash and freight 186 00
St. Louis, Mo., Ladies' Home Miss. Soc. of Hyde Park Ch., by Mrs. F. C. Woodruff, package and freight 69 80
Ladies' Home Miss. Soc. of Pilgrim Ch., by Mrs. Clinton Rowell, eleven barrels, one package and freight 903 15
Salisbury, Conn., Sew. Soc. by Mrs. Monroe Clark, barrel and freight 90 00
San Francisco, Cal., First Ch., by Rev. J. H. Warren, three boxes 230 00
Plymouth Ch., by Rev. J. H. Warren, box 50 00
Santa Barbara, Cal., Rev. J. H. Warren, box 125 00
Sayville, N. Y., Ladies' Aid and Friends, by L. S. Pierson, two barrels and freight 40 00
Schenectady, N. Y., Ladies' Miss. Soc., box 100 00
Sherborn, Mass., Ladies' Benev. Soc. of Pilgrim Ch., by Miss Althea Bickford, barrel 32 35
Stockbridge, Mass., G. P. Bradley, overcoat and suit.
Swanton, Vt., Ladies, by Mrs. James H. Babbitt, barrel, cash and freight 43 20
Tiverton, R. I., "Cheerful Workers," by Mrs. H. T. Arnold, barrel 65 00
Washington, D. C., Young People's Union of First Ch., by Anna S. Catlin, box and freight 71 90
Waterbury, Conn., Ladies' Benev. Soc., by H. M. Dutton, box and cash 200 00
Webster Groves, Mo., Ladies' Home Miss. Soc., by Sarah W. Allen, barrel and package 50 00
West Rutland, Vt., Ladies' Miss. Sew. Circle, by Mrs. Sarah Johnson, barrel and freight 100 00
Whitneyville, Conn., Ladies, by Mrs. C. W. Putnam, barrel, box and freight... 73 85
Wilton, Conn., Ladies' Home Miss. Soc., by Mrs. Edward Olmstead, barrel, cash and freight $110 97
Windsor Locks, Conn., Ladies' Soc., by Mrs. C. H. Coye, barrel 87 00
Woodstock, Conn., Ladies' Benev. Soc., by Sarah T. Lyon, barrel and freight... 30 00
Woodstock, Vt., Mrs. Frederick Billings, bundle.
Wyandotte, Kan., Ladies' Miss. Soc., by Mrs. J. B. Lawrence, two barrels 75 00

Receipts of the Massachusetts Home Missionary Society in December, by REV. EDWIN B. PALMER, *Treas.*

Acton, by Wm. D. Tuttle $69 00
Alford and West Stockbridge Center, by Rev. J. G. Willis 3 79
Amherst, Second, by H. Sabin 9 25
North, by S. E. Harrington, to const. Mrs. Jonathan Cowles L. M. 30 00
Mrs. S. E. Hubbard 5 00
Beechwood, by Mrs. E. M. Bates 6 00
Rev. Harlan Page 5 00
Belchertown, by Rev. P. W. Lyman, to const. Miss Hattie B. Dwight L. M. of A. H. M. S. 71 00
Berlin, Germany, Mr. and Mrs. Prof. C. M. Mead, by Rev. F. R. Abbe 100 00
Bernardston, by H. L. Crowell 2 11
Sunday-school, by H. L. Crowell 5 92
Blackstone, add'l, by Rev. L. M. Pierce.. 1 50
Boston, C. A. S. 100 00
Cash 5 00
Central, add'l, by J. N. Denison 45 00
Dorchester, Second, by Miss Elizabeth Tolman 113 25
W. A. Dyer 2 00
Estate of Gardner Edmunds, by Geo. W. Basford 451 93
Mt. Vernon, add'l, by James Ayer, M.D. 100 00
Park St., by W. B. Garnitt, add'l 34 00
Mrs. B. Perkins 10 00
Miss M. L. Perkins 5 00
Roxbury, Eliot, by A. McLean 30 50
Shawmut, by F. M. Newcomb 1,256 00
Special, C 5 00
Union, by Alfred Gay 134 00
Bradford, First, by S. W. Carleton 80 60
Braintree, First, by A. B. Keith 72 18
By A. B. Keith, Thanksgiving offering 27 82
South, by Rev. E. O. Dyer 30 00
Bridgewater, East, Union, by J. S. Allen 23 39
Brighton, A Friend, for needy missionary 5 00
Brimfield, First, Ladies' Benev. Soc., by Belle L. Brown 21 00
Brookline, A Friend, A 50 00
A Friend, J. L. 10 00
Burlington, by Samuel Sewall 11 10
Cambridge, Anonymous 1 00
First, add'l, by G. S. Saunders 50 00
Charlestown, H. M. Vining 5 00
Chelsea, First, by H. W. Jaffers 48 75
Chester, N. H., Miss E. J. Hazelton 2 00
Cohasset, by P. Bates 66 57
Concord, Mrs. Mary C. Reed 30 00
Dedham, First, Mon. Con. Coll., by C. Guild 14 57
Douglas, First, by Rev. James Wells 20 00
Dudley, First, by D. Dwight 18 97
Easthampton, First, by L. E. Parsons, for New West work 86 24
Parson, by H. L. Clark 245 70
Enfield, by Lyman D. Potter 50 84
Woman's Miss. Soc., by Miss Marion A. Smith 75 00
Fitchburg, Rollstone, by W. E. Clifford.. 40 00
Framingham, Saxonville, Edwards, by Tristam Goldthwaite 13 40
South, by A. M. Eames 100 00
Gardner, First, by Dan'l H. Rand 33 40
Gloucester, Evang'l, by Rev. F. G. Clark 74 00
Greenfield, A Friend, by Lucy A. Sparhawk 50 00

Second, by Lucy A. Sparhawk	$45 16
S. S., by E. P. Hitchcock	20 00
Hampden Benev. Assoc., by Chas. Marsh, Treas.:	
Chester Center	$2 00
Longmeadow, East, S. S.	25 00
Monson	50 00
Ladies' Benev. Soc., to const. Miss Sarah M. Newton a L. M. of A. H. M. Soc.	50 00
Springfield, North	74 20
Olivet	27 69
West, Park St.	41 87
	270 76
Harvard, Sunday-school, penny coll., by J. W. Bacon, Supt.	17 00
Haverhill, Center, by Ezra Kelly, to const. Rev. Edwin C. Holman, Mrs. E. C. Holman, Mrs. Rosalthe A. Smith and Mrs. Wm. H. Curtis L. Ms. of A. H. M. S.	200 00
Harwich, by Dea. Sidney Underwood	16 36
Heath, by Rev. B. B. Cutler	2 00
Hinsdale, by C. J. Kittredge	10 70
Sunday-school, by W. A. Taylor, Supt.	35 00
Hyde Park, Miss Emily F. Hayward, by J. E. Piper	10 00
Islington, by Rev. C. B. Smith	5 50
Jacksonville, Fla., Mrs. Anna W. Chadwick	5 00
Lancaster, Sunday-school, by Mrs. R. M. Farnsworth	15 00
Lawrence, Lawrence St., Children's Club, by Millie Briggs	30 00
Sunday-school, special, for Rev. C. L. McK. Parsons, Kansas, by N. P. Houghton	10 00
Lee, by Wm. J. Bartlett	$45 00
Sunday-school, by Wm. J. Bartlett	30 00
Leicester, First, weekly offerings by J. C. Watson	176 12
Est. of Mrs. Selina H. Sprague, by J. C. Watson	50 00
Leominster, by M. E. McDonnell	5 00
Lexington, Hancock, by G. W. Berry	31 43
Lincoln, by Miss M. C. Flint	35 00
Littleton, by J. F. Houghton	45 00
Special to Fr. Prot. Coll., Lowell, by J. F. Houghton	5 00
Lowell, High St., by Geo. W. Ely	130 06
Geo. F. Willey	7 00
Lynn, First, by C. W. Royce	41 41
Malden, First, by Herbert Portel	53 01
No Name	5 00
Mansfield, Ortn., by Rev. J. Ide	5 29
Marblehead, First, by N. P. Sanborn, to const. Annie C. Woolston and Mattie Broughton L. Ms.	70 00
Marion, by H. H. Luce	6 36
Estate of John Pitcher, trustees under the will, by A. J. Hadley	55 13
Marshfield, First, by Rev. Eben Alden	130 10
Mass., A friend, O.	10 00
A friend, S.	2 00
Medfield, Second, by Dea. F. S. Wight	91 00
Medford, A friend, F.	1 00
Middleton, by Rev. S. K. B. Perkins	17 45
Millbury, Rev. and Mrs. G. A. Putnam	15 00
Monson, Estate of Dea. A. W. Porter, 1-10 of bequest, by E. F. Morris, Ex.	100 00
Natick, South, Eliot, by M. V. B. Bartlett	36 68
New Bedford, North, by J. W. Hewey	200 00
Sunday-school, by J. W. Hewey	50 00
Newburyport, North, by J. B. Creasey	22 34
Newton Center, First, Sunday-school, Chicago Bohemian work in care of Rev. E. A. Adams, by Geo. P. Davis	25 00
North Adams, First, by W. F. West, Tr.	144 46
Northfield, Trinity, by Mary T. Dutton	38 00
Paxton, by Rev. John E. Dodge	12 67
Pepperell, by C. Crosby	15 27
Y. P. S. C. E., by C. Crosby	8 50
Pittsfield, First, by Frank W. Dutton	25 00
South, by H. M. Pierson	46 66
Plymouth, South Second, by Rev. T. S. Robie	10 00
Edwin Cleaveland and family, by Rev. T. S. Robie	5 00
Plympton, Rev. V. J. Hartshorne	5 00
Quincy Point, Washington St., by Geo. A. Sidelinger	$3 75
Reading, by S. G. B. Pearson	37 70
Richmond, Me., Cash	5 00
Rockland, by L. D. Perkins	67 00
Salem, Crombie St., by Dea. Oliver Thayer	79 50
Tabernacle, by Jos. H. Phippen	505 85
Shirley, Orth., by Dea. Jno. W. Thatcher	2 00
Shutesbury, by N. A. Briggs	5 00
Somerset, by Mrs. Abbie L. Morrill	12 69
Somerville, Miss M. C. Sawyer	10 00
West, by Peter Gray	15 00
Southbridge, Globe Village, Free Evang'l S. S., by C. W. Hall	15 00
South Hadley, by Miss Clara E. Dickinson	33 75
S. S., by Miss Clara E. Dickinson	11 25
Southville, by Rev. John LeBosquet	10 00
Southwick, by Rev. A. G. Beebee	2 25
Spencer, First, by F. E. Dunton	1.000 00
Taunton, East, by E. W. Cain	3 52
Truro, First, by D. E. Paine	20 00
Van, Turkey, by Rev. Geo. C. Reynolds	10 00
Wahoo, Nebraska, I. E. Phelps	5 00
Wakefield, by Geo. R. Morrison	27 12
Walpole, Orth., Ann'l Sale of "Harvest Gleaners," by Rev. F. J. Marsh, for Bohemian work, Chicago	64 00
East, by Rev. C. B. Smith	5 92
Wellfleet, by Simeon Atwood	20 00
First, Ladies' Miss. Soc., by Mrs. B. Kemp	4 75
West Brookfield, by C. T. Huntington	44 10
Miss I. Geddings, by C. T. H.	2 00
Miss A. J. White	1 00
Westhampton, by N. A. Kingsley	26 04
Weymouth, South Second, S. S., Christmas offering, by C. W. Fearing	53 00
South, by Rev. W. H. Bolster	170 48
Whately, by Rev. C. K. Waite	11 35
Whitman, Miss C. H. Whitman	50 00
Y. P. S. C. E., by Mrs. Sarah P. Smith	4 50
Williamsburg, Haydenville, by C. D. Waite	12 00
Winchendon, North, by Luke Hale	112 00
Winchester, First, by Eugene Tappan	246 50
Worcester, Central, by S. H. Larned	59 18
F. C. Mason, for Rev. A. J. Drake, Iroquois, Dak., "Fanuy's Stable"	2 00
Pilgrim, by H. B. Pierce	30 51
Union, by S. Newton	276 90
	$10,363 21
HOME MISSIONARY	22 85
	$10,386 06

Donations of Clothing, etc., received at the office of the Mass. Home Miss. Soc. in December.

Andover, Free, Ladies, by Mrs. J. W. Poor, barrel, cash ($13.00) and freight	$115 85
Andover, South, Ladies' Char. Soc., by M. E. Towle, barrel	112 31
Arlington, undervaluation of sacque earlier reported	2 00
Attleboro, Ladies, supplies, by Mrs. Mary J. Capron	56 37
Beverly, Washington St., by Mrs. H. A. Simonds, barrel	75 00
Billerica, Ladies' Benev. Soc., by Mrs. Brown, barrel and freight	50 00
Boston, "C. B.," books and cash ($1.00)	3 00
Jamaica Plain, Ladies' H. M. Soc., by L. J. Woods, two barrels, box and freight	173 36
Mt. Vernon, Ladies, by Mrs. L. C. Ward, barrel groceries, barrel clothing and freight	158 17
Bradford, H. Miss. Soc., by Mrs. W. K. Farrar, barrel and freight	37 00
Brockton, Porter, Ladies' Benev. Soc., by Mrs. M. G. Weston, two barrels	235 00
Buckland, Ladies, by Mrs. M. L. Hodges, box	15 00
Cambridge, North Avenue, Ladies' Benev. Soc., by Mrs. S. C. Parsons, two b eight	189 94
Conway, Ladies' Benev. Soc., by Mary E. Fiske, barrel	50 00
Fitchburg, Rollstone, Ladies, by M. C. Whittier, box and freight, added to box	

in November	$5 00
Framingham, South, Ladies, by Mrs. G. E. Kendall, barrel and freight	94 45
Franklin, Ladies, by Mrs. Wm. Rockwood, barrel and freight	69 34
Hingham, Ladies, by Mrs. E. A. Robinson, barrel and freight	71 90
Lawrence, Lawrence St., Ladies' Benev. Soc., barrel	157 48
Lawrence, Trinity, Ladies, by Mrs. M. T. Benson, barrel and freight	89 23
Longmeadow, Ladies' Sewing Soc., by Alice L. Noble, supplies and freight	83 87
Lowell, Eliot, Ladies' Benev. Soc., by Mrs. E. A. Bigelow, two barrels and freight	81 25
Lowell, Kirk St., Ladies' Benev. Soc., by Mary A. Shattuck, three barrels and freight	273 27
Ludlow, Union, Ladies, by Mrs. Harriet L. Stevens, box of new articles and freight	75 35
Maynard, Ladies' Benev. Soc., by Mrs. Joel Abbott, barrel and freight	38 79
Middleboro, Ladies' H. Miss. Circle, by Mrs. C. T. Wood, barrel	50 00
Newburyport, Belleville, Ladies, supplies and $11.00 cash	100 00
Prospect St., by Abbie S. Edwards, two barrels and freight	179 60
Newtonville, Central, Sewing Circle, by Mrs. Wm. Jones, two barrels and freight	125 01
Northampton, First, Dorcas Society, by Mrs. J. H. Searle, two boxes	210 00
Pittsfield, South, Ladies, by Mrs. Albert Tolman, box	163 00
Salem, Crombie St., Ladies' Benev. Soc., by Mrs. H. B. Williams, barrel and freight	52 00
South Hadley, Ladies' Benev. Soc., by Mrs. L. H. Clarke, box and freight	80 25
Springfield, Memorial, Ladies' Benev. Soc., by Ellen M. Smith, barrel and freight	53 75
Taunton, Broadway, Ladies' H. Miss. Soc., by L. L. Rhodes, barrel	91 83
Winslow, "Bees," by Annie L. Dean, box and freight	56 00
Westboro, Ladies' Sewing Circle, by Mrs. Susan M. Miller, barrel	74 00
West Brookfield, Ladies, by Rev. T. E. Babb, barrel	80 00
West Springfield, Park St. Ladies, by Mrs. Ethan Brooks, barrel and freight	101 50
Weymouth and Braintree, Union, Ladies, by Mrs. O. W. Allen, barrel and freight	66 44
South, Union, Ladies, by M. C. Reed, two barrels	125 00
Whitman, Ladies, by M. E. Bell, barrel and freight	59 65
Winchendon, Ladies, by Mrs. C. C. Parker, box	130 00
Worcester, Central, Ladies' Benev. Soc., by Mrs. L. C. Batson, two barrels and freight	112 31
Worcester, Union, Young Woman's Assoc., by Mrs. F. P. Kendall, barrel and freight	177 49
	$4,400 21

☞The total amount of "Donations of clothing, etc." for November was $3,130.18.

Receipts of the Missionary Society of Connecticut, in December, 1886, WARD W. JACOBS, *Treas.*

Bridgeport, Black Rock, by D. Sturges	$51 36
Park St., by F. W. Storrs, with $22.31 contributed in March, 1886, to const. W. E. Phillips, of Bridgeport, Conn., a L. M.	44 00
Bolton, by Rev. L. H. Barber	13 00
Canton Center, by Wm. G. Hallock	12 30
Chatham, Cobalt, by Rev. F. D. Chandler	6 00
Derby, by C. Z. Morse	21 32
East Granby, by James R. Viets	5 00
East Haddam, First, by Eugene W. Chaffee	$63 06
East Windsor, Broad Brook, by S. B. Adams	14 25
Farmington, by Fred. C. Jones	92 84
Glastonbury, J. B. Williams, personal, $50, of which is for use of Miss Carrie Strong	250 00
Haddam, Haddam Neck, by William Brainard	6 00
Hartford, Asylum Hill, Rev. W. G. Puddefoot, $8; Mr. and Mrs. Chas. B. Smith, $30; Katie Clyne, $2	50 00
Park, by Rev. N. J. Burton, special for reduction of debt of A. H. M. S.	186 60
Windsor Ave., by A. R. Hillyer, $2 being from Class 22, Sunday-school	43 00
Killingly, Williamsville, by W. E. Atwood	25 00
Manchester, First, by R. R. Dimock	2 00
Meriden, First, by W. H. Catlin	50 00
Middletown, First, by R. H. Stothart	99 25
New Britain, First, by A. N. Lewis, $91.93 being for debt of A. H. M. S.	176 20
South, by Wm. H. Hart, to const. Martin S. Wiard, Rev. Chas. E. Steele, Daniel O. Rogers, Miss Kate Brown, all of New Britain, Conn., L. Ms.	230 71
New Haven, Davenport, by Rev. I. C. Meserve, for A. H. M. S.	30 00
Dixwell Ave., by W. H. Ransom	8 00
New London, First, by C. D. Boss, Jr., quarterly	36 37
North Branford, by Charles Page	30 34
Norwich, Broadway, by S. B. Bishop	218 55
Taftville, by Rev. W. F. Warren, $26.51; Ladies' Mission Society, $23.70	50 21
Oxford, by Dea. Eben Buckingham	20 00
Portland, First, A friend	12 00
Preston, by William Morse	16 50
Putnam, Second, by Charles N. Fenn	35 81
Redding, by T. M. Abbot	30 33
Stafford, Staffordville, by Sidney Smith	5 00
Thomaston, by P. Darrow	26 40
Vernon, Rockville Second, by H. L. James	12 68
Talcottville, by H. G. Talcott, from Coral Workers	8 30
Waterbury, First, by Fred. B. Hoadley	26 17
Second, by B. G. Bryan	249 90
Westbrook, by Rev. E. B. Sanford	15 00
West Hartford, Mrs. Mary A. Butler, personal, $10; by A. C. Sternberg, $18.24; for A. H. M. S., $110.10	138 34
Weston, by Rev. A. J. Park	5 00
Winchester, Winsted, by C. B. Hallock, $35.90; for A. H. M. S., $187.12	223 02
Westport, by H. C. Woodworth	3 57
	$2,648 32

Boxes.

Bridgeport, First, Ladies' Soc., box, value	$35 00

Receipts of the Wisconsin Home Missionary Society in December, R. A. MCCULLOUGH, *Treas.*

Arena	$10 00
Alderly	5 00
Black Earth	20 00
Bloomer, Ladies' Soc.	30 00
Blake's Prairie	3 48
Bloomington	2 13
Beloit, First	9 52
Second	29 94
Evansville	1 00
Eau Claire, First	50 00
Fond du Lac	51 00
Kinnickinnick	6 75
Milwaukee, Grand Ave	35 00
Sunday-school	25 00
Menasha, E. D. Smith	100 00
Peshtigo, Sunday-school	7 00
H. C. Todd	10 00
Ripon, Sunday-school	24 36
Royalton, Rev. M. L. Eastman	5 00
Rio, A Friend	50
Sparta, Ladies' Soc.	8 50
Shopiere, Sunday-school, Birthday box	3 79
Women's H. M. U.	66 28
	$499 75



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Special Announcement.

THE following is a partial list of the contributions that will appear in the columns of THE INDEPENDENT within the next few months, or during the coming year. We will publish articles,

RELIGIOUS AND THEOLOGICAL,

BY

F. D. HUNTINGTON, D.D., LL.D., Bishop of Central New York.
A. CLEVELAND COXE, D.D., LL.D., Bishop of Western New York.
THOMAS M. CLARK, D.D., LL.D., Bishop of Rhode Island.
HOWARD OSGOOD, D.D., of Rochester, N. Y.
A. J. GORDON, D.D., of Boston, Mass.
JAMES FREEMAN CLARKE, D.D., of Boston, Mass.
W. R. HUNTINGTON, D.D., of Grace Church, New York.
W. S. RAINSFORD, D.D., of St. George's Church, New York.
JOHN HALL, D.D., LL.D., of Fifth Avenue Presbyterian Church, New York.
HOWARD CROSBY, D.D., of New York.
THEODORE L. CUYLER, D.D., LL.D., of Brooklyn, N. Y.
T. T. MUNGER, D.D., of New Haven, Conn.
DANIEL CURRY, D.D., LL.D., of New York.
GEORGE R. CROOKS, D.D., LL.D., Drew Theological Seminary.
WILLIAM TAYLOR, Missionary Bishop of Africa.
ALEXANDER MCKENZIE, D.D., of Cambridge, Mass.
PROF. H. E. JACOBS, D.D., of Philadelphia.
JOHN H. VINCENT, D.D., of Plainfield, N. J.
GEORGE F. PENTECOST, D.D., of Brooklyn, N. Y.
JOHN F. HURST, D.D., LL. D., Bishop of Methodist Episcopal Church.

DR. HALL will write a series of articles on Christian Work; DR. OSGOOD, on the Higher Biblical Criticism; DR. PENTECOST, on Revivals; DR. CUYLER, on Temperance: DR. VINCENT, on the Sunday-School; DR. JACOBS, on the Obstacles to the Union of the Lutheran Bodies in America and others on equally timely topics.

SOCIAL, POLITICAL, AND ECONOMIC.

PROF. WILLIAM G. SUMNER, of Yale College, will write a series of articles giving the conservative and "high economic" view of various social topics.

PRES. JOHN BASCOM, LL.D., of the University of Wisconsin, will write a short series of articles in answer to Prof. Simon Newcomb's "Plain Man's Talks on the Labor Question," published in *The Independent*.

A KNIGHT OF LABOR will write a short series of papers on the work of his Organization.

PRES. GEORGE WASHBURN, D.D., of Robert College, Constantinople, will write from time to time on the political questions of the East.

JUSTIN MCCARTHY, M. P., will discuss any new phases of the Irish question as they arise.

THEODORE STANTON, of Paris, will continue his articles on the religious and political affairs of France.

REFORMS IN JUDICIAL PROCEDURE.

THE INDEPENDENT will publish articles on this subject by
JOHN M. HARLAN, Justice of the Supreme Court of the United States.
STANLEY MATHEWS, Justice of the Supreme Court of the United States.
SAMUEL F. MILLER, Justice of the Supreme Court of the United States.
Judge CHARLES ANDREWS, of Syracuse, N. Y.
Judge JOHN F. DILLON, of New York.
Judge ROBERT EARL, of Herkimer, N. Y.
Judge JOHN LOWELL, of Boston, Mass.
Hon. DAVID DUDLEY FIELD, of New York.

CRITICISM, ART, AND TRAVEL.

THOMAS WENTWORTH HIGGINSON, of Cambridge, Mass., will contribute a monthly article on Current Literary Tendencies.

DONALD G. MITCHELL (Ik Marvel), of New Haven, Conn., will furnish Literary Talks.

MAURICE THOMPSON, of Crawfordsville, Ind., will write a number of critical studies of American and Foreign Literature with especial reference to the future of our fiction and poetry.

JAMES PAYN, the English novelist, and the Editor of the *Cornhill Magazine*, of London, will continue to write his monthly budget of "English Notes."

MRS. SCHUYLER VAN RENSSELAER, the best art critic of this country, will write three articles a month for our department of "Fine Arts," and

WILLIAM C. WARD, of London, will review the leading Art Exhibitions of England in a monthly article.

JOAQUIN MILLER and GRACE GREENWOOD will furnish articles of Travel.

ANDREW LANG, the versatile author of Poems, Essays, Stories and Novels, will write a series of articles entitled "Letters on Literature." They will be written in much the same style as his "Letters to Dead Authors," which were published and read so widely a year ago.

EDMUND GOSSE, the well-known English Poet and Critic, will contribute a series of articles giving the quaint and odd history of certain old books, together with amusing gossip concerning their composition. MR. GOSSE has been a life-long collector of rare books.

POETRY.

We will publish Poems by

SUSAN COOLIDGE.
The GOODALES.
LOUISE IMOGEN GUINEY.
GRACE DENIO LITCHFIELD.
ERIC MACKAY, of London, England.
LOUISE CHANDLER MOULTON.
PHILIP BOURKE MARSTON, of London, Eng.
ELIZABETH STUART PHELPS.
RICHARD HENRY STODDARD.
MAURICE THOMPSON.
EDITH M. THOMAS.
J. T. TROWBRIDGE.
ELLA WHEELER WILCOX.
JOHN G. WHITTIER.
EDMUND GOSSE, of London, England.
ANDREW LANG, of London, England.

STORIES.

E. P. ROE will write a short serial for publication in THE INDEPENDENT during 1887.

ISABEL F. HAPGOOD, author of "Epic Songs of Russia," and translator of Tolstoï's novels, will translate several short stories from the Russian for THE INDEPENDENT.

THOMAS WENTWORTH HIGGINSON, W. E. NORRIS, F. W. ROBINSON, JULIA SCHAYER, HARRIET PRESCOTT SPOFFORD, GRACE DENIO LITCHFIELD, JAMES PAYN, ROSE TERRY COOKE, and others, will furnish short stories during the year.

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THE HOME MISSIONARY.

This Monthly is furnished at sixty cents a year, postage paid. The subscription price could not well be less. Its whole present issue should go to actual subscribers. But, unless they prefer to pay, it will be sent *free*, as heretofore, to Life Directors and Life Members; Missionaries of the Society and its Auxiliaries; Ministers securing a yearly collection for it in their congregations; also, to every individual, Association, or Congregation, *one copy for every ten dollars* collected and paid over to the Society or an Auxiliary. Suitable name should accompany the payment. Pastors are earnestly requested to serve Home Missions by promoting the use of this Journal at the Monthly Concert and among their people.

Immediate notice of the discontinuance or change of post-office address should be given.

APPLICATIONS FOR AID.

Congregations desiring aid should apply *at once* after finding a minister. They should make a full statement of the facts in their condition and prospects which justify an application. They should also give these particulars, viz.:

Population of the place.
Names of the church or churches, and preaching stations
Number of church-members.
Average of congregation.
Denomination and size of contiguous congregations.
Names and distances of the nearest Congregational churches.
Minister's full name and post-office address: Town, County, State.
Does he reside on his field of labor? Is he installed pastor?
Has he any other calling than that of the ministry?
Of what local church is he a member?
Of what Ministerial Association?
The number of persons composing his family
Total amount of salary proposed.
Amount pledged by the people and how secured.
Has he, also, the use of a parsonage?
Is aid expected from any other source?
The least amount that will suffice from the A. H. M. S.
The amount received from this Society last year.
Will less probably be needed next year?
Amount contributed to this Society last year. How raised.
Amount contributed to other benevolent societies.
Additional statements concerning the condition, prospects, and wants of the field.
Date of the desired commission.

The application must be signed by the officers of the church, where there is one, and by the trustees or a committee of the congregation.

If the ecclesiastical body, within whose limits the congregation is found, has a "Committee of Missions," the members of that committee should certify these statements, the standing of the minister, his prospects of usefulness there, and indorse the application. If no such "Committee of Missions" exists, the application should be indorsed by two or more neighboring clergymen acquainted with the facts. If no church or congregation is yet athered, applicants will follow the same course, as far as practicable.

Applications, after being so indorsed, should be sent to the Superintendent (or Secretary of the Auxiliary) for the region where the applicants reside.

Appropriations, as a rule, bear the date of a *punctual* application; and they never cover more than one year. If further aid be needed, a new application is required, containing al the particulars named above, and indorsed as before. *To this the certificate of the missionary that the congregation has fulfilled its previous pledges for his support, must be added.*

For the address of Superintendents and Secretaries of Auxiliaries, see p. 4 of cover.

FORM OF A BEQUEST.

I bequeath to my executors the sum of dollars, *in trust*, to pay over the same after my decease, to the person who, when the same is payable, shall act as Treasurer of the American Home Missionary Society, formed in the City of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable uses and purposes of said Society, and under its direction.

AMERICAN HOME MISSIONARY SOCIETY,

Bible House, Astor Place, New York.

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COMMUNICATIONS

Relating to the general business of the Society may be addressed to either of the Secretaries for Correspondence.

Communications relating to the Woman's Department may be addressed to Mrs. H. M. SHELTON, Bible House, N. Y.

Communications relating to the Editorial Department of THE HOME MISSIONARY, may be addressed to Mrs. H. S. CASWELL, Bible House, N. Y.

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In Drafts, Checks, Registered Letters, or Post-Office Orders; also Communications relating to the business matters of THE HOME MISSIONARY and other Publications of the Society, may be addressed to ALEX'R H. CLAPP, Treasurer, Bible House, Astor Place, New York.

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THE

HOME MISSIONARY.

MARCH, 1887.

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AMERICAN HOME MISSIONARY SOCIETY,

BIBLE HOUSE, ASTOR PLACE.

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THE FIELD
of the
AMERICAN
HOME MISSIONARY
SOCIETY.

THE HOME MISSIONARY.

Go.....Preach the Gospel.....*Mark* xvi. 15.
How shall they preach except they be sent ?..*Rom.* x. 15.

VOL. LIX. MARCH, 1887. No. 11.

ONLY ONE MONTH.

Our sixty-first financial year closes with Thursday, the 31st of March. The books will be kept open till the evening of Saturday, April 2d. All receipts to be acknowledged this year must reach the Bible House by that day. When its readers get this number of *The Home Missionary*, most of them will have little, if any, more than a month left for giving what they mean to give for this year.

With money borrowed of banks, by order of its friends, the Society is still paying its missionaries promptly. Three notes, of $10,000 each, remain unpaid. Toward meeting the first note about $5,900 are in hand, leaving about $24,100 unprovided for. Unless this sum comes in by the 31st of March the Society must begin its next year in debt. That debt will grow daily through the dry summer months, when the churches are scattered. Nothing could be more disheartening to the managers of the work, to the giving friends, and especially to the missionaries, than such a daily growing debt—a sign of weakness in the face of the enemy.

We were stoutly assured that, if the missionaries were paid, the cheered churches and friends would promptly rally to meet these notes for borrowed money. Some have nobly fulfilled their promise. The receipts from living donors were, on February 1st, more that $42,000 in advance of those in the same months of last year. (The falling-off in legacies meanwhile was nearly $104,000.) Will the rest of our friends redeem their share of the obligation? Will they do it now? Or must we, at the annual meeting, with the whole land calling for help in solving its vast, vital, threatening problems, report a large, growing, crippling debt? These questions are for the friends of Home Missions to answer. What answer, reader, do you give, in the hearing of the Master?

ONE WAY TO HELP.

In the new communities of the West and South the missionaries, and those associated with them, are the leaders in every good enterprise.

The forces of evil are aggressive, and can only be met and overcome by equal earnestness on the part of Christian people, It is found that the coffee-house and the reading-room are useful allies of the church in counteracting the influence of the saloons and dance-houses.

Many of our missionaries are asking for help to enable them to establish and maintain such counter-attractions. Those who have lived all their lives in the older communities, where the roads are for the most part made; the bridges, fences, houses and barns built; the orchards and shade-trees planted; the churches erected; the academies, colleges, libraries and museums endowed, know little of the struggle the early settlers have to pass through in their endeavors to secure these blessings.

Be assured, dear friends, that your brethren on the frontier will appreciate any help you can extend to them. Books, magazines, papers that you have read can be made to do grand service if you will allow us to put you in correspondence with those who will put them in circulation in the new communities.

A BARREL of second-hand religious papers, for old and young, is offered for distribution to any pastor in Michigan who will send his name to *The Home Missionary*.

THE AMERICAN HOME MISSIONARY SOCIETY is to Home Missions in the the Congregational Church what the American Board is to Foreign Missions. It has before it a tremendous work. With tens of thousands of immigrants coming into the West every year; with 1,500 men at work in 3,000 different places—not to mention the 2,500 churches that were formerly dependent on the Society and are now self-supporting; with a yearly income of over half a million dollars, there is no lack of fruit to be expected from this organization. Such societies are among the most effective possible agencies in assimilating the masses of foreigners who settle whole communities in our Western Territory.—*Exchange.*

A ROUSING call from our Nebraska Superintendent this month is another indication of the spirit of the men who have charge of the work in the West. Those who read Superintendent Maile's stirring article on "Home Missionary Problems in Nebraska" (February *Home Missionary*) will understand how this "purgatory of debt" will affect *his* field.

AT the suggestion of a good deacon the Park Street Sunday-school, at Bridgeport, Conn., has followed the example of the two schools mentioned in a recent issue of *The Home Missionary*, and sends a birthday offering of $43 for the A. H. M. S. Next?

THE "next" to fall in line is the Sunday-school at South Weymouth,

Mass., who send $50 "to help pay the debt." God bless the children! We are told that there is scarcely a member of that South Weymouth Church who is not a Life Member of the A. H. M. S., and a reader of *The Home Missionary*.

A HOME MISSIONARY on the frontier was recently confronted by his little daughter with this question: "Papa, why doesn't God kill Satan and all his saloon-keepers?"

REV. A. B. PEEBLES, now stationed at Hooper-by-the-Salt-Sea, Utah, sends us the first number of a bright little paper called *The Chimes*. The first page of this paper is edited, set up, and printed by Mr. Peebles, at his own residence. May *The Chimes* ring out its gospel messages and invitations in that region for many months to come!

MISSIONARY SUESS has, during the last year, traveled 3,579 miles with his team, and 5,292 by rail, among the Germans in the West.

THEY took a recent collection for their poor at Lenox, Mass., and found they had more money than beneficiaries, but soon released themselves from this embarrassment of riches by placing $50 in the treasury of the A. H. M. S. to help liquidate the debt.

How many grown people have had a similar experience?

A mother gave her little boy two bright new pennies and asked him what he was going to do with them. After a moment's thought the child replied: "I am going to give one to the missionaries, and with the other I am going to buy a stick of candy." After a while he returned from his play and told his mother that he had lost one of the pennies. "Which did you lose?" she asked. "I lost the missionary penny," he promptly replied.

ONE of the liveliest helpers of Home Missions hereabouts is the Central Church, Brooklyn, Dr. Behrends's. On Wednesday evening its ladies society brought out a new entertainment of their own invention, the characters in which were impersonated by their own members. It consisted of four "character sketches": (1) The sewing-circle as it exists in the minds of the multitude; (2) The sewing-circle as it is conducted by the ladies of Central Church; (3) Tableau, representing our home missionary and his family on receipt of the barrel; (4) Mrs. Brown's opinions concerning the contents of the missionary barrels. The obvious opportunities for pleasantly hitting off many people's queer notions on these matters, and for giving useful facts instead, were not neglected to any serious extent. The large audience said that they carried home at least as much of profit as of diversion from the evening's gathering, and the ladies found a substantial sum in the locker for helping on their work.—*New York Letter in the Congregationalist.*

On a recent Sabbath morning the church-goers at Marlboro', Mass., received at the door of the church a novel greeting from their pastor, Rev. A. F. Newton, in the form of a personal letter calling attention to a list of religious and temperance newspapers and missionary magazines (including, of course, *The Home Missionary*) which should be found in every well-regulated and Christian family. This letter served as an introduction to the morning sermon upon "Christian Reading in the Home." As a practical application, the people were furnished with specimen copies of the periodicals to examine at their leisure. If the pastors throughout the country were to follow this example there would be such a flood of light thrown upon all Christian work, and the present pressing need of men and means to carry it on, that we should have a national *revival of benevolence*, and the word "debt" would vanish from the missionary vocabulary.

A missionary in Dakota who has just moved to a new field says: "It is not an easy matter to move in the severe winter weather of Dakota, with the mercury forty-three degrees below zero, as it was on the day I arrived here."

After the address of Superintendent Otis, at Winsted, Conn., they took up a collection for Puget Sound Academy. During the week, by a *house to house visitation*, they secured over $187 in addition, for the present needs of the A. H. M. S.

A home missionary in Florida is about to take a missionary trip down the Indian River. He says it is his first "vacation" during six years' work in the South.

Will any home missionary pastor who would like Connecticut or New Hampshire papers please make application for such.

The Pulpit Bible, asked for by Rev. George Belsey, Lead City, Dak., has been supplied.

A PEEP INTO A SUPERINTENDENT'S NOTE-BOOK,

ON THE FRONTIER.

Am just home from a week's meetings in line of home missionary "rousements," with following results:

At S. Two strong meetings. Holy Spirit present with much power. Church fully *willing* to assume self-support and take a generous collection *soon*.

At G. Church have voted self-support, but are in great straits for means. They are stirred up to do their best.

At A. We put in the urgencies strong. Hope an early collection of sixty or seventy dollars. Just entered on self-support.

At W. Church urged to double up on subscriptions. Self-support will result if they do it.

At T. A very discouraging state of things surmounted, and victory in the future with diminished aid, and we hope early self-support.

At V. A sluggish church exhorted to repent, and encouraged to *not* expect $150 aid just asked. The eyes of their minds were opened to some facts not before realized, we hope for good results.

At W. This is a grand people. I talked to a *packed* house last night, nearly two hours, because interest would not permit a briefer address. Special contribution next Sunday. Must resume the line of battle again soon as possible.

GERMAN STUDENTS AND GERMAN WORK.

BY REV. G. E. ALBRECHT, SUPERINTENDENT.

We have, in the Chicago Theological Seminary, ten students in the German department, two of whom are in the middle class, and eight in the junior year. They are all young men of promise, from whom the Society can, in due time, expect good services. In their examinations at the close of this term they did credit to themselves, and, according to the testimony of the faculty, compared favorably with the regular students. Our plan is that they shall take the same studies as the English-speaking students, but each year one study at least in the regular course is dropped out, and a corresponding German study is substituted, so that the young men may be trained in both languages. During the past term the junior class took Christian apologetics, and homiletics in German, the middle class New Testament exegesis and homiletics, the junior class preparing each week one German and one English composition on subjects assigned to them. So far this plan has worked well, and there can be no question about its superiority to the old-time method of giving almost the whole instruction through the medium of the German language alone. Even those young men who, by reason of insufficient preliminary training, cannot be expected to master the English language sufficiently to preach in it, will be imbued with the spirit and the principles of our American type of Christianity, and will do good service in bringing to pass a closer union of the native-born and the immigrants. One great lack is the absence of a thorough, preparatory training-school. Our seminary at Crete could be made such if our means would allow us to equip it more thoroughly, but so far we have only been able to keep our head above water, and we trust from day to day for our daily bread.

The work in the field has not stopped while your superintendent has lectured on the "Qualities of a Good Introduction," and has

wrestled with Fichte, Schelling, and Hegel. It is a good thing to live in the "center of the world," in the metropolis to which all the other country, even towns like St. Louis and Omaha are tributary! Leaving the lecture-room at ten o'clock Friday morning, Crete, Neb., or Scotland, D. T., are reached by Saturday afternoon; and taking an early start Monday morning one can reach Chicago in time for Tuesday afternoon's lectures. In this way 5,266 miles have been sandwiched in between the ends and the beginnings of the thirteen weeks of the seminary terms; and on the Sundays the usual number of sermons have been preached.

The command to retrench all work is felt in this department too. New fields, urging us to enter in, have been left untouched, and men offering themselves for new work have been turned away. As an Eastern pastor writes, suggesting the calling of a tried and faithful brother: "It would be a shame not to give men work to do when they are anxious and ready to do it;" but this very thing had to be done in more than one case. We would have felt the effects of this financial embarrassment more seriously if we had not pushed the work most eagerly during the first months of the year, so that most of the work that seemed to fall to us has been done; but it is by no means all we could and ought to have done Now we are standing still, waiting for permission to do the work beckoning us—waiting to be allowed to send out the laborers that are offering themselves, and to garner new sheaves for our Master.

While this sudden halt has been, and still is depressing, the three months past have not been without encouragement. In fact, times of depression and of encouragement seem to alternate in this, as in almost any other work; and in times like the present, when the hearts of all friends of Home Missions are filled with anxiety, it is cheering to see encouragements in the work.

We have ordained five brethren during this last quarter, all of whom are at work in promising fields. Two of these had been fellow-laborers before. The other three are brethren who came to us from the Mission House in St. Chrischona, Switzerland. These new brethren have entered upon their work with courage and devotion, and give good promise to become valuable helpers in our great and growing work.

Then we have organized two new churches—Blackwood and Tulare, in Dakota Territory. These are old stations, but new churches, and prove again that the right way of organizing churches is to let them grow out of missionary work.

In Scotland, D. T., we have built and dedicated a new church building, a monument to Brother Jose's indefatigable energy. This is our temple for South Dakota, whither the tribes go up, the tribes of the Lord, to give thanks unto the name of the Lord, and to celebrate

missionary days, union meetings, etc. There is still opportunity for giving *that bell*, for which we asked in the December number of *The Home Missionary*. How sweet its peals would sound across the prairies, inviting those sturdy farmers to the house of God, testifying to the spread and the perpetuity of Pilgrim faith and Pilgrim principles. This work in Dakota is solidifying more and more, and bids fair to become the backbone of our German work. Three young men, German Russians by birth, raised in Dakota, are now studying in our Theological Seminary in this city, while a fourth one is in the seminary at Crete, Neb. Whoever questions whether German work pays needs only study the development of these South Dakota churches in order to convince himself that money invested in it brings rich returns.

Soon the long vacation of the seminaries will come, and our German students will say: "'Here am I, send me,' into some field where I can work for my Master, and where I may earn partially what I need for the further prosecution of my studies." Will we have to say to them, as we have been obliged to say to some brethren: "We cannot send you, there is no money in the treasury of our Society." It would be a great hardship to the young men, and a great loss to our work. "The Lord reigneth," the work is his, and out of every trial he will bring new prosperity for his Zion.

FROM A GERMAN MISSIONARY.

I CAME here in the name of the Lord, and cast anchor. It pained me greatly to see that our German people had hung their harps on the willows and had wandered away from God, with few exceptions. I found them in their poor huts, very far from their Savior. Never have I seen our people so fallen from grace as here. I visited them often, and with much love pointed them to their Lord and Savior, who died their souls to save. I besought them earnestly to attend the Lord's service each Sabbath, at three o'clock, at the Congregational church which our English brothers kindly loaned us. At home and abroad I carry our dear Germans to the Savior in prayer. The Lord is working among us, even though Satan and his hosts have the right of way. The Savior's hand is already knocking at the door of many hearts, and to my ears has come the question: "How can I be saved?" Blessed be his Holy name! Mitchell gives promise of becoming a city; and I trust in the years to come, under the shadow of the cross we shall have a strong congregation of earnest workers.

Twelve miles south of Mitchell is a little settlement where I preach. They have long waited for a minister, and the first time I preached many were overcome, and wept for joy. They were greatly rejoiced when they learned that I came from Wartburg, their own home in the

fatherland. Since then they have given me a regular attendance. They are poor, as many new settlers are, but I have great hope for this field. I proposed to them last Sunday that we call this settlement Wartburg. Their eyes shone and a glad affirmative response came from every mouth.

Every four weeks I preach twelve miles south of Mt. Vernon. Here there are from twenty-six to twenty-seven families, all without God. They are cold as marble. A few weeks ago they counseled together whether I should serve them or not. They decided that it was too cold in winter and that I might come in the spring. But I wrote to them that I would come when it was possible. The first time I went I was obliged to pay for a night's lodging at a farmer's. The ride there and back was twenty-four miles. After I had given a personal call and invitation, I had only seven in attendance. The next time I had twenty-three. The Lord will help us here to turn many from darkness to light. —*Rev. C. W. Wurschmidt, Dakota.*

WHAT HALF AN EYE SAW.

Editor Home Missionary: An elderly widow lady of this city, in her eightieth year, of very delicate health, almost entirely deaf, with one eye completely gone, while the other lingers only in from a half to a third of its normal area of sight, and who is also scantily possessed of this world's goods, handed me, the other day, a ten-dollar gold piece for your cause. She had had it by her for a number of years, and prized it; yet, she said, when she read of the self-denying lives of your missionaries on the frontier, she thought she ought not to keep this piece, however prized, any longer uselessly in her possession. So here it is, at your service.

But, in connection with this incident, I cannot refrain from adding, that if half an eye can see so clearly Christian duty in this case, how much more so, or, at least, how equally so, ought those who have *two eyes* to read and see it! And if they should, then might the Egyptian miracle be seen over again in the church, when "the earth brought forth by handfuls."—*J. G. H., Cleveland, Ohio.*

THE PRESSING QUESTION.

The present condition of the Treasury of the American Home Missionary Society is of vital importance to every Congregationalist in this land. This Society needs no words of commendation from any source; its work has been well known for many years. I suppose you would like to hear from the front. I am one at the front, and I can truly say

that your words of "retrenchment" and "cutting down" convey a great amount of sadness and discouragement to us.

We understand the exigencies, but is it not a fair question to ask Can the Congregationalists of America afford to let the present condition of the Society cripple its usefulness and power in evangelizing this land? Only $50,000 of a deficit to check a work so important and at such an important time when the forces of Satan's kingdom of darkness are using hundreds of thousands to accomplish their aims? The saloon keepers of this country would gladly give $50,000 to run the politics of a single State.

Did not Dr. Brand hit the nail last spring when he said that this work is a *great undergirding of our faith in the reality of a Divine Kingdom in the world?* Are there not two hundred leading men of the tribe of Issachar of the Pilgrim Fathers who have understanding of the times, and know what Israel *wants?*

I cannot believe yet that the Congregational churches of New England and New York are going to permit this debt to check the progress of a Society foremost in planting and maintaining the kingdom o Christ here at home. The present crisis will test our devotion and faithfulness, and if this opportunity goes by unheeded and not provided for, it will evidently show that our faith is wanting and the posterity of the Puritans lack the nerve and consecration of their ancestors in planting and maintaining the work of righteousness among us.

Would to God that our eyes were open to see the need of our country, and a spirit of consecration of life and means deep and abiding in the hearts of Congregationalists for the Master's cause.

Now is the time to push forward the great and good work, to counterbalance the aggressions and conflicts of grinding monopolies of every description—Socialism and Anarchism, Romanism, and the unwise labor strikes led by unscrupulous and ignorant leaders in their own interests and wicked ambition of popularity. There are thousands of poor, honest working-people deluded every year, and they pay for it, too. The principles of the Gospel of the Just One can only adjust these conflicts satisfactorily.

If the principle of obedience and faith in Jesus Christ is in the heart of a monopolist, an anarchist, a socialist, and a labor agitator, they wil soon understand each other, and honesty and justice will soon reign.

This is the pivotal aim of the A. H. M. S, as I understand it. Do not withhold your hand to help it. Do it in memory of what Jesus Christ did for men, and in respect for the brave hearts who founded this Society and all who have sustained it for sixty years, and have gone to their eternal reward. Let us not sleep. May God's Spirit quicken us for this duty.—*Rev. R. G. Beynon, Marietta, O.*

HARVEST NOTES.

II.

The Awakening at "Five-Points."—This is not your New York Five-Points, but several hundred miles west of you. Perhaps we are better known to you as Lynne, Utah; but, locally, it is "Five-Points."

I say "awakening," for there was no Christianity here to revive. We had to "awaken" them to a sense of their need of Christ. For nearly two weeks we held special meetings, and from the first evening the house has been full. At the close of each service we have held an inquiry meeting. Mormons in large numbers have been present, apostates and others. We are sure that, by God's help, the Word has been faithfully preached. The "holy priesthood" (?) and their "peculiar people" have been aroused to a zeal that would have eaten us up with relish. I copy a note that came to my hands a few evening ago, addressed, "*To the Minister:* Paul says that the devils in hell believe and tremble; the Devil says, 'Jesus I know, and Paul I know; but *who are you?*'—*An Observer.*"

The "Observer," it is needless to explain, was a "Latter Day Saint." Let me say that, for the six months I have been carrying on the work at L., not once has the word "Mormon" been used. But I might fill page after page with what has been said of us and our meetings. It might stimulate, but would not greatly edify. Jesus Christ and him crucified has been preached; the Holy Spirit has been in our midst, and souls have been converted to God. Rejoice with us. Let us pray, and expect "showers of blessing" all over this desert land.—*Rev. A. B. Peebles, Utah.*

Before the Shower.—I bless God to-day, that a lady, fifty-five years old, who has never in her life tried to pray, has, with her two adopted daughters, bowed with me in prayer to-day, and consecrated the remainder of her life to Christ. After service last Sabbath I spent one hour in the school-house with a young man, trying to lead him to God. He thanked me for my "faithfulness," and promised to give the subject his earnest attention. But, although he knelt with me, he would not pray. I do so much want him for my Sunday-school superintendent. Please pray for him. If only one man would come out on the Lord's side, I am sure that others would follow.—*Dakota.*

From a Daily Paper.—Some two weeks ago, in speaking of the protracted meeting in progress in this town, we remarked that "Rev. Meserve's efforts in behalf of the sinners of Alturas seemed to be wasted." Since that time, however, we have made some observations that have led us to conclude that our remark was a little "too previous." We believe that considerable good has been accomplished, in that quite a number of our citizens are beginning to take an active interest in

matters religious, and the greater portion of our population is getting to be a church-going people. On Christmas night, for example—a night which, with the majority, is given up to pleasure and revelry—nearly two hundred people went to church to listen to the Word of God as expounded by Mr. Meserve. On the streets everything was quiet and orderly throughout the night. This state of affairs may be only temporary, but let us endeavor to make it permanent.—*California.*

Middle-aged Men Saved.—We are in a glorious revival! One hundred and twenty-five connections during the last month. Some very hard drinkers appear to have been soundly converted. Many middle-aged men are saved through grace. Some of these testify that they have not been to church for thirty years. My wife is now sick in bed. My little boy, six years old, fell into an ash-pit, and now lies helpless, with both feet very badly burned. So you see Job was not the only one who passed through the furnace. But bless the Lord! he keeps, he saves, he takes care of us. Pray for us.—*Colorado.*

"NOTES" AT A DISCOUNT.

I would be obliged if you would, through the columns of *The Home Missionary*, give my thanks to the person or persons who so kindly sent me a large package of tracts. Their coming seemed a special providence. I had made up my mind that my field could be greatly helped by the use of tracts. But it would take money, and times were not only hard, but the church treasury empty. In a state of mind corresponding with the above facts, I received a package, when, lo! on opening, there was the coveted reading. From the valley I was lifted to the top of the mountain. Many thanks to those who remember the frontier in this practical way. God bless them! Some one has also remembered me with two books, for which I am sincerely grateful.

At one time I was called upon to conduct a funeral on the Chug-water (Wyo.). People had not been to church for so long that I had to sing one verse of "The Sweet By-and-by" alone. During the sermon I was listened to by a most respectful audience. There were probably thirty-five men in attendance. And what men they were physically! Nearly all six-footers, broad shoulders, strong arms, and bronzed faces. If we had as much spiritual as muscular power in this great waste, how certain we might feel as to the future of our churches. After conducting the service I rode twelve miles to Horse Creek, notice having been given on my way out to the "Chug," that there would be preaching in the Horse Creek school-house. The congregation was made up of about six ladies and twenty-five cow-boys. Before going over to the school-house I slipped four or five pages of notes in my pocket. But when I saw the low stand, with one weak leg, and a mon-

strous lamp with no shade on it, I came to the conclusion that the notes would be useless. Then as I looked into the faces of those cow-boys, it seemed to me that "papers" would smack rather much of the scholastic. I talked for half an hour to those men. The attention was equal to anything I ever witnessed in our most aristocratic churches. If you look a crowd of cow-boys "in the eye" they will listen; but a written sermon will not work.—*Rev. W. H. Bonnell, Julesburg, Colo.*

OUR HOME.

It is "ship-lapped" and partially plastered. Last week the thermometer ran down to 40° below zero. Your missionary walked six and a half miles into the country that day, and back again. He could have appreciated a warm, snug house to come back to! We are getting along without many conveniences that we once thought indispensable. Our furniture is of home manufacture, and we go without that which we cannot make. Sleeping on straw was a new experience to my wife, but we have learned to be very thankful for a good straw bed. We feel that God has placed us here, and we are happy in staying. Thus far he has provided for us, although our faith has at times been most severely tested. But if it has been shaken when the last silver coin was spent, and even the "reds" were fast disappearing, and the coal and flour in the same condition, we have always been put to shame for it. I pray God for spiritual harvests; yet if we are only permitted to break up ground and prepare for others, we are glad to do that. Pray for us.—*A Home Missionary in Dakota.*

HOW I BECAME A HOME MISSIONARY.

PART VI.

Upon arriving in Canada I made myself known to the Young Men's Christian Association, and was immediately put into the gospel harness. I assisted in their prayer-meetings, and was soon engaged in active temperance work as their authorized agent. During these talks windows have been broken, and I have been assaulted and beaten, but never seriously injured, thank God! At this time I became acquainted with the family of the lady who, three years later, became my wife. While in the temperance work I accepted invitations to assist at revival services, but could never be induced to go into a pulpit.

At last I was caught by guile. The pulpit of a clergyman whom I had assisted in revival services was to be supplied one Sunday by a returned missionary. During the week I received the following telegram: "*Supply failed. I expect you to preach a missionary sermon for me next Sabbath. Have advertised you.*" And now I was tortured

by the greatest conflict yet. The Lord made it plain to me that this was his call. Satan made it plain that I could not preach and had better not try. I had no peace. Satan suggested to me again and again that the idea of getting up in a pulpit to preach when I had never attended school, and knew absolutely nothing from books of the common rules of English Grammar, was not only utterly absurd, but really presumptuous. Friday brought another telegram, and I must decide. I could neither eat nor sleep. I could not pray. I retired that night only to spend the hours in restless tossings. At two o'clock I sprang up, fell upon my knees, and said: "*Lord, let me know what thou wilt have me do, and help me to do it!*" I had my answer. *I must go into that pulpit.* Then came a bright array of "Fear not" passages to my mind, and I was at peace and could sleep.

On Saturday evening I arrived at the parsonage. I had been praying all day for a sermon, and it was 4 P.M. before I had even a text—"*The people that walked in darkness have seen a great light*" (Isa. ix, 2). After supper the minister asked if my sermon was prepared. I told him No, but I had a text! He was alarmed, and shut me up alone in his study. I spent a half-hour in prayer, and the sermon opened out before me like a picture. I went down-stairs and told the minister. He said, "Have you written it out?" When I said "no" he had another panic, and expressed fears that I would fail. I begged him to dismiss his fears. I was in the Lord's hands. If he wanted me to preach he would help me through. If he didn't want me in the place of the shepherd I should know it, and would try and be an humble sheep, and he could occupy his own pulpit. It seemed to me then that I was willing to take either place, if I knew it was the Lord's plan for me.

The Sabbath came; and as I saw that large congregation gathering, instead of the anticipated fear, I felt such a consciousness of the presence of Christ that I was impatient to begin. After the first few words I forgot myself entirely, and could see nothing but the people for whom Christ died "walking in darkness," and waiting for the "Great Light." God's Spirit was with the Word and the people, and a generous contribution was made to the cause of missions.

I had been so wonderfully helped at this time that I met the next call to a pulpit without any preparation, and the Lord left me and humbled me. It was a wholesome lesson. Many a time since, when I have been suddenly called to preach without an opportunity for preparation, I have been helped through; but I know that when I can I must study and prepare the heavenly message.

When at length I became an authorized preacher of God's Word, invitations came to serve the Methodist and Presbyterian churches; but I confess I cannot be anything but a Congregationalist and feel at home.

On account of the failing health of my wife I was obliged to make a change which led me to the States. And now came the call to frontier service for the American Home Missionary Society. Here was work in good earnest! At the very beginning I had to fight the whisky element or be driven out. I find gospel armor for all parts of the body except the back; so, although I tried, like Jonah, to run from God once, I never run from the enemy.

After organizing and building up some churches, and preaching the funeral sermons and burying others, I was at last invited to my present field. It seemed like a tremendous undertaking. Twice I came and looked this place over before I could decide to take it. Some people pray to have the Lord on their side. God is always on the right side. I want to be sure that I'm on his side; then I'm sure of victory. There was no railroad here, and no organization of any kind except the saloon. There were between three and four thousand foreigners who did not want any preaching, but asked threateningly to be let alone. I began to preach in an old school-house, visiting the saloons daily. The saloon-keepers didn't like it. I told them the only way to keep me from talking to their customers in the saloon was to let them come to my meetings at the old school-house. After this they ceased to interfere, and several of their customers were converted. Then they burned the school-house, and boasted that this would be the last of the "preaching business." I went to work in faith to build a church, got all the help I could, and after doing my utmost to raise the money, still lacked $500 to finish the building so that it could be used. I was stuck fast, but we continued in prayer. One day a letter came containing $600 and these words, "*The Lord provides.*" On the books of "The Congregational Union" to-day you may find the words, "$600—The Lord provides." Thus a little consecrated band of fourteen had a church home —the only church within seven miles. I had to walk long distances to do my work, for I could not afford horse-hire. My feet were so swollen that I had to cut my boots. At last, having violated Nature's laws through overwork and exposure, I paid the penalty by a serious illness. Then I knew I could go on no longer without a horse. The matter was laid before the Lord, and one day came a letter inclosing a generous contribution, "For your personal needs;" and when again able to resume work I had a horse and buggy. And so again and again I have been taught the precious lesson, "The Lord will provide!"

And now, in closing this simple story of my life, let me say, I feel sadly the need of a thorough education. I have struggled hard to support my family and to get books to fit me for the work; and had it not been for those godly women who have sent both clothing and books in the blessed missionary boxes, the struggle would have been harder yet. I am indebted to many friends for tracts and papers also, and for prayers

and sympathy, I am here a living monument of God's mercy, and the desire of my heart is to work for God while life lasts, in his way, and wherever he may place me.

THE END.

COUNTER-ATTRACTIONS.

DEAR HOME MISSIONARY:

The paragraph "Will any home missionary pastor who needs books for a circulating library and reading-room, . . . to counteract the evil influences of the saloon," etc., just made me feel hilariously happy. That is the thing that has been on my mind for weeks. I do think we can use such a library with tremendous effect.—*Rev. W. H. Bonnell, Julesburg, Col.*

BY the last mail came *The Home Missionary*, ever welcome and greedily devoured. In it I see an offer of books for a reading-room opened to counteract the evil influences of the saloon. Now, doubtless, you will have many requests for those books, some, perhaps, more urgent than mine; but I will state my case and leave you to judge. This is a mining camp. Of a population of some 2,500, about *two-fifths are young men*. At work all day in the bowels of Mother Earth, in the evening they want change and recreation. This they cannot find in their rooms and log cabins, and their only resort is the cursed saloon. Of these we have over twenty, where the health and wealth of our bravest and best are being sacrificed. We have heard their cry, and are determined, God helping us, to give this curse a crushing blow. Who will help us? Our friends back East know little of the difficulties and dangers of our work out here. If we will be victors we must fight, and it's going to be a bitter fight too. It means personal danger; for the dark spirit that brooded over Sioux City visits us here.

What are our plans? The arousing of public sentiment till every saloon and gambling-house is closed; but more especially, at present, to offer counter-attractions. To this end we are trying to obtain two rooms, one of which shall be a reading-room, have facilities for writing, etc., and contain a good, healthy, circulating library; the other to be devoted to the sale of coffee and other harmless refreshments. To do this we want help in the way of papers, books, etc.—*Rev. George Belsey, Lead City, Dak.*

[Similar appeals for books for the same purpose have come to us from Rev. John Askin, Kearney, Neb.; Rev. and Mrs. Charles E. Martin, Weatherford, Texas; and Rev. E. Carter, Sherburne, Minn.; Rev. W. Griffith, Forman, Dak.; Rev. C. L. Corwin, Auburn; Col., and Mrs. Abby Walker Staver, East Portland, Oregon.

WOMAN'S DEPARTMENT.

TO EVERY CHRISTIAN WOMAN.

"THE King's plan for the advancement of his kingdom involves the free use of the money of his subjects. Christian enterprises fail unless the money is forthcoming. Such is the Divine plan, for which no human plan that excludes the use of money can be substituted."

"The fact is, if we are going to have any share at all in the pain of bringing the world its redemption, about the only chance left us in this easy-going age is to give until it costs us real sacrifice. Who then, is too poor to give? The truth is we cannot afford *not* to give."

WILL you—representing the women of our churches—secure from personal friends, from your mission circle, and from each sister in your church, an extra offering to this Society to meet this need of $10,000 for work among our foreign population?

Will you see to it that Miss Eddy's Sunday-school Concert Exercise is given in every Sunday-school within your reach, and that they take up a collection, or make an appropriation from the Sunday-school treasury for the Children's Bohemian Fund of $5,000?

Will you aim to have *The Home Missionary* taken by every family in your church? Tell them that sixty cents a year is only five cents a month; and will you send us any items of interest upon home missions, that we may publish them for the benefit of others?

Will you, remembering that the field is constantly enlarging, do all you have done the past year, and multiply it by two?

Will you give five minutes a day, this year, to prayerful thought upon home missions?

Shall we, by personal effort, try and win our sisters in the Church of Christ, to seek *first* the kingdom of God, this year?

ONE year ago the work among our foreign population was opening up so rapidly, and with so much encouragement, that the superintendents who have it in charge made very urgent appeals for larger appropriations and more men in the field. The amount in the treasury for this work was only $18,000 from the Swett Western Fund. The demand was so pressing that the appropriation was increased to $28,000, and an earnest appeal made to the Christian women of our churches to raise this extra $10,000 by additional efforts as individuals and societies. Those who have read *The Home Missionary* during the year are familiar with the pathetic experiences of our foreign missionaries in this land, who, for the love of Christ and lost souls, are struggling with untold difficulties in the line of persecution, opposition,

spiritual darkness, false teachers, and personal privations. It would seem that, from our comfortable homes and civilized surroundings, we might at least send forth *the means* by which these faithful seed-sowers may have the opportunity to put the seed into the waiting ground.

When this matter was presented at Saratoga last June, it met with a cordial response from the representative women of the churches there assembled. That, thus far during the year, there has been work done —and earnest work too—is evident from communications received at this office from all parts of the country. Christian women are becoming aroused to the needs of the hour, and begin to realize that these masses of foreigners who are flocking to our shores, and settling whole communities here, must be evangelized if we would save the land.

And yet not one-fifth of that much-needed ten thousand has been placed in the treasury. The amount sent, however, indicates a wide-spread interest, for it is made up of small sums from many sources, many of them the result of painful sacrifices to the givers. Can it be said of each one of us, "She hath done what she could?" Have we denied ourselves personal comforts and adornments to supply the need of our King and his kingdom? or must we go up to our annual feast in three months with sorrow-burdened souls because our Lord's work is crippled through our negligence, indolence, and indifference?

Let us open our eyes and look this matter square in the face, and at once add something to these sacred "mites" already gathered; and if a sister in Christ has been intrusted with a large stewardship may she be divinely inspired to give of her abundance. So shall we meet at Saratoga in June with glad rejoicings because the special work intrusted to us this year has gone forward with power unto the salvation of those for whom Christ died.

May the noble example of one woman become an inspiration to all Christian womanhood. Through her rigid economy, and constant self-denial, fourteen northern ladies are doing Christian work at the South to-day, both among the poor whites and freedmen; and from the same purse seven home missionaries are being supported, most of them at the front, during the present painful crisis of the Society. It seemed necessary to remonstrate with this "singular woman" for taking so large a share of the burden with her very slender income. In a private letter she makes this reply:

"You think I look quite seedy and dilapidated as to my wardrobe, and have very little of what *you* call 'comfort'; whereas I consider myself the richest and happiest woman in the country! Surely God has given me much; so what can I, or ought I to do, but give him *all I have*, and use for myself only what is absolutely necessary to make me decent and comfortable You want to see me in 'new bonnets,' and 'new dresses,' 'kid gloves,' etc. But the Holy Spirit opens my eyes to

see these things so differently! I will confess to you that naturally I like pretty things, and could enjoy them as much as anybody, and, *at first*, it was real *cross-bearing work* to do without them; and when the tempter whispered, 'Be satisfied to do as other church-members do, *I did wish I dared to!* But I have found such joy in helping the seed-sowers, and such peace in my heart, after giving up that which I could enjoy if I didn't feel sure that the Master needs my money to help spread the gospel. I long ago reached the point where it is no self-denial. God always rewards me in such ways that I cannot count anything which I give up for him a trial."

A LETTER FROM OUR SECRETARY.

Dear Sisters of the Home Missionary Societies:

At our annual meeting in Saratoga, last June, we listened to a stirring appeal from Mr. Schauffler, of Cleveland, in regard to his work among the Bohemians, Poles and Russians in this country. A more extended account of Bohemian colonies, and their religious needs, we have all read in the February *Home Missionary*, 1886, page 359. Also in the number for November, 1886.

We felt sure that an intelligent view of this subject would arouse the ever-ready sympathy of our Christian sisters, and that we might fearlessly promise the officers of the A. H. M. S. that the woman's societies would supply them with the needed $10,000 to add to the $18,000 which comes to us from the Swett legacy for work among the foreigners in our country. We have ninety-six missionaries laboring in different States and Territories among these strangers, giving to them the gospel of Jesus Christ in their native tongues. Shall we sustain them, or must we say to them, "We cannot sustain you; you must go and find your support in secular avocations?" Shall we practically say to these strangers, "Though we are Christian people, and value Christianity above all other good, we cannot give to you this precious Bread of Life?"

Will not our Woman's Home Missionary Societies all over the land speedily send to our treasury a special gift for this Woman's Fund for Work among Foreigners? Let us not come to the close of our financial year and be compelled to feel that we were too sanguine in relation to the response we might expect from our sisters.—*H. M. S.*

THE NEW YORK WOMAN'S HOME MISSIONARY UNION.

The wise and systematic management of this large Society goes to prove that there are women in our land endowed with good old-fash-

oned tact and spiritual common-sense, as well as rare administrative ability. Without friction or flourish of trumpets this organization, with its well-drilled regiment of working auxiliaries in all parts of the State, moves quietly, but steadily, on in its grand work of home evangelization with increasing power, and an influence which is felt even "under the shadow of the Rocky Mountains." The third annual report, just issued, is a pleasure to the eye in its tasteful make-up, and most suggestive in its contents to all other State organizations.

This Society, just entering upon its fourth year of life and service has advanced in its receipts from $344.17 the first year, to $2,604.28 the third year; and has the courage and faith to ask its constituents for $3,500, this year, to divide among the six missionary associations of the Congregational Church for home evangelization in our land. The Treasurer says: "We do not regard figures as very pathetic, but when they come to us through prayers and tears, and much self-denial, there is often pathos in them." She asks for gifts that are "prayed over and given with a glad heart."

From the Secretary we learn that the past year has been the most prosperous and hopeful in the history of the Society, and that there is every indication that the ladies all over our beloved land are becoming aroused to the great perils that threaten our nation, and which can only be averted by heroic efforts on the part of all Christians, everywhere, in this grand work of home evangelization. Her earnest and timely remarks upon the need of training our young ladies for more efficient missionary work will be given in our next issue.

For the "Plan of work for the year to come" our readers are referred to the "Report," which can be obtained of Mrs. C. C. Cregan, Syracuse, N. Y. Please send also for that very helpful paper presented at the annual meeting, upon "The Needs of our Land," by Mrs. A. F. Mills, M.D.

WHAT ONE WOMAN DID.

I've got to tell somebody what the dear Lord has done for us. *We* —such a little band! and mostly foreigners at that—have raised $27.66 for the American Home Missionary Society! Isn't that grand! It is beyond all my expectations. I read in the *Congregationalist* that the Massachusetts churches were raising $25 amounts for the present need, and I thought we would try and do *something*, and to think that we have raised the *same amount* and a little more! I feel like singing all the day long, "Praise God from whom all blessings flow!"—*Dakota.*

WOMAN'S FOREIGN FUND.

Previously acknowledged	$1,399 92
Connecticut, Berlin	25 00
Lakeville	38 84
Old Saybrook	15 00
Suffield	33 00
Dakota, Yankton	6 21
Massachusetts, Ashburnham	11 00
Chelsea	31 65
Ohio, Elyria	10 00
Cleveland	50 09
W. H. M. U.	28 41
	$1,649 03

We have a series of type-written letters from Mr. Schauffler and Miss Hobart which will be sent, on application, to societies or Sunday-schools interested in the Bohemian work. Please address Mrs. H. M. Shelton, Secretary Woman's Department A. H. M. S., Bible House, New York.

A QUESTION.

"Would it not be well to open the door for interchange of thought between the Woman's State Home Missionary Unions through the pages of the Woman's Department of the magazine?"

The door *is* open—wide open—and has been open from the first. These "Unions" have been earnestly solicited, by the Secretary of our Woman's Department, to send information to this office for publication, in the form of methods, personal experiences, or printed reports. Several of these State Societies, however, have not yet been represented here, only as they appear in the printed list of "Woman's Home Missionary organizations." Any "interchange of thought" which will be helpful to these organizations will meet with most hearty welcome to these pages.

WOMAN'S STATE H. M. ORGANIZATIONS.

New Hampshire Female Cent Institution, org. 1805, Miss Annie A. McFarland, Concord, Sec.

Minnesota Woman's Home Missionary Society, org. 1872, Mrs. H. L. Chase, Minneapolis. Sec.

Nebraska Woman's Home Miss. Association, org. Oct., 1874, Mrs. E. H. Baker, Sutton, Sec.

Maine, Woman's Missionary Auxiliary, org. June, 1880, Mrs. Levi L. Paine, Bangor, Sec.

Michigan, Woman's Home Missionary Society, org. May, 1881, Mrs. Mary B. Green, Olivet, Sec.

Kansas, Woman's Home Missionary Society, org. Oct., 1881. Mrs. Addison Blanchard, Topeka, Sec.

Ohio, Woman's Home Missionary Union, org. May, 1882, Mrs. Flora K. Regal, Oberlin. Sec.

New York, Woman's Home Missionary Union, org. Oct., 1883, Mrs. C. C. Creegan, Syracuse Sec.

Wisconsin, Woman's Home Missionary Society, org. Oct., 1883, Mrs. C. Matter, Brodhead, Sec.

North Dakota, Woman's Home Missionary Society, org. Nov., 1883, Miss S. E. Judd, Fargo, Sec.

South Dakota, Woman's Home Missionary Union, org. Sept., 1884. Mrs. W. H. Thrall, Armour, Sec.

Connecticut, Woman's Home Missionary Union, org. Jan., 1885, Mrs. S. M. Hotchkiss, Hartford, Sec.

Missouri, Woman's Home Missionary Society, org. May, 1885, Mrs. E. P. Bronson, 3100 Chestnut St., St. Louis, Sec.

Illinois, Woman's Home Missionary Union, org. May, 1885, Mrs. C. H. Taintor, Chicago, Sec.

Iowa, The Woman's Home Missionary Union, Org. June, 1886, Miss Ella Marsh, Grinnell, Sec.

A GOOD EXAMPLE.

THE Ladies of the Sewing Circle connected with the Phillip's Congregational Church, Watertown, Mass. have been enabled through a special effort, to secure to this Society over one hundred dollars towards its debt. This they have done by circulating a paper for ten cent subscriptions among all sewing societies in their neighborhood. They have been stimulated to do this through the successful movement of Miss Auld for the A. M. A. Should some one sewing circle in each county thus gather in the pennies from all the societies in its own county, the debt would soon be canceled.

OUR YOUNG PEOPLE.

LETTER NO. 6.

MY DEAR YOUNG FRIENDS:—I was lying quietly upon the editor's desk one day, wondering who would open that office door next—for it had been swinging all the morning—when a pleasant lady came in, and said to the editor: "Come over to Dr. Behrends's church next Sunday, and see our children get the best kind of a Christmas good time, by giving it to others." I liked the sound of this, and was wishing that I too might go, when she caught sight of me, and exclaimed: "Oh! by the way, bring along *The Home Missionary*. There are several people over there who should be introduced to that child of yours." I was thrown into quite a flutter of delight at this; and, sure enough, when the time came to go, I was not forgotten. As we approached the church, we noticed several groups of children upon the street, laden with mysterious-looking packages. Falling into line with this lively procession, we soon found ourselves in a large, cheerful-looking chapel, rapidly filling with wide-awake boys and girls, young men and maidens. Taking a seat in a quiet corner, we watched the proceedings with deep interest. And still they came, those happy children, bearing the curious packages, and depositing them on the platform, until the piano, and pianist, as well as the superintendent, and even the gentleman from New York who was to make the address, were fast vanishing from sight behind this wonderful blockade of gifts!

We were soon aware that something unusual was going on quite near our corner. A group of older boys had quite surrounded a young Chinaman, and they were all talking together about a neat-looking and well-filled book-case. I pricked up every ear I had, you may be sure, to find out what it all meant, and soon learned that the young Chinaman was a sailor, and a member of the Sunday-school, which he always attended when on shore, and that the boys of his class had to-day pre-

sented him with this valuable gift for his ship, and that he had brought his captain there to see the boys and the books. While I was enjoying this delightful scene, the sharp eyes of the Superintendent discovered us, and we were at once escorted to the front, where we could look into into all those smiling faces. And now the secret was out! Those mysterious packages were *books*, *picture papers*, *magazines*, etc.! Having had many a peep into the editor's "Periodical book," my heart gave a great bound at the thought of what these books would be to the dear missionary workers in the far West.

Suddenly the Superintendent struck a bell, and those hundreds of children began to sing. I just wish you could have heard their Christmas chimes; it seemed as though the angels must join in the chorus! They sang beautiful songs about the Lord Jesus, which touched my heart, and I seemed to see him placing his dear hands on their heads as of old.

But I was growing anxious to know what was to be done with all those *books;* and, at last, the Superintendent, Mr. Peckham, stood before the school, and when every eye was upon him, he thanked the scholars for responding so generously to his appeal, and said that all this pile of books, etc., was to go to those who hadn't much of anything to read. (Then I felt sure that *we* should came in for a share!) He said that this reading-matter was to go to hospitals and ships and Christian workers down South and out West. Then he proposed taking a collection to see how much money could be added to the books. At this, the boys began to applaud, and, between you and me, I couldn't blame them! (I have learned since that the collection amounted to $125!)

The Superintendent then gave some facts about this prosperous Brooklyn Sunday-school. It has one hundred and thirty-four teachers and officers, and over one thousand scholars, who gave over a thousand dollars to missionary work last year, and this year are supporting a school in Utah, and furnishing books for another in Colorado, besides helping an Indian school in Dakota, and two Bible readers in India, and taking care of their own Mission school at home. We thought that this was a pretty good record; and from the enthusiasm manifested, the boys and girls evidently thought so too.

The speaker was then introduced, who asked: "Children, which is the hardest-worked letter in the alphabet?" They shouted, "O!" He said that might be true as to the *girls*—but asked them to "think again." With some reluctance, and in much lower tones, they answered, "I." He talked a while about our temptation to think a great deal of number one, and very little of number two; and then he allowed Jumbo to preach a little sermon, by telling them how, at the time of the dreadful accident when Jumbo was killed, he gave no thought to his own

danger, but wound his powerful trunk about the baby elephant, and lifted him to a safe place. "And now, children," he said, "while you send away your gifts, instead of receiving them, you are forgetting number one in your care for number two." He said many things that I wish every boy and girl in my circle of young people could have heard.—*As ever your friend, The Home Missionary.*

A SIX-YEAR-OLD Vermont boy, in whose home "Missions" had always been a household word, heard his mamma reading *The Home Missionary's* "Letter" to the young people. His astonished eyes grew bigger and bigger, until at last he exclaimed: "Why, Mamma, I never knew before that *The Home Missionary* was alive, and could talk and write, and see things!"

SPECIAL NOTICE.

WILL the "Young People's home mission Circles" throughout the country please send to us definite answers to the following questions:

1. What is the name of your Society?
2. When was it organized?
3. What is the post-office address of your Secretary?

QUESTIONS AND ANSWERS.

13. NAME the three Home Missionary Superintendents who have charge of the work among the foreigners.

Ans. Rev. H. A. Schauffler, Rev. G. E. Albrecht, and Rev. M. W. Montgomery.—*R. B.—Michigan.*

14. Where do you look for their names?

Ans. On the back of *The Home Missionary.—R. B.—Michigan.*

15. Give the separate nationalties under their charge.

Ans. Rev. Mr. Schauffler has the Bohemians, Poles, etc.; Rev. Mr. Albrecht, the Germans, and Rev. Mr. Montgomery, the Scandinavians. —*R. B.—Michigan.*

16. In which nationality are you especially interested this year?

Ans. Bohemians.—*R. B.—Michigan; E. E. S.—Missouri; H. M. C.—New York.*

17. From what country do the Bohemians come to us?

Ans. Bohemia, in Austria.—*R. B.—Michigan.*

The Austrian Empire.—*H. M. C.—New York.*

18. By what other name of six letters are they sometimes called?

Ans. Polack.—*R. B.—Michigan.*

Czechs.—*W. G. B.—Pennsylvania.*

["Czechs" is correct.]

19. Of what race are they a branch?

Ans. The Slavonic race.—*R. B.—Michigan.* The Slavs.—*H. M. C.—New York.*

20. Were the Bohemians ever a Protestant people?

Ans. Yes.—*R. B.—Michigan.*

They were converted to Christianity by two missionaries of the Greek Church. Then the Church of Rome longed to have them, and at last, 1,400 years ago, she contrived to get them. But the people didn't like this church very well, and in about a hundred years they began to fight against it.—*W. G. B.—Pennsylvania.*

[We first hear of this great Slavonic race as the *Scythians*, living in that region about the Caspian Sea, in Asia. After a while they began to migrate, and spread north, west and south. Seven hundred years after Christ came, they stopped migrating, and began to form independent States. They chose chiefs or princes to rule over them, and were industrious and hospitable, and devoted to agriculture, and raising flocks and herds. Then they became known as Russians, Bulgarians, Poles, and Bohemians (or, Czechs, Moravians, and Slovaks). But now they have lost their independence (except Russia), and these once numerous and powerful kingdoms are united to other States, chiefly Turkey, Austria, Prussia, and Saxony. The present Slavs, or Slavonians, may be divided into THREE MAIN BRANCHES—(1) Eastern: the Russians; (2) Western: the Poles and BOHEMIANS (always remember that they include the Czechs, Slovaks, and Moravians); and (3) Southern: the Bulgarians.—*Home Missionary.*]

Jessie L——, Michigan, says, "A translation of the Bible was made by eight Bohemians, and published between 1579 and 1593. It was a model of pure and elegant Bohemian."

Answers too late for insertion have come from Kate C. S., Massachusetts; Eddie K., New Hampshire; Jessie L., Michigan; and Ella E. S., Missouri.

QUESTIONS.

21. What is the name of that good Christian Bohemian who preached the Gospel of Jesus Christ to the people in 1403?

22. Who will tell us something about him?

PIONEER BOYS AND GIRLS.

HURRAH for the boys and girls in Redfield, Dakota! They wanted to help the Home Missionary Society, and how do you suppose they went at it? Some raised chickens, some raised potatoes, some ran errands, some sold bricks, etc., and now comes the result of their brave efforts in a nice-looking check, which the Society is glad enough to receive, to help the great work. And so we say again, Hurrah for the pioneer boys and girls!

A TEXT FROM DAKOTA.

While shaking hands with an old man, the other day, we noticed that some of his fingers were quite bent inward, and he had not the power of straightening them. Alluding to this fact, he said: "In these crooked fingers there is a good text for a talk to children. For fifty years I used to drive a stage, and these bent fingers show the effects of holding the reins for so many years." This is the text. Is it not a suggestive one? Does it not teach us how oft-repeated acts become a habit, and, once acquired, remain generally through life? The old man's crooked fingers are but an emblem of the crooked tempers, words and actions of men and women.

TEDIE'S PRAYER.

Tedie M—— was the son of a home missionary in the far West. His father was away from home one day, and at dinner his mother asked which of the little boys would like to thank God for the food before them. Tedie assumed this responsibility, and after expressing thanks for each dish on the table, and others not usually indulged in, (they had company that day), he wound up with these words "*Thank you, God, that when we do have a little money we do not spend it for rum!*—*M. M. D., Prairie Pioneer.*

THE WORK AT HAND.

A Story for Girls.

BY MRS. LOUISA P. HOPKINS.

I.

"*Do the duty that lies nearest thee; the next will already have become plainer.*"

Two young girls walked together down the shaded street of their ancestral town. The street was a broad, arched avenue, stretching for four or five miles from north to south, and adorned by grand and venerable elms, whose overhanging branches cast a fleckered shade in the sunset light of an October evening. The tender warmth of that season, which comes like summer's last embrace to the New England landscape, still lingered in golden haze upon the greenswards of the stately mansions that bordered the way, and threw its sweet incense about the maidens who walked on, all unconscious of outward nature, so absorbed were they in some deeper theme. The cool breeze swept in from the salt marshes filled with the delicious refreshment of the sea; but, although their faces received its glow and their step its elastic vigor, yet they perceived it not.

Both of these girls were of the delicate New England type of

physical organization, as well as of mental and of moral inheritance. Anna was rather the taller and more slender of the two; her fair, pure face, as well as her firm and modest bearing, suggested at once the lovely May-flower which braves with its soft petals and rare fragrance the earliest storms of the springtide; and her every movement confirmed the impression which her quiet and resolute presence left as she passed; the impression of a spirit that, from its clear elevation and simplicity of nature, could meet sunshine and storm with equal serenity, and move forward with unfaltering step to the duty before it, whether the path should lead to the martyr's stake or to the victor's crown.

Her companion, with similar physical characteristics, but with the golden hair and fuller outlines of a more sanguine temperament, contrasted with her in many ways. There was a demonstrative independence in her air, and an enthusiasm of manner and expression which affected one like the inspiration of a rushing wind; she, too, seemed unconscious and absorbed, and the words and gestures by which she conversed rapidly were emphatic and almost passionate. Her name, Lucia, announced her fitly; for a light seemed to flash from her face and shimmer in her golden hair with every shifting phase of feeling.

OUR LETTER BOX.

Dear Home Missionary: Please find inclosed a money order for the amount of $14, on behalf of the "Young Men's Missionary Association" of this place. Please use this toward paying the debt of the American Home Missionary Society. Our Society is composed of boys from the age of thirteen to eighteen. We would have sent more if we had been able, but as we have only been organized for about six months we have not much money on hand. We number fifteen now, but we hope to increase. Hoping that the debt will soon be paid, I remain, yours,

A. H. J., Treasurer, Massachusetts.

P. S.—Please send a receipt before the 9th if possible.

[We are glad to hear of this Association. It gives us courage. Please write again and tell us how you came to think of forming an Association, and how you did it. Please send a copy of your Constitution. It may help other young men to follow your example. Tell us what you do at your meetings, etc.—*Home Missionary.*]

My Dear Home Missionary: I must try and write you a little letter. I cannot write very well because I have only been to an English school a few weeks. I have so many things to thank you for that I don't know how to do it. It is a very nice place out here, I like it very much. It is not so nice now as it is in the summer. I

do try to be a good girl, but the "Bad-man" bothers me *so much* The snow is very deep here. Because it is so deep I sometimes have to stay out of school.—*Your Little Friend, L. S., Illinois.*

[Number one from Illinois. Where is number two? This little girl is the daughter of a home missionary, and she is always doing something to earn money for our Society; sometimes by picking up butternuts, sometimes by filling mamma's work-box, and sometimes by the help of her "missionary hen." She says, "It is so cold here now the hen won't lay any eggs."—*Home Missionary*.]

Dear Home Missionary: I send five dollars, which our little missionary Sunday-school have raised. We have not sent to the Home Missionary Society once as yet, so we thought it would be nice to send it to you this time. My mother is a daughter of Dr. Guernsey, Dubuque, Iowa, and I am twelve years of age. Our Sunday-school is composed of myself and brothers and sisters—five of us in all (and my brother Willie is in Auburndale, Mass.), three of Mrs. Jenak's children, and two or three English children.—*Yours truly, W. A., Treasurer Kobe, Japan.*

[Isn't it time for the boys and girls in America to wake up, when these dear children in Japan are trying to save our country for Christ?—*Home Missionary.*]

CHILDREN'S BOHEMIAN FUND.

Previously acknowledged	$785 73
Connecticut, Torrington	16 70
Colorado, Highland Lake	12 78
Illinois, Lyonsville	10 00
Iowa, Big Rock	2 40
Strawberry Point	2 60
Tabor	10 00
Massachusetts, Braintree	20 00
Chelsea	31 65
Neponset	5 00
North Hatfield	5 00
Spencer	25 00
Springfield	5 00
Worcester	100 00
New Hampshire, Exeter	10 00
Michigan, Covert	5 10
Greenville	7 48
North Dorr	3 34
Minnesota, Elk River	3 60
Rhode Island, Tiverton	10 50
Vermont, Randolph Center	10 00
St. Johnsbury	11 00
	$1,092 78

AMERICAN COLLEGE AND EDUCATION SOCIETY.

Rev. John A. Hamilton, D.D., *Secretary*.
10 Congregational House, Boston. James M. Gordon, Esq., *Treasurer*.

[Money may be sent to James M. Gordon, Esq., Treasurer, No. 10 Congregational House, Boston; or to Rev. Alexander H. Clapp, D.D., 34 Bible House, New York.]

The most satisfactory form in which money can come into the treasury of any one of our benevolent societies, is when it comes directly from the hands of living men and women, acting as individuals, or combined in churches. The money thus contributed may be regarded as a measure of the real interest which Christian people take in the work carried forward by this or that society. When a cause has to depend wholly or chiefly upon legacies, which were made in wills, written long ago, or upon permanent funds laid up from the gifts of men of former generations, it is a bad sign as to the present usefulness or importance of the Society representing this cause. Every one of our benevolent societies sets the highest value upon the money coming in, day by day, directly from living individuals and churches.

But all these societies are made to depend in larger or smaller measure upon legacies. It is a common fact, in human life, that men and women, while they live, find themselves under the necessity of retaining in their own possession the property which they have, that they may be able to meet the calls which naturally come upon them. For such persons as we now have in mind it would not be right that they should give away larger sums while living. But when death comes, and they stand related to no one who can rightly claim their money, then it is altogether natural that this money should go in far larger measure for objects of general benevolence. A good woman, who has very recently passed away, was a warm friend of the College and Educational Society, and gave it $25, year by year, while she lived, which, in the many calls upon her, was all that she could well afford. But by her will she gave to the Society $6,000 to go to the Permanent Scholarship Fund of the Society, and so help to educate men for the ministry through the long years of the future. And she did not forget other societies.

We may be pardoned, therefore, for calling the attention of men and women making their wills to the claims which this, among the other benevolent societies, has upon their consideration. We put in no plea whatever for it to the exclusion of other kindred organizations, but only that it may not be overlooked in the general distribution. Everything indicates that its work, in some form, must go forward in the long years to come. The call from the New Testament, "How shall they hear without a preacher, and how how shall they preach except they be sent"? will sound out as loudly in the years to come as in the past. Therefore we venture thus to suggest to many Christian men and women, that while they do not forget this Society in their yearly offerings through the churches, they remember (such as are rightly situated to do it) to give it also a place in their wills.

APPOINTMENTS IN JANUARY, 1887.

Not in commission last year.

Avery, Holly H., Almena, Kan.
Bailey, Amos J., Ogden, Utah.
Blenkarn, W. T., Oswego, Kan.
Boyd, Herbert W., Hutchinson, Minn.
Brainerd, Edward R., Los Angeles, Cal.
Childs, Truman D., Fowler, Montezuma and Belle Meade, Kan.
Chunn, Clay D., Brainerd, Minn.
Dyer, Edward N., Galt, Cal.
Frost, G. B., Cooperstown, No. Dak.
Gearhart, C. D., Wakonda, So. Dak.
Harwood, James H., San Diego, Cal.
Henneck, William H., Pine Valley, Camis and Gilmer Prairies, Wash. Ter.
Hill, Edward, Ovid, Mich.
Hunter, Harry A., Rockaway Beach, N. Y.
Jones, David P., Antrim and Morris Run, Penn.
Kerns, Herbert A., Bellaire and Central Lake, Mich.
Lange, John G., Cheyenne, Wyo.
McCartney, Henry R., Argentine, Kan.
Margeson, Berridge, Deming, New. Mex.
Page, Henry P., Gaylord and Twelve Mile Run, Kan.
Parker, Roswell D., Detroit and Enterprise, Kan.
Shanton, I. A. Plankinton, So. Dak.
Smith, George H., Walnut Grove and Lamberton, Minn.
Steele, William, Stephen, Minn.
Stone, Clarendon A., San Bernardino, Cal.
Tschudi, John U., Warrenville, N. J.
Würrschmidt, Aug., Huron, So. Dak.

Re-commissioned.

Ancheta, Guiablalda N., Cubero, San Jose, Rinconnada and Cibollata, New Mex.
Bacon, Miles E., Arena, Logan and Cramer, So. Dak.
Bailey, John G., Windsor, Mo.
Baker, George C., Clear Creek, N. Y.
Barnes, George B., Wahpeton, No. Dak.
Battey, Richard H., Watertown, So. Dak.
Bennett, Louis M., Fairview, Cedarville, Clifford and Beaver Valley, Kan.
Bruechert, F. H. W., Omaha, Neb.
Carlson, Joseph W., Stillwater, Minn.
Colwell, Henry J., High Forest, Stewartville and Scofield, Minn.
Crawford, Charles H., Chenango Forks, N. Y.
Davies, Daniel T., Pottsville and St. Clair, Penn.
Davies, James, Pullman and Union Flat, Wash. Ter.
Dawson, William E., North Yakima and Athanum, Wash. Ter.
Delvin, Charles S., Pierport and Pleasanton, Mich.
Douglas, Clinton, Faulkton, Millard and Mentone, So. Dak.
Eastman, Adelbert L., Provo and Lehigh, Utah.
Eckles, John G., Tulare, Cal.
Fairbank, John B., Ortonville, Minn.
Fisher, William B., Louisville, Kan.
Foster, Jesse D., San Bernardino and Warm Spring School-house, Cal.
George, Norton R., Hill City, Kan.
Hayner, Augustus J., Aitkin, Minn.
Herbert, Joseph, Trumbull and Huntington, Neb.
Hicks, William, Denver, Colo.
Hicks, William H., McAllister, Lehigh, Savannah, Caddo and Durant, Ind. Ter.
Howard, John F., North Pitcher and East Pharsalia, N. Y.
Jones, David J., Alden and Warrier Run, Penn.
Jones, Henry W., Vacaville, Cal.
Kellogg, George N., Boulder, Colo.
Kennedy, Samuel C., Ft. Meade, Fla.
Kidd, David D., Princeton, Minn.
Killip, Robert, Crested Butte and Gunnison, Colo.
Lawrence, Henry O., Volga and Aurora, So. Dak.
Lee, Wong Gee, Salt Lake City, Utah.
Lewis, John T., Powell and vicinity, So. Dak.
Lewis, Richard, Bancroft, Mich.
Magill, Thomas, Butte Creek Valley and vicinity, Cal.
Marlow, Richard T., Verdella and out-stations, Mo.
Monroe, Alexander, Salt Lake City, Utah.
Mowery, Christian, New Ulm, Minn.
O'Loy, Jong, Salt Lake City, Utah.
Parsons, Henry W., Madison, Dawson and Lake Shore, Minn.
Pearson, Samuel, Martinsburg and Bethel, Neb.
Perkins, Francis B., San Mateo, Cal.
Pike, Alpheus J., Dawson and Tappen, No. Dak.
Radford, Walter, Bloomer, Wis.
Ritchie, George, Ketchum, Sawtooth and Vienna, Idaho.
Rockwood, George A., Oregon City and Mt. Pleasant, Or.
Rogers, Enoch E., Paynesville, Minn.
Rominger, Henry V., Albany, Or.
Rounce, Joseph S., Rose Creek, Lyle and Case's School-house, Minn.
Ruddock, Charles A., Benson, Minn.
Sanders, Franklin P., Wichita, Kan.
Sherk, A. B., Spring Creek and West Spring Creek, Penn.
Singer, Edwin J., Farmington and Granite Hill, Wash. Ter.
Smith, M. Henry, Clarksfield and Brighton, Ohio.
Stokes, William T., Watertown and Burrville, N. Y.
Spring, John W., Linwood and Lenape, Kan.
Stone, Sidney, Wayzata and Groveland, Minn.
Thrall, Homer, Garden City, Kan.
Thurston, Oakley B., Mecosta, Rodney, Horse Head Lake and Morton, Mich.
Todd, John W., Barnesville, Minn.
Wallace, Stryker A., Billings, Mon.
Wellman, Wheeler M., Milford, Neb.
Whitby, Henry J., Pittston, Penn.
Willis, J. Vincent, Bevier, Mo.
Wirt, David, Barker, Williamsport, Winchester and out-stations, No. Dak.
Wright, Reuben B., South Pueblo and Bessemer, Colo.

RECEIPTS IN JANUARY, 1887.

MAINE—$220.67.

Auburn, Sixth Street Chapel, by H. C. L. Day	$15 00
Bangor, Central Ch., by W. S. Dennett.	20 00
Bath, Central Ch., by F. S. Partridge	37 50
Bucksport, Y. P. S. C. E., by W. H. Gardner, special	$5 00
Miss Charlotte S. Barnard, special	5 00
Center Lebanon, Phebe J. Moody and her Sunday-school class	9 00

East Sumner, by W. H. Eastman..... $7 17
Portland, Fourth Ch., by Rev. J. G. Wilson..... 5 00
J. J. Gerrish..... 10 00
Readfield, Mrs. S. Greeley's Sunday-school class..... 3 00
Searsport, Ch., mon. concert, by Mrs. J. M. MacDougall..... 6 00
South Bridgton, by F. W. Sanborn..... 28 00
Wells, B. Maxwell..... 60 00
York Village, "H. S"..... 10 00

NEW HAMPSHIRE—$502.92; of which Legacy, $50.00.

Amherst, Miss M. C. Boylston, by L. F. B..... 100 00
[Erroneously acknowledged in February.]
Concord, Mrs. H. A. Goss, for Debt..... 4 00
Exeter, A Friend..... 14 40
Francestown, by A. Downs..... 10 00
Hanover, Estate of Andrew Moody, by F. Chase, Trustee..... 50 00
Cong. Sunday-school, Dartmouth College, by J. V. Hazen..... 20 00
Haverhill, Ch., A Thank-offering..... 20 00
Henniker, Cong. Sunday-school, A New Year's gift, by F. L. Allen..... 40 25
Hillsborough Bridge, Caroline M. Burnham..... 20 00
Hinsdale, by N. E. Pratt..... 6 64
Keene, A Friend, Bank-note and coin.. 4 10
Lisbon, Mary B. Cummings..... 5 00
Littleton, First, by A. J. Church..... 10 64
Loudon, J. R. Brown..... 10 00
Lyme, by Rev. E. Butler..... 73 11
Manchester, Franklin Street Ch., by C. W. Temple..... 103 00
Meriden, Mrs. Lucia Wells, by J. T. Duncan..... 6 00
Pembroke, First, by G. P. Little..... 28 67
Penacook, J. C. Martin..... 10 50
Salem, Ch., Individuals, by Rev. H. H. Colburn..... 1 50
Tamworth, Mrs. Franklin Davis..... 30 00
Temple, Cong. Sunday-school, by C. N. Colburn..... 11 11
Union, for Debt, by Mrs. G. S. Butler... 9 00
Webster, Louis Jewett Helpers, special, by Miss J. R. Sanborn..... 5 00
West Hamstead, N. Ordway..... 10 00

VERMONT—$733.54.

Bennington, Second, by Emily S. Cobb. 49 32
Cornwall, E. R. Robbins..... 10 00
Derby, by R. C. Drisko..... 3 75
East Corinth, Mrs. Ruth Bagley, to const. Rev. H. P. James a L. M..... 50 00
Georgia, by Rev. C. W. Clark..... 9 75
Lunenburg, Cong. Sunday-school, by T. N. Wright..... 9 00
Middlebury, Miss Mary A. Mead..... 5 00
Milton, by Rev. J. L. Sewall..... 8 05
Norwich, J. G. Stimson, for Debt..... 100 00
Peacham, Ch. special coll. for Debt, by Miss L. R. Pearson..... 14 40
Pittsford, Mrs. Nancy P. Humphrey, $10; Martin Humphrey, $2..... 12 00
Poultney, by Rev. C. Granger..... 17 00
Randolph Centre, Cong. Sunday-school, for Children's Bohemian fund, by Miss A. S. Murphy..... 10 00
A Friend..... 19 40
A Friend..... 40
St. Johnsbury, North Ch., by W. C. Tyler..... 319 04
South Cong. Sunday-school, for Children's Bohemian fund, by Mrs. W. P. Fairbanks..... 11 00
Mrs. M. Goss..... 1 00
West Brattleboro, by H. H. Thompson, in full, to const. Myron J. Mather a L. M..... 39 43
White River Junction, Mrs. L. E. Allen 20 00
Windsor, Mrs. Mary J. Wyman..... $25 00

MASSACHUSETTS—$15,807.31; of which Legacy, $1,145.00.

Mass. Home Miss Soc., by Rev. E. B. Palmer, Treas., of which for Debt, $726.09..... 8,612 43
Amherst, First Cong. Sunday-school, by M. B. Kingman..... 40 00
Andover, South Ch., by G. Gould..... 75 00
Mrs. Martha B. Bullard..... 3 00
Ashburnham, Ladies' H. M. Soc., Woman's Dept., by Mrs. C. G. Tobey.... 11 00
Athol, for Debt, by C. A. Chapman.... 5 00
Baldwinville, Goodell Memorial Ch., by Rev. R. Foster..... 28 20
Blackinton, Members of Ch., by J. H. Reynolds..... 13 00
Boston, Woman's Home Miss. Assoc., by Mrs. H. H. Proctor, Treas., special 183 33
Highlands, M. J. W., for the Debt... 300 00
Braintree, First Cong. Infant Sunday-school, for Children's Bohemian fund, by Miss Sarah H. Thayer..... 10 00
Chesterfield, by E. Loomis..... 5 00
Cohasset, Second Ch..... 200 00
Concord, Mrs. E. Hunt..... 5 00
Cummington, Village Ch., special coll. for Debt..... 10 66
Curtisville, Mrs. Fannie M. Clarke..... 4 40
Mrs. G. E. Dresser, by T. A. Hazen, $10. [Erroneously acknowledged in February.]
Dalton, by H. A. Barton..... 60 94
Mrs. James B. Crane..... 200 00
Mrs. Z. M. Crane..... 100 00
Dorchester, Friends in the Second, by Miss E. Tolman..... 53 50
East Granville, Young People's Soc. of Christian Endeavor, by W. Griswold. 2 35
Eddyville, A Friend..... 10 00
Fitchburg, On account of Legacy of Mrs. M. W. Partridge, by D. Messenger, Ex..... 1,145 00
Gilbertville, Mission Circle, $15; special, by R. D. Simmons..... 15 00
Grafton, A Friend..... 5 00
Friends..... 7 00
Granville, Young People's Soc. of Christian Endeavor, by W. Griswold..... 3 68
Greenwich, H. M. Woods, by C. F. Woods..... 50 00
Cong. Sunday-school, for the Debt, by Rev. E. P. Blodgett..... 14 90
Hadley, First, by R. Smith..... 21 61
From a Member of Russell Ch., by A. A. Porter..... 2 00
Income, J.B. Porter Estate, by W. P. Porter, Trustee..... 40 00
Hampshire Co., A Friend..... 203 00
Haverhill, Mrs. Samuel Chase..... 25 00
Haydenville, Cong. Sunday-school, by W. Pennington..... 20 89
Lenox, by E. Barrett..... 50 00
Massachusetts, A Lady—of which for Debt, $50..... 100 00
Middleboro, A Friend of Missions, for Debt..... 26
Monson, Ladies' Working Club, by Mary C. Orcutt..... 25 00
Mrs. Fanny Bradford..... 5 00
Natick, First, a New Year's gift, by R. H. Randall..... 48 30
First, add'l, by R. H. Randall..... 10 00
Newton Center, Sunday-school of First Ch., by Rev. H. A. Schauffler..... 25 00
North Acton, Sunday-school class, for Debt, by Mrs. S. M. Davis..... 2 00
Northampton, A Friend..... 3 94
Northborough, by Rev. S. S. Ashley... 41 59
A Friend..... 1 40
North Brookfield, J. E. Porter, for Debt. 25 00
North Hatfield, Sunday-school, for Children's Bohemian fund, by Mrs. O. Belden..... 5 00

Norton, Trinity Ch., by Rev. J. P. Lane $110 00
Oxford, by O. F. Joslin 100 00
Pittsfield, First, by F. W. Dalton 50 00
J. H. Dunham 50 00
Plainfield, Ch. special coll., by S. W. Clark 4 00
Randolph, A Friend 1 00
Sheffield, by H. Dutcher 7 17
Shelburne Falls. Rev. J. H. Hoffman and L. M. Packard 5 00
E. Maynard 10 00
Southampton, by T. P. Bates 92 00
South Deerfield, A Friend 2 00
Spencer, Cong. Sunday-school, Primary Department, special, for Children's Bohemian work, by J. A. Prouty 25 00
Springfield, Mrs. I. Harmon, for Debt.. 2 00
Young Men's Bible class of Hope Ch., special, by C. A. Martin 47 00
Carrie E. Coe, for Children's Bohemian fund 5 00
Swampscott, First, by Rev. G. A. Jackson, in full, to const. B. W. Redfield a L. M 40 33
Taunton, Lizzie E. Tucker 2 40
Templeton, Trinitarian Ch., by Rev. R. Foster 21 06
Topsfield, Mrs. Dr. Merriam, $10; S. S. Edwards, $5 15 00
Waldoboro, Mrs. H. H. Lovell 5 00
Walpole, Harvest Gleaners, for Bohemian work in Chicago, by Rev. H. A. Schauffler 64 00
Warren, by E. W. Butterworth.. 40 00
Watertown, A Friend 10 00
Webster, First, $13.48; for Sunday-school work, $3.50, by E. L. Spalding 16 98
Mrs. E. A. Upham 10 00
West Berlin, J. F. Larkin 9 40
West Brookfield, A Friend 1 00
West Somerville, Woman's Miss. Soc. of the Dey Street Ch., by Mrs. N. B. Wilder 10 00
Young People's Mission Band of the Dey Street Ch., by Mrs. N. B. Wilder 10 00
Whitinsville, Mrs. Mary A. Batcheler, for Debt, by Mrs. M. L. Goldthwaite. 3,000 00
Williamstown, First, by C. L. Cole 24 73
Worcester, Salem Street Ch., by E. Tucker, Jr 38 06
Plymouth Sunday-school, for Children's Bohemian fund, by Rev. H. A. Schauffler 100 00
Ladies' Mission Circle of the Old South Ch., by Mary T. Kendall 20 00
Mission Workers of the Salem Street Ch., by Mrs. J. H. Bigelow 31 00

RHODE ISLAND—$921.91.

Bristol, Mrs. Maria DeWolf Rogers, by Rev. H. A. Stevens 200 00
Central Falls, A Friend 100 00
Pawtucket, Ch., of which for Debt, $500, $574.05; Infant class in Sunday-school, special offering, $5, by W. E. Tolman. 579 05
Providence, Mrs. Eliza Hopkins, special, by H. A. Blake 1 00
H. W. Preston 10 00
Tiverton, Cong. Sunday-school, for Children's Bohemian fund, by Mrs. Ann E. Brown 16 50
Westerly, by H. Campbell 21 36

CONNECTICUT—$8,809.05; of which Legacies, $1,968.80.

Miss. Soc. Conn., W. W. Jacobs, Treas., by Rev. W. H. Moore, Sec 558 99
Woman's Cong. Home Miss. Union of Conn., Mrs. W. W. Jacobs, Treas.:
Norwich, Ladies' Home Miss. Soc. of the Broadway Ch., special 50 00
Received by F. T. Jarman:
Mt. Carmel $19 54
New Haven, A Friend 150 00—169 54
Berlin, Golden Ridge, Mission Circle, Woman's Dept., by Mrs. W. S. Brandegee $25 00
Bethel, Cong. Sunday-school, $182.30; A Friend, a Thank offering, $10, by W. Beard 192 30
Birmingham, Rev. C. W. Park 10 00
Bridgeport, Park Street Cong. Sunday-school, for the Debt, Birthday offerings, by O. Merwin 41 98
Abbie J. Baldwin, in full, to const. herself a L. M. [Erroneously acknowledged in February.] 25 00
Bristol, Cong. Sunday-school, by Ida C. Sessions 75 00
Brooklyn, First Trinitarian Ch. and Sunday-school, special coll. for Debt, by M. W. Crosby 20 00
Canton Center, W. G. Hallock 10 00
Chaplin, Friend of Home Missions 2 00
Chester, by Rev. A. Hall 38 38
Connecticut, A Friend, of which $200 for Debt 700 00
Cromwell, by R. B. Savage 116 46
Deep River, by L. Kellogg 23 48
Durham, Cong. Sunday-school, by Ella J. Merwin 10 00
East Haddam, Cong. Ch., A Friend 100 09
East Hampton, Philo Bevin, in full, to const. Mrs. Philo Bevin a L. M 25 00
Enfield, First Cong. Sunday-school, by W. A. Parsons 25 00
Fairfield, Cong. Sunday-school, for the Debt, by Miss E. A. Lyon 38 75
Fair Haven, Mrs. G. W. Brockett 1 00
Goshen, Cong. Sunday-school, for Sunday-school Work, by W. E. Gaylord 22 83
Greenwich, Legacy of Israel Peck, by D. S. Mead, Ex 888 80
Hampton, A Friend for Debt 5 00
Hartford, First, add'l coll., by C. T. Welles 1,001 47
Second Ch. of Christ, by C. S. Goodwin 251 00
Mrs. Mary C. Bemis 100 00
Mrs. C. Hillyer, for Debt 30 00
A Life member, to const. Miss Jane Tinning a L. M 50 00
Jewett City, Second, by H. L. Lee 43 00
Lakeville, Woman's H. M. Soc., for Woman's fund, by Mrs. M. H. Williams 38 84
L. A. Fuller, for Debt 2 00
Lebanon, First, by O. E. Pettis, in full, to const. Miss Sophia M. Dolbeare a L. M 35 85
Ledyard, by Rev. J. Avery 23 64
Litchfield, On account of Legacy of Barzilla Arnts 360 00
Lyme, Mary Sill 5 00
Meriden, First Ch., Birthday offering, by W. H. Catlin 20 00
First, add'l, by W. H. Catlin, to const. E. H. Yale and Mrs. W. L. Howe, L. Ms 102 00
First, for the Debt, by W. H. Catlin.. 50 00
Middletown, Ladies' H. M. Soc. First Ch., by Miss C. M. Bacon 10 00
South Ch., by B. Douglas 98 24
Boys' Miss. Soc. of South Ch., by Nellie A. Douglas 4 00
Cong. Sunday-school, special, by E. Payne 50 00
Mystic Bridge, Ch., by Rev. H. S. Brown, special 22 00
Ch., $19; A member for Debt, $5 24 00
Nepaug, Mrs. R. M. Butler 5 00
New Haven, From Ladies, by Rev. W. H. Tallmadge 5 00
M. E. Carpenter 2 00
Mrs. C. L. Kitchel 1 00
Mrs. M. T. Landfear 15 00
A Friend 20 00
Norfolk, by J. N. Cowles 293 44
North Coventry, Mrs. B. T. Preston, for Debt 5 00
Northfield, by H. C. Peck, to const. Dea. John Catlin a L. M 53 00

Northford, Cong. Ch., add'l, by E. Smith $5 00
Norwalk, First, add'l, by E. C. Bissell, to const. Ira Cole, G. E. Miller, W. A. Curtis and E. L. Boyer L. Ms. 37 58
Norwich, Second, by G. D. Coit 218 07
Buckingham Sunday-school, by F. J. Leavens 50 00
Old Lyme, First, by H. Griswold 60 45
Old Saybrook, Mission Band, for Woman's Dept., by Harriet C. Chapman 15 00
Plainville, W. Cowles 25 00
Plantsville, H. D. Smith 50 00
T. Higgins, for Debt 100 00
Pomfret, First, by Mrs. C. C. Williams 101 00
Preston, D. B. Hyde, to const. Fannie C. Hyde a L. M., by H. L. Reade 50 00
Prospect, B. B. Brown 10 00
Ridgefield, by A. Y. Paddock 6 33
Rockville, Second Ch., by E. C. Chapman 500 00
Salisbury, by Rev. J. C. Goddard 99 33
Simsbury, D. B. McLean 10 00
Southington, by J. F. Pratt 125 00
South Norwalk, A Friend, to const. Miss Sarah J. Paul a L. M. 50 00
Stamford, A member of the First Pres. Ch., by J. Clark 200 00
Stonington, Second Ch., special coll., by J. E. Smith 177 46
Suffield, Ch., add'l, for Woman's Dept., by Rev. H. L. Kelsey 33 27
Torrington, Bible School of Third Ch., for Children's Bohemian fund, by Rev. H. A. Schauffler 16 70
Waterbury, Mrs. M. A. Brooks, to const. Miss Lillie H. Brooks a L. M. 50 00
West Redding, Mrs. J. H. Meeker, a Thank offering 10 00
Wilton, by B. Gilbert 60 00
Windsor Locks, A Friend 5 00
C. A. Porter 50 00
Winsted, On account of Legacy of Roswell Smith 720 00
Woodbury, First, by J. H. Linsley, to const. Rev. A. P. Powelson a L. M. 93 87
Mrs. E. L. Curtis, by D. S. Bull 10 00

NEW YORK—$3,331.36; of which Legacies, $427.69.

Belfast, A Friend 3 00
Black Creek, by Rev. H. W. H. Watkins 10 00
Brooklyn, Ladies' Benev. Soc., Tompkins Avenue Ch., special, by Mrs. L. H. Cobb, Treas. Woman's H. M. Union. 10 00
South Cong. Ch., by J. Crowell 83 45
A. S. Barnes, for Debt, $1,000; Mrs. W. Harris, by Mrs. C. M. Hyde, $2; S. W. C., $5; A Friend, $1; Rev. S. W. Powell, $2.50 1,010 50
Buffalo, by Rev. A. L. Smalley 10 00
R. W. B., to const. Mrs. J. K. Bancroft, Miss B. Gilchrist and D. T. D. Washburn L. Ms. 200 00
Canaan Four Corners, by J. P. Beaver 20 13
Canandaigua, Young Woman's Soc. of the First Ch., by Miss C. H. Sackett 47 00
Canastota, Miss L. Lewis, in Memoriam 2 00
Chenango Forks, by Rev. C. H. Crawford 9 05
Ellington, by Rev. A. W. Taylor 3 55
Fairport, Ladies' Aux., by Mrs. L. H. Cobb, Treas. New York Woman's H. M. Union 20 00
Franklin, First, by G. Stilson, to const. Rev. G. H. Bailey a L. M. 55 00
Homer, by S. C. Webb 58 31
Ladies' Home Miss. Soc., by Ellen F. Phillips, Treas., to const. Mrs. W. A. Robinson a L. M., $50; Rev. W. A. Robinson, D.D., $5; Mrs. L. C. Swift, $5; Mrs. J. S. Stebbins, $2, by Mrs. L. H. Cobb, Treas. Woman's H. M. Union 62 00
Hopkinton, Legacy of John Newman, by V. A. Chittenden, Ex. 100 00
Irving, On account of Legacy of Mrs. S. M. G. Sackett $327 69
Jamestown, First Ch., $25; Sunday-school, $7.50 32 50
Lewis and Wadhams Mills, by Rev. A. R. Crawford 10 00
Maine, Cong. Ch., Three Friends, by C. T. Barney 25 00
Madison, by F. J. Rice 11 75
Newark Valley, Ch., A Thank offering, by Mrs. H. Winship 23 86
New York City, Broadway Tabernacle, A Member, for Debt, $250; W. O. Whitcomb, for Debt, $20, by Rev. W. M. Taylor; H. C. Houghton, M.D., for Debt, $50 320 00
S. T. Gordon, $250; G. A. Strong, $100; Mrs. Parker, $100; Mrs. E. F. Smith, $30; A Friend, $2 482 00
Welsh Ch., by Rev. E. J. Morris 13 25
Good Cheer Assoc., by Mrs. L. H. Cobb, Treas. Woman's H. M. Union of New York State 5 00
North Java, by Rev. J. H. Mallows 4 70
North Pitcher, by Rev. J. F. Howard 3 10
Norwich, by J. Hammond 20 30
A New Year's offering, by J. Hammond 34 00
Orient, Cong. Sunday-school, by T. L. Young, in full, to const. E. Irving Rackett a L. M. 30 00
Oriskany Falls, by Rev. S. A. Worden 3 00
Perry Center, Ch., by M. W. Butler, to const. Miss Anna Sage a L. M. 37 58
Red Hook, Mrs. C. A. Howe 3 80
River Head, by Rev. W. I. Chalmers, in full, to const. Rev. W. I. Chalmers a L. M. 12 00
Russell, Rev. Harvey Miles 5 00
Saugerties, by B. M. Coon 14 00
Sand Bank, by Rev. J. B. H. Hewitt 2 00
Sherburne, A Friend 10 00
Sinclairville, E. Williams, $5; Mrs. D. B. Dorsett, $5; E. C. Preston, $5; N. G. Dunham, $1; H. A. Kirk, 50 cts., by E. Williams 16 50
Spencerport, Cong. Sunday-school, by Miss S. D. Day 25 75
Syracuse, Plymouth Ch., by W. Spalding 106 08
Steuben, Welsh Ch., by Mrs. R. H. Jones 5 80
West Groton, Ch., $16.64; Sunday-school, $3.36, Birthday offering, by Rev. J. Cunningham 20 00
Willsborough, by L. Barton 6 70
Woodville, by J. H. Wood 16 00

NEW JERSEY—$624.16.

Jersey City, by Rev. N. M. Sherwood 9 21
A Friend 2 00
Manchester, Ch., for the Debt, by E. P. Allen 10 10
Newark, Belleville Avenue Ch., of which $100, from a Friend, to const. W. J. Demorest, and Mme. E. L. Demorest L. Ms.; and from Ch to const. Rev. Hugh O. Pentecost, H. D. Ward, and Miss Jemima C. King L. Ms. 236 00
Newfield, A Friend for the Debt, by Rev. C. Willey 20 00
New Jersey, A Lady for the Debt 100 00
Stanley, Mrs. Emily De B. Page 40 00
Upper Montclair, Christian Union Cong. Ch., by F. W. Dorman 194 50
Sunday-school of the Christian Union Cong. Ch., by Mary J. Cooper 12 35

PENNSYLVANIA—$1,228.65; of which Legacy, $1,000.00.

Ashley Station, A. G. Lewis 1 00
Alden, by Rev. D. J. Jones 2 00
Drifton, by Rev. J. F. Humphrey 5 00
Fountain Spring, by Rev. E. T. Griffith 10 00
Hyde Park, Welsh Ch., by H. W. Davis 20 00

Jeansville, Welsh Cong. Ch., by R. Lewis..... $8 00
Lander, Alfred Cowles and Son..... 10 00
Minersville, Rev. D. T. Davies..... 5 00
Mt. Carmel, by Rev. D. D. Davies..... 12 00
Philadelphia, On account of Legacy of James Smith, by F. P. Pendleton, Ex. 1,000 00
Mary Tryon, to const. herself a L. M. 60 00
Plain, Miners' Welsh Ch., by Rev. T. Davies..... 10 00
Prentiss Vale, Mrs. M. W. Strickland.. 3 80
Providence, Welsh Ch., by Rev. R. S. Jones..... 10 25
Scranton, T. Eynon..... 50 00
Shamokin, Anonymous..... 13 00
Spring Brook, by Rev. R. S. Jones..... 5 00
Spring Creek and West Spring Creek, by Rev. A. B. Sherk..... 3 60

MARYLAND—$11.00.

Baltimore, A Friend..... 5 00
Frostburg, by Rev. W. C. Jones..... 6 00

DISTRICT OF COLUMBIA—$31.25.

Washington, Ladies' H. M. Soc., by Lizzie Patterson..... 30 00
Rev. R. Nourse..... 1 25

VIRGINIA—$2.00.

Hampton, Miss E. F. Marsh..... 2 00

WEST VIRGINIA—$31.29.

Ceredo, by Rev. A. H. Chittenden..... 11 00
Huntington, by Rev. G. H. Martin..... 20 29

ARKANSAS—$5.00.

Silbam Springs, Rev. M. H. Copeland, for Debt..... 5 00

FLORIDA—$7.00.

Interlachen, by Rev. J. McKean..... 7 00

TEXAS—$8.30.

Austin, Tillotson, Ch. of Christ, by Miss M. J. Adams..... 8 30

INDIAN TERRITORY—$13.00.

Doaksville, by Rev. A. A. Gross..... 3 00
McAllister, Rev. G. H. Brown..... 10 00

NEW MEXICO—$48.35.

Las Vegas, Prof. W. H. Ashley..... 40 00
White Oaks, by Rev. R. E. Lund..... 8 35

ARIZONA—$25.00.

Prescott, by Rev. J. C. Houghton..... 25 00

OHIO—$882.61; of which Legacy, $9.08.

Received by S. P. Churchill, Treas. Bohemian Board, Cleveland:
Alexandria, Sunday-school..... $1 70
Amherst, by C. A. Vincent..... 3 80
Belpre, Sunday-school..... 3 00
Berea, Sunday-school..... 5 00
Bristolville, Sunday-school..... 5 88
Brooklyn, Ch..... 27 29
Cleveland, Euclid Avenue Cong. Sunday-school..... 50 00
First Ch..... 35 75
Mt. Zion Sunday-school..... 1 65
Cincinnati, Walnut Hills Sunday-school..... 30 00
Collinwood..... 4 00
Corry, Pa., Sunday-school..... 2 75
Fredricksburg, Sunday-school. 9 00
Kelloggsville, Sunday-school.. 1 00
Kirtland, Sunday-school..... 6 50
Lafayette..... 4 50
Lodi, Sunday-school..... $3 00
North Amherst, Sunday-school. 1 02
North Fairfield, M. S..... 3 00
North Ridgefield, Sunday-school 5 00
Oberlin, Second..... 25 00
Olmsted..... 5 25
Penfield, Sunday-school..... 2 00
Plain, Sunday-school..... 4 60
Radnor, Sunday-school..... 15 00
Powell Bros..... 2 50
Richfield, Sunday-school..... 4 55
Ruggles, L. M. Band..... 2 50
South Newbury, Sunday-school 5 79
Toledo, Second, Sunday-school. 5 95
Weymouth, Sunday-school..... 3 00
$279 98

Received by Mrs. Ella J. Mahony, Treas. Ohio Woman's H. M. Union:
Bellevue, Ch..... $2 65
Hudson, L. M. S..... 2 50
Rock Creek, L. M. S..... 10 00
Medina, First..... 25 00
40 15

Ohio Woman's H. M. Union, $28.41; Elyria, Young Ladies' M. Soc. of First Ch.; $10, for Woman's fund, by Miss C. Hobart..... 38 41
Andover, by E. A. Black..... 1 93
Cleveland, On account of Legacy of Elisha Taylor, by J. W. Taylor, Ex.. 9 08
Woman's H. M. Union, by Miss C. Hobart..... 50 00
Coolville, by Rev. R. W. Graham..... 5 50
Findlay, by Rev. J. P. Riedinger..... 2 95
Lodi, by G. Barr..... 20 40
Medina, A Friend..... 5 00
Norwalk, T. Hagaman..... 2 00
Oak Hill, Welsh Ch., by E. D. Davis... 18 63
Oberlin, First Ch., for Debt, H. G. Husted, Treas., by Rev. J. Brand, D.D..... 169 59
J. B. Clarke..... 10 00
Painesville, First, by G. H. Higgins, to const. Mrs. J. C. Bateham a L. M.... 55 97
Rev. S. W. Pierson..... 5 00
Rollersville, by Rev. J. C. Thompson... 2 00
Rootstown, by W. Bow..... 25 10
Salem, D. A. Allen..... 25 00
Sandusky, First, by H. H. West..... 24 50
Saybrook, Ch., $15.89; Sunday-school Mission Band, $6..... 21 89
Tallmadge, C. C. Wright..... 1 00
Thomaston, Welsh Ch.; by Rev. D. Davies..... 5 13
Thompson, by Rev. H. A. N. Richards. 7 06
Toledo, Mrs. N. M. Landis..... 1 40
Unionville, Mrs. J. C. Burnelle..... 5 00
Wellington, Mrs. Mary R. Hamlin, by E. F. Webster..... 50 00

INDIANA—$97.41.

Received by Rev. L. P. Rose:
Fort Wayne..... $25 54
Hosmer..... 5 10
Jamestown..... 1 60
Liber..... 4 28
Solsberry..... 9 00
Winchester..... 3 00
47 92

Beechwood, Cedarwood and Mauckport, by Rev. J. Trueblood..... 3 50
Michigan City, First, by J. S. Peck... 39 74
So. Vigo, $1.25: Rev. J. Hayes, $5, by Rev. J. Hayes..... 6 25

ILLINOIS—$1,135.10; of which Legacy, $1,000.00.

Bone Gap, O. S. Rice..... $15 00
Brimfield, by Rev. E. W. Jenney..... 8 00
Freeport, W. Bruce..... 5 00
Geneseo, A. G. Mather..... 5 00
Jacksonville, Mrs. G. Carter..... 5 00
Payson, J. M. Scarborough..... 75 00
Rantoul, Rev. J. L. Fonda..... 5 00

Rockford, Legacy of Mrs. Merab B. Johnson, by W. A. Dickerman, Ex.. $1,000 00
Woman's H. M. Union of Second Ch., by Mrs. B. F. Leavitt, Treas..... 12 10
Western Springs, Ch., Miss Jennie Craigmile, $2; Mrs. R. Vail, $2; Lovella Sillence, $1, by Rev. W. E. Sillence..... 5 00
Erratum: Acknowledgment of $50 from Morrison, in February, should read Robert, instead of William Wallace.

MISSOURI—$224.39.

Cameron, by Rev. F. G. Alger..... 6 00
Cheltenham, by Rev. F. C. Woodward. 9 50
Dawn, by Rev. G. Roberts..... 20 90
Young Ladies, by Rev. G. Roberts... 11 90
Kansas City, by Rev. H. C. Scotford.... 13 00
Kidder, by Rev. J. M. Bowers..... 9 25
La Grange, by Rev. J. Reuth..... 5 00
Lenhart, by Rev. C. M. Schwarzauer.. 1 50
North Springfield, by Rev. H. C. Brown 5 00
St. Louis, First, by F. F. Knox..... .. 136 44
Windsor, by Rev. J. G. Bailey..... 5 90

MICHIGAN—$2,009.69.

Received by Rev. L. Warren:
Allegan..... $30 60
Alpena, Ch., A Member.. ..... 25 00
A Friend..... 5 00
Bay City..... 11 89
Benzonia..... 17 70
Clinton..... 11 75
Delta..... 5 22
Flint, Young People's Miss. Soc. 25 00
Grand Rapids, Second..... 3 40
Grass Lake, Ladies of Cong. Ch. 10 00
Hillards, Ch. and Sunday-school 12 00
Lansing, Balance of weekly offering..... 12 00
Leslie..... 21 66
Manistee, R. G. Peters..... 200 00
Memphis..... 10 00
Michigan Center..... 6 82
Morenci..... 7 50
New Haven..... 27 00
Oakwood, A Friend..... 5 00
Olivet..... 107 49
Port Huron..... 241 84
Cong. Sunday-school..... 25 00
Roscommon..... 5 00
St. Clair, Mrs. M. A. Hopkins... 50 00
Somerset..... 16 00
South Emmet, W. M. S..... .. 3 00
Vermontville..... 16 00
Wacousta..... 14 78
Webster..... 9 10
Wheatland, Dea. N. R. Rowley. 10 00 ——— 945 75

Received by Mrs. E. F. Grabill, Treas. Woman's H. M. S.:
Allendale, A Friend..... $15 00
Ann Arbor..... 39 78
Ceresco..... 5 00
Covert, A Band of Hope, for Bohemian fund in Michigan. 5 10
Detroit, First Ch., Ladies' Union. 150 00
Greenville..... 13 72
Sunday-school concert, for Children's Bohemian fund. 7 48
Hancock..... 5 00
Hudson, Mrs. J. S. Antisdale... 10 00
Lake Linden..... 22 30
Lowell..... 7 00
Mattawan..... 9 50
Mrs. G. H. Goodrich, A Christmas gift..... 5 00
Michigan Center, Young Ladies' H. M. S..... 10 00
North Dorr, L. M. S., $6; Sunday-school, for Children's Bohemian fund, $3.34..... 9 34
Reed City..... 13 00
Rockford, A Thank offering from a few Ladies..... 1 60
St. Johns..... 5 00
St. Joseph..... $11 00
Three Oaks..... 12 00
Vicksburg..... 5 00
Victor..... 5 00
Wacousta..... 5 00
Wheatland..... 8 00
Saginaw Conference, special:
Bay City..... $8 75
East Saginaw, W. H. M. S. 35 64
Young Ladies' Miss. Soc. 2 90
Essexville..... 6 10
Munger..... 1 36
Tawas City..... 5 00 ——— 59 75 $439 57

Addison, by Rev. H. H. Crane..... 13 50
Allegan, N. B. West, to const. Irving F. Clapp a L. M..... .. 50 00
Ann Arbor, Children's Miss. Soc. of Cong. Ch., by H. H. Walker..... 25 00
Armada, by Rev. E. H. Burt..... .... 9 25
Banks, $4.65; Sunday-school, $4.53, by Rev. P. F. McClelland..... 9 18
Bellaire and Central Lake, by Rev. H. A. Kerns..... 3 00
Benzonia, $24.78; Homestead, $8 25, by Rev. O. B. Waters..... 33 03
Charlevoix, First, by W. Kanagy..... 13 20
First, special coll., $9.70; Sunday-school, $5.30, by W. Kanagy..... 15 00
Detroit, First, by G. M. Lane..... 100 00
Dundee, by Rev. H. Coate..... .. 15 50
East Saginaw, First, by E. W. Glynn.. 40 46
Franklin, by Rev. H. A. Putnam..... 3 00
Genesee, by Rev. F. C. Wood..... 2 03
Grand Haven, First, by J. Barns..... 13 00
Hersey, by Rev. T. A. Porter..... 5 00
Ithaca, by Rev. N. D. Glidden..... 5 00
Kalamo, Mrs. S. E. Slosson..... 1 40
Kalkaska, by Rev. W. Sidebotham..... 8 00
Lake Linden, special coll., by Rev. J. W. Savage..... 31 00
Manistee, by Rev. C. G. Lundquist..... 2 00
Mecosta and Rodney, by Rev. O. B. Thurston..... 5 00
Minden City and White Rock, by Rev. W. Scurr..... 7 50
Munger, by Rev. W. D. King..... 2 50
Nashville, by Rev. O. S. Grinnell..... 5 25
Onekama, by Rev. W. J. Perry..... 21 62
Stanton, by P. T. H. Pierson..... 20 00
Sugar Island, by Rev. J. McGregor.... 2 00
Union City, First, by H. A. Corbin.... 100 86
Vienna, Union Ch., by Rev. F. C. Wood 31 09
Ypsilanti, Ch. and Sunday-school, by G. Holmes..... 30 00

WISCONSIN—$169.00; Legacy.

Fort Howard, Remainder of Legacy of Rev. D. C. Curtiss, by E. C. Curtiss, Ex..... 169 00

IOWA—$83.14.

Big Rock, Cong. Sunday-school, for Children's Bohemian fund, by H. E. Parsons..... 2 40
Burlington, First Ch., by T. R. Rankin 7 29
Garner, W. C. Wells..... 5 00
Marshalltown, A. K. Nash and family for Debt..... 1 00
Muscatine, Mrs. E. Kirby..... 10 00
Oskaloosa, C. H. Edris..... 5 00
Pleasant Grove, W. W. Williams..... 10 00
Strawberry Point, Cong. Sunday-school, for Children's Bohemian fund, by Mrs. M. J. Nickerson..... 2 60
Tabor, Ch., by J. E. Todd..... 14 85
Sunday-school, Primary Dept. for Children's Bohemian fund, by Mrs. J. M. Barbour..... 10 00
Traer, A Friend..... 5 00
Wentworth, A Friend, special..... 10 00

MINNESOTA—$841.12.

Received by Rev. J. H. Morley:
For Scandinavian work, special.
Anoka, C. K. Mills..... $1 00

Bird's Island, J. F. Fowler.....$1 50
Glyndon, Mrs. Millard..... 1 00
La Grange, Ill., by Ladies' Soc., Mrs. E. P. Gardner, Treas..... 5 00
8 50
Austin, Union Ch..... 70 32
Faribault..... 5 61
Litchfield, Mrs. Cathcart..... 2 00
Mazeppa, Woman's M. Soc., Miss E. R. Hyde..... 6 55
Medford, by D. McKinley..... 10 00
Minneapolis, First, by I. Chaney 21 44
Plymouth Ch., by H. B. Hudson..... 76 00
A Friend..... 3 50
Northfield, A Friend..... 50 00
St. Paul, Plymouth Ch., Sunday-school, to const. Miss Kate Nichols a L. M..... 66 74
Springfield, Ch., Mrs. M. C. Robertson..... 1 25
Waseca, by J. L. Claghorn..... 33 17
Mrs. Cross, Tr. add'l.....193 84
$548 92
Minnesota Home Miss. Soc., Rev. J. H. Morley, Treas..... 50 00
Minnesota Woman's H. M. Soc., Mrs. J. N. Cross, Treas..... 50 00
Aitkin, by Rev. A. J. Hayner..... 3 00
Appleton, by Rev. J. T. Marvin..... 5 50
Cannon Falls, $21.65; Sunday-school, $7.15, by D. E. Yale..... 28 80
Dassel, by Rev. S. M. Bronson..... 2 00
Fairmont and Center Chain, by Rev. J. H. Nason..... 12 50
Hawley, by Rev. O. M. Smith..... 6 06
Minneapolis, Union Ch., by C. H. Hanke 1 50
By Rev. G. H. Cate..... 7 59
T. H. Williams..... 5 00
New Ulm, by Rev. C. Mowery..... 5 65
Rushford, by Rev. W. W. Snell..... 10 00
Sauk Rapids, Mrs. D. Carpenter, by P. S. Smith, for Debt..... 50
St. Paul, St. Anthony Park Ch., by Rev. J. H. Chandler..... 21 10
C. W. Clark, to const. himself a L. M., by Rev. E. C. Evans..... 50 00
A Friend..... 5 00
Wadena, H. B. Hamlin, by E. F. Webster..... 10 00
Wayzata and Groveland, by Rev. S. Stone..... 8 00
Wiscoy, by Rev. R. W. Harlow..... 5 00
Worthington, Union Cong. Sunday-school, for Debt, by G. O. Moore..... 5 00

KANSAS—$620.19.

Received by J. G. Dougherty, Treas. Kan. Home Miss. Soc.:
Atchison, Sunday-school..... $4 02
Mrs. E. C. Johnson..... 25 00
Crooked Creek..... 3 00
Fowler City..... 5 00
Geneva, J. H. Spicer..... 5 00
Great Bend..... 13 82
Montezuma..... 7 00
Olathe..... 14 00
Paola..... 31 30
Sterling, First..... 21 67
Wyandotte, First..... 66 25 196 06
Ash Rock, $30.50; Mt. Ayer, $15.50; Fort Harmony, $11.50; J. R. Loomis, $5, by Rev. R. S. Osborn..... 62 50
Axtell, by Rev. C. L. Kloss..... 17 10
Bloomington, $5.96; Dial, $6.80, by Rev. F. G. McHenry..... 12 76
Blue Rapids, by Rev. E. Skinner..... 5 00
Burlington, First Ch., add'l.....$10 00
Ladies' M. Soc. of First Ch., by W. C. Sears..... 4 35 14 35
Carbondale, $10.28; Ridgway, $7.72, by Rev. W. J. Morse..... 18 00
Cawker City, Mrs. T. A. Humphrey, by Rev. T. A. Humphrey..... $2 50
Chetopa, Mary E. Pinkerton, of which, $2 for Debt..... 3 00
Clear Creek and Onaga, by Rev. J. J. Wilson..... 12 50
Diamond Springs, by A. W. Loomis.... 5 83
Douglass, by Rev. G. Marsh..... 17 25
Downs, by Rev. T. Marsh..... 20 00
Ellis, by Rev. C. E. Williams..... 20 00
Eureka, by E. Tucker..... 17 10
Ford, by Rev. J. E. Courter..... 2 10
Garden City, by Rev. H. Thrall..... 7 50
Garfield, $12; Rust Center, $3; La Crosse, $4.75, by Rev. J. Brunker..... 19 75
Heber, by Rev. C. B. Messer..... 20 00
Hill City, by Rev. N. R. George..... 5 00
Howard, $7.22; Western Park, $12.97, by Rev. D. Dunham..... 20 19
Little River, by Rev. H. P. Powers..... 2 00
Madura, $4.85; Sunday-school, $4.27, by W. Eustace..... 9 12
Manhattan, by J. W. Blain..... 12 50
Mt. Hope and Haven, by Rev. L. Hull. 2 50
Neosho Falls, by Rev. M. D. Tenney... 26 00
North Topeka, by Rev. J. F. Bacon.... 5 00
Pomona, Rev. L. Newcomb..... 2 00
Udall, by Rev. B. F. Baker..... 7 75
Wakefield, by W. Eustace..... 18 39
By Rev. R. Kerr..... 8 00
Westmoreland, Ch., special coll., $25; Gen. coll., $3.44, by Rev. O. A. Palmer 28 44

NEBRASKA—$555.25.

Received by Rev. J. L. Maile:
Albion, by J. A. Price.....$21 00
Ashland, special coll., to const. Dea. W. B. Ashmun and Dea. G. W. Norton L. Ms.....100 00
Blair, by Mary E. Bradley 5 00
Hastings, by Rev. W. Walters.. 5 00
Lincoln, by T. H. Leavitt.....160 80
Weeping Water, by Rev. G. Hindley.....100 00
391 80
Received by Mrs. Helen D. Perry:
Columbus.....$10 00
Exeter..... 8 00
Fremont..... 5 00
Genoa..... 50
Lincoln..... 10 00
Munroe..... 1 00
Syracuse..... 10 00
York..... 9 00
Mrs. G. M. Mitchell..... 1 00 446 30
$54 50
Ainsworth and Long Pine, by Rev. J. A. Milligan..... 5 00
Creighton, by Rev. T. Kent..... 7 50
Exeter, First, by H. G. Smith..... 15 00
Friend, by Rev. J. Lich..... 4 25
Geneva, by Rev. G. A. Taylor..... 3 00
Hastings, Mrs. A. B. Pratt..... 3 30
Indianola, by Rev. G. E. Taylor..... 29 33
Kearney, by Rev. J. Askin..... 5 00
McCook, by Rev. W. Suess..... 9 00
Naponee, by Rev. W. Woolman..... 1 17
Omaha, C. T. Morton..... 1 40
Spring Creek, by Rev. P. Weidman.... 5 00
Stratton and Trenton, by Rev. G. W. Rich..... 5 00
Wisner and West Point, by Rev. G. C. Hall..... 10 00
Wymore, Rev. J. V. Dimon..... 5 00

NORTH DAKOTA—$29.66.

Dazey, by Rev. J. W. Donaldson..... 2 00
Walcott, Ladies' H. M. Soc., by Hattie A. Joy..... 27 66

SOUTH DAKOTA—$112.50.

Armour, by Rev. W. H. Thrall..... 2 24
Aurora, by Rev. R. C. Walton..... 7 87

Egan, Rev. C. W. Mathews and wife... $5 00
Firesteel, Woman's H. M. Soc., by Mrs. C. G. Black..... 2 44
Fort Berthold, by Rev. C. L. Hall..... 9 67
Iroquois, by Rev. A. J. Drake..... 7 00
Lake Preston, by Rev. A. H. Robbins.. 12 25
Meckling, by Rev. G. S. Bascom..... 25
Newbury, German Chs., by Rev. E. Jose 3 00
Redfield, by Rev. D. R. Tomlin..... 31 64
Springfield, by Rev. C. Seccombe..... 4 88
Vermillion, M. S., by Mrs. C. G. Black. 10 00
Volga and Aurora, by Rev. H. A. Lawrence..... 5 58
Wartburg, by Rev. C. W. Wurrschmidt 2 47
Webster, by Rev. W. G. Dickinson..... 2 00
Yankton, Woman's Miss. Soc., for Woman's fund, by Mrs. F. D. Wilder.... 6 21

COLORADO—$97.78.

Boulder, G. S. Gibson..... 25 00
A Friend..... 10 00
Colorado Springs, Mrs. Frances S. Rouse..... 5 00
Denver, Park Avenue Ch., by Rev. H. E. Thayer..... 17 50
P. J. Atkinson..... 2 50
Highland Lake, by Rev. A. K. Packard For Children's Bohemian fund, by Rev. A. K. Packard..... 12 78

WYOMING—$19.00.

Big Horn, Beckton and Sheridan, by Rev. S. J. Jennings..... 15 00
Buffalo, by Rev. T. M. Smith..... 4 00

CALIFORNIA—$260.86.

Received by J. S. Hutchinson, Financial Agent:
Oakland, Plymouth Avenue Ch. $6 25
Pasadena, First Ch. and Sunday-school..... 10 73
Santa Cruz..... 15 00
Saratoga..... 15 00
46 98
Berkley, by Rev. W. F. Bickford..... 10 00
Edgemont and Eagle Rock, by Rev. E. Cash..... 3 00
Etta, by Rev. C. E. Philbrook..... 50
Galt, A Friend..... 25 00
Green Valley, by Rev. R. Taylor..... 12 00
Murphy's, by Rev. T. E. Tippett..... 3 60
National City, J. E. Cushman..... 25 00
Oceanside, by Rev. H. M. Daniels..... 6 75
Riverside, First, by G. W. Gracelove. 27 85
Rocklin, by Rev. H. C. Langley..... 10 00
San Bernardino, Highland Ch., by Rev. J. D. Foster..... 14 80
San Diego, by Rev. J. H. Harwood, D.D. 25 00
San Jacinto, by Rev. D. McCunn..... 13 75
San Juan, by Rev. W. B. Palmer..... 15 35
Sierra Madre, by Rev. M. L. Gordan.... 11 28
Soquel, by Rev. G. M. Dexter..... 9 00
Tulare, by Rev. L. J. C. Geick..... 1 00

OREGON—$10.25.

Hillsboro and Hillside, by Rev. H. Lyman..... 10 25

WASHINGTON TERRITORY—$134.15.

Cheney, by Rev. G. R. Andrus..... 28 00
Endicott, $12.50; Oaksdale, $1.20; Natches, $6; Pasco, $3.60; Starbuck, $6.75; Walla Walla, $15; Wenas, $6.25, by Rev. N. F. Cobleigh..... 51 39
Fidalgo Islands, $6.25: Rev. H. J. Taylor, $2.50, by Rev. H. J. Taylor.. 8 75
John's River and Wynooche, by Rev. O. A. Thomas..... 3 00
Ritzville and Endicott, by Rev. F. H. Fruiht..... 3 50
Sprague, by Rev. F. McConoughey.... 5 00
Walla Walla, Rev. N. F. Cobleigh.... 10 00
Wenass and West Kittitass, by Rev. R. G. Hawn..... 13 35
Whatcom, by Rev. J. Wolfe..... 3 75
White Salmon and Hood River, by Rev. F. Balch..... $5 00
Yakima, by Capt. C. Holton, by Rev. G. H. Atkinson..... 2 50

SANDWICH ISLANDS—$250.00.

Sandwich Islands, A Friend..... 250 00
HOME MISSIONARY..... 360 15

$40,254 01

Donations of Clothing, etc.

Alstead, N. H., Ladies of Evangelical Ch., by Geo. B. Cutler, barrel and freight... $35 00
Bridgeport, Conn., First Ch., by Martin B. Cowles, Overcoat..... 25 00
Ladies of Park Street Ch., by S. E. Hubbard, box..... 65 00
Brookfield, Vt., Second Ch., by Mrs. Susie F. Carr, box and freight..... 103 00
Brooklyn, N. Y., Ladies' Benev. Assoc. of Central Ch., by Rev. Dr. Behrends, two barrels..... 227 99
Bucksport, Me., Young People's Soc. Christian Endeavor, by W. H. Gardner, books for New Mexico.
Canaan, Conn., Young Ladies' Mission Circle, by Minnie E. Pierce, barrel..... 42 60
Chaplin, Conn., Ladies' Home Miss. Soc., by Mrs. Francis Williams, box and cash 42 00
Colchester, Conn., Ladies' Soc., by Mrs. Fanny S. Curtis, barrel..... 65 00
Danbury, Conn., Ladies' Sew. Soc. of First Ch., by Susie L. Gordon, box and freight..... 155 00
East Derry, N. H., First Ch., by Mrs. F. W. Parker, box..... 87 00
East Jaffrey, N. H., "Cheerful Helpers," by Mrs. Will. J. Mower, box and freight 22 50
Gloversville, N. Y., Ladies' Benev. Assoc., Mrs. Cyrus Stewart, box..... 140 00
Grinnell, Iowa, by Mrs. T. O. Douglass:
Burlington, box..... 62 00
Decorah, box..... 70 75
Keokuk, box..... 95 00
Manchester, box..... 40 00
McGregor, box..... 50 20
Monticello, box..... 27 00
Oskaloosa, box..... 31 00
Ottumwa, box..... 65 00
Hartford, Conn., Ladies' Home Miss. Soc., of South Ch., by Mrs. Palmer Tiffany, box and freight..... 240 00
Ladies' of Pearl Street Ch., by Hattie E. Cowles, box and freight..... 42 00
Jersey City, N. J., Ladies' Aid Soc., of First Ch., by Mrs. M. J. Ingersoll, barrel 89 93
Medina, O., Ladies' Benev. Soc., by Mrs. M. P. Ament, barrel..... 22 00
Middletown, Conn., Ladies' Home Miss. Soc., by Sara L. Browning, box..... 185 00
Monson, Mass., Ladies', by Mrs. C. W. Holmes, Jr., barrel and cash..... 137 00
Needham, Mass., "Willing Workers," by J. F. Gleason, barrel and freight.
New Haven, Conn., Ladies' Soc. of the Ch. of the Redeemer, by H.A. Miller, box 225 00
New York City,
Ladies' Home Miss. Soc. of Broadway Tabernacle Ch., by Miss Nellie M. Taylor, trunk and cash..... 135 00
Lap robe, H. S. C.
Books, Lawson Valentine..... 200 00
Northboro, Mass., "A Widow's Mite," for Home Missions, gold pencil.
Peacham, Vt., box.
Pulaski, N. Y., Ladies' Home Miss. Soc., by Mrs. A. A. Maltby, box and freight. 24 75
Reed City, Mich., Woman's Home Miss. Soc., by Mrs. E. F. Grabill, box..... 70 00
Reeds Ferrry, N. H., Ladies, by Mrs. F. A. Gordon, barrel and freight..... 113 00
St. Louis, Mo., Ladies' Home Miss. Soc., of Pilgrim Ch., by Mrs. C. Rowell, three barrels, half barrel and freight..... 231 00

Sharon, Conn., Ladies' Sew. Soc., by Miss J. M. Delavan, barrel..... $100 00
Stamford, Conn., Ladies' Home Miss. Soc. of First Ch., by Mrs. R. A. Reynolds, two barrels and cash..... 200 00
Tremont, N. Y., Trinity Ch., package Gospel Hymns.
Webster Groves, Mo., Ladies' Soc., box and cash..... 61 50
Errata.—St. Albans, Vt., Young People's Soc. Christian Endeavor, First Ch., by Mrs. F. S. Stranahan, two barrels and freight, erroneously acknowledged in January.
From Auxiliaries of the Woman's Cong. H. M. Union, Ct., not credited to the Union in February..... 2,368 37

Receipts of the Maine Missionary Society from Nov. 23d, 1886, to Jan., 1887, JOHN L. CROSBY, *Treas.*

Athens, Ch., by Rev. H. H. Acterian..... $4 00
Bangor, 1st Ch. and Soc., by W. P. Hubbard, Tr..... 28 50
Hammond St. Ch. and Soc., by E. F. Duren, Tr..... 9 20
Central Ch. and Soc., by W. S. Dennett, Tr..... 150 00
Bath, Winter St. Ch., by G. J. Mitchell, Tr. for Am. H. M. Soc..... 100 00
A member, by Miss A. W. Tappan..... 6 00
Central Ch. and Soc., by F. S. Partridge Tr..... 25 95
Bethel, 2d Ch. and Soc., by Rev. D. Garland..... 10 00
Biddeford, 2d Ch., by Geo. W. Curtis, Tr. 51 11
Bluehill, Ch. and Soc., by Rev. H. A. Freeman..... 10 00
Brewer, 1st Ch., Mrs. Catherine S. Hardy, to const. Wm. W. Doane L. M..... 20 00
Bristol, Ch., by Rev. C. D. Crane..... 18 67
Calais, 1st Ch. and Soc., by A. L. Clapp, Tr..... 44 00
Dennysville, by Rev. Chas. Whittier..... 5 00
Eliot, Ch., by Rev. James Lade..... 4 90
Falmouth, 1st Ch., by Rev. H. C. McKnight..... 19 25
Garland, Ch., by Rev. P. B. Thayer..... 5 00
Gorham, 1st Ch. and Soc., by J. S. Leavitt, Tr., which, with prev. donations, const. Mrs. Martha A. Cressey, Mrs. Eli Clay, Mrs. Esta R. Harding, L. Ms..... 27 53
Gray, "Myrtie Skilling's little savings".. 1 19
Hallowell, Mrs. Margaret Fifield, legacy (additional) by Jas. S. Fifield, Esq., Ex. 77 46
Harpswell, Ch. and Soc., by Rev. E. A. Harlow..... 30 00
Litchfield, Corner Ch. and Soc., by D. T. Smith, Tr..... 10 00
Lyman, King Smith, legacy by Mrs. Harriet Smith, Ex..... 1,000 00
North Bridgton, Ch. and Soc., by Rev. N. Lincoln..... 14 00
Orland, "Friends" by Miss S. E. Buck.... 35 00
Oxford, Ch., by Rev. Henry V. Emmons. 4 00
Pittston, Ch..... 8 10
Portland, Mrs. Mary L. Quincy Wetherell by Mrs. Annie L. Cummings (legacy).. 500 00
Williston Sunday-school, by Edward T. Garland, Tr., to const. him L.M..... 20 00
2d Parish, by Nathan Weston, Tr..... 117 00
High St. Ch. and Soc., by H. W. Shaylor, Tr..... 300 00
State St. Ch. and Soc., by W. S. Corey, Tr..... 58 04
S. W. Harbor, Mrs. Rachel C. Allen..... 1 00
Miss Isabel Clark..... 1 00
West Brooksville, Ch., by Rev. C. L. Skinner..... 1 00
Rev. J. E. Adams, Sec'y, amount received for preaching..... 14 50
Woman's Maine Missionary Aux., by Tr. 192 00
Income on investments..... 1,022 20

$3,945 60
Previously acknowledged..... 4,099 91
Total receipts from June 1th, 1886, to date..... $8,045 51

Receipts of the Massachusetts Home Missionary Society in January, by REV. EDWIN B. PALMER, *Treas.*

Alford and West Stockbridge Center, by Rev. J. G. Willis..... $3 32
Andover, A Friend..... 20 00
West, Rev. F. W. Greene..... 25 00
By Peter D. Smith..... 53 09
Ashland, Sunday-school, by Edwin Perry 11 68
Attleboro, Second, by A. B. Carpenter... 65 00
Auburndale, A Friend "L"..... 10 00
Bank Balances, Interest on..... 57 30
Barre, Evan. Cong. by J. Henry Goddard Sunday-school, by J. Henry Goddard..... 196 44
Battle Creek, Mich., Miss S. D. Gould.... 8 72
Beverly, Washington St., by A. Haskell.. 1 00
Boston, Dorchester, Miss Elizabeth Tolman, special, for Orphans' Home, Buffalo Park, Kansas..... 8 00
Dorchester, Second, John L. Barry, by Miss E. Tolman..... 10 00
A Friend, to const. Grace R. Kingman L. M. of A. H. M. S..... 50 00
A Friend to const. Sarah F. Cole L. M. of A. H. M. S..... 50 00
Rev. R. B. Grover, for Needy Missionary..... 5 00
Jamaica Plain, Central, by S. B. Capen 2 00
Mattapan, E. D.M..... 5 00
Mount Vernon, Mrs. Susan Collins..... 10 00
Park St. Homeland Circle, by Miss I. H. Hobart, toward salary of Rev. L. P. Broad, Topeka, Kan., and to const. Mrs. David S. Gregg and Miss J. G. Withrow L. Ms. of A. H. M. Soc..... 100 00
Also special for Rev. A. B. Peebles, Piano Fund..... 25 00
Roxbury, Eliot, by A. McLean..... 35 00
Immanuel, by Francis J. Ward..... 64 84
West, South Evan., by J. H. Guild... 41 83
South Phillips, Miss Lucinda Smith... 25 00
Union, by Albert Gay..... 50 00
Special, Twenty-five cent coll., by Miss Anna H. Adams..... 20 00
Neponset, Trin. Stone Miss. Circle, by Mable Sharp..... 5 00
Special, for Dr. Schauffler, Bohemian work..... 5 00
Boylston, by F. J. Leighton..... 6 20
West, First, Birthday offerings, by E. B. Rice..... 25 00
Braintree, An Elderly Lady of the First Ch., by A. B. Keith..... 5 00
South, add'l, by Rev. E. O. Dyer..... 5 00
Brimfield, Second, by Geo. M. Hitchcock..... 16 40
Brockton, Campello, South, by E. B. Estes..... 25 00
Brookfield, Rev. C. P. Blanchard..... 100 00
Brookline, Harvard, by H. B. Eager..... 75 02
Burlington, Ladies..... 1 00
Cambridge, Teacher..... 25 00
North, Mrs. Oliver Bennett..... 10 00
Mrs. T. Garritt..... 5 00
Cambridgeport, Pilgrim, by N. H. Holbrook..... 2 95
Prospect St., by S. H. Fuller..... 90 71
Cash, A. F..... 50 00
Charlestown, Two Friends..... 35 00
Chelsea, First, by H. W. Jeffers, to const. Mrs. C. A. Richardson L. M. of A. H. M. S..... 50 00
Womans' Union Home Mission Band, by Mrs. C. A. R, special, for Chicago Bohemian Work..... 31 65
Miss A. M. Dutch..... 10 00
Clinton, First Evan., by H. H. Greene... 24 54
Concord, Trin. Birthday offerings, by Thomas Todd..... 27 67
Ladies' H. M. Soc., by Miss Harriet J. Hubbard..... 20 00
Conway, by Francis Howland..... 16 00

Mrs. H. E. Aldrich $1 00
Dana, by N. L. Johnson 5 00
Danvers, Maple St., by Dea. Eben Peabody 60 24
Sunday-school, by Lyman Ridley ... 25 00
Dartmouth, South, A church-member, by Rev. Ira A. Smith 1 00
Dedham, First, by C. Guild (of which $5.46 Mon. Con. Coll.) 707 46
Douglas, East, by Rev. W. T. Briggs, to const. Mrs. Sarah C. Hunt and Mrs. Mary A. Mason L. Ms 68 76
Mrs. W. T. Briggs 5 00
Easthampton, First, Ladies' Benev. Soc., by Mrs. E. A. Glunz 27 68
Sunday-school, by W. H. Wright 15 21
Erving, Rev. A. A. Murch 4 00
Everett, by Geo. Sargent, special, for Rev. D. R. Atkins, Columbia, Dak 28 61
Exeter, N. H., First, M. A., for Bohemian Work, of Rev. Dr. Schauffler 10 00
Fall River, First, by P. H. Borden, 3d 171 81
Falmouth, First, Mon. Con., by Rev. H. K. Craig 8 46
North, by Ward Eldred 30 00
Fitchburg, C. C. (one-half Thank-offering, one-half Weekly offering), by W. K. Barley 50 00
H. F. Coggshall 100 00
Rev. and Mrs. J. M. R. Eaton 10 00
Daniel Messenger 25 00
Mrs. Mary S. Messenger 25 00
Foo Chow, China, Ella J. Newton, by S. A. Newton 20 00
Framingham, Plymouth, by F. B. Horne 89 59
Gardner, First, by Dan'l H. Rand 22 56
Gill, Cong 3 13
Gloucester, Evan., by Joseph A. Proctor 155 00
Great Barrington, First, Young Ladies' H. M. Band, by I. R. Prindle 30 00
Hampden, Benev. Assoc., by Chas. Marsh, Tr.:
Agawam, Feeding Hills $11 78
Holyoke, First 10 43
Huntington, Second 12 05
Monson 32 94
Three praying circles 38 00
Springfield, First 150 46
South 227 55
Westfield, First (of which $50 from Mrs. Mary A. Shurtleff). 180 00
West Springfield, Mittineague .. 59 55
Ladies' Benev. Soc 5 00
727 76
Hardwick, Gilbertville, by Rev. W. D. Brown, to const. Mrs. A. B. Haskill L. M. of Mass. H. M. Soc., and Mr. W. H. Gibbs, James Irwin, Mary Stevenson, and S. J. Ramsden L. Ms. of A. H. M. S. 230 00
Harwichport, Pilgrim, by Leonard Robbins 9 00
Haverhill, Riverside, special con., by Rev. A. Donnell 16 00
Sunday-school, by T. A. Russell 5 26
Perry Elliot's Class, by T. A. Russell 5 27
Sunday-school Class of Dea. Amos Haseltine, by T. A. Russell 6 92
West, by Amos Haseltine 34 00
Hingham, Evan., by J. O. Sanborn 29 56
Hollis, N. H., by Geo. Swain 8 64
Hubbardston, by Alden Pollard 11 37
Hyde Park, First, by J. Ellery Piper 60 00
Friend 4 40
M. L 3 00
Ipswich, South, by Rev. T. F. Waters 45 00
Jessup Fund, Income of 150 00
Lawrence, Lawrence St., by C. K. Pillsbury 114 56
Lee, by Wm. J. Bartlett 3 00
Lindon, Union, by A. R. Lombard 12 17
Littleton, E. C. H 10 00
J. C. H 25 00
Dea. Otis Manning (of which $4.00 for Cong'l 'st to H. Missionaries) 24 00
Lowell, First, by Joseph S. Holt, to const. Benj. W. Gale L. M 81 25
Kirk St. and Branches, by Geo. W. Batchelder 710 00
Mrs. George C. Osgood $1 00
Mahanoy City, Pa., Welsh Cong., by Rev. F. T. Evans 3 50
Malden, A Thank-offering 100 00
Medford, Mystic, McCullom Miss. Circle, by Lillie A. Wilcox 25 00
A Friend, A. T 10 00
Medway, Village, by Rev. R. K. Harlow. 107 41
Middleboro, Central, by A. L. Tinkham.. 31 87
Millbury, First, by D. T. March 36 70
Milton, Cyrus Brewer 100 00
Newark, N. J., A Friend 3 00
Newburyport, Prospect St., by B. J. Gerrish 124 74
Newton Eliot, by D. E. Snow 193 85
Newton Center, First, by C. H. Bennett.. 142 74
West, Second, by J. L. Clark 38 18
Norfolk, by Allen Rockwood 11 60
Northbridge, First, by J. W. Morse 11 00
Northfield (twelve cent con.) 25 35
Rev. E. R. Drake and wife 20 00
Children's Mission Band 12 98
Pepperell, Evan., by Chas. Crosby 35 70
Peru, Harriet B. Stowell, by S. S. Bowen 5 00
Plainfield, J. S. Butler 4 00
Prescott, Sunday-school, by W. F. Wendemuth 2 25
Quincy, Evan., Girl's Mission Band, by Rev. E. Norton 5 00
Raynham, First, by Jos. W. White 19 11
Rockland, Elijah Shaw 100 00
Royalston, First, by Joseph Walker 3 25
Rutland, by W. C. Temple 3 55
Salem, South, by John C. Osgood 494 42
Scituate Center, by J. H. Young 9 25
Somerville, First Orth., by E. D. Conant. 21 28
East, A Friend, H. H 1 00
Mr. and Mrs. Henry Howard 50 00
E. Stone 50 00
West, by Peter Gray 10 60
Southboro, by Marshall S. Fay, add'l ... 1 00
Southbridge, J. T. Clark 1 00
Spencer, First, by F. E. Dunton 94 56
Stockbridge, by D. R. Williams, to const. Mrs. C. P. Warner and Miss C. P. Wells L. Ms 63 67
Stoughton, First, Sanford Gay 55 00
By S. Clapp, Int. on S. Gay note 193 68
Taunton, Trin. Broadway, by Geo. M. Woodward, to const. L. Ms 200 00
East, by Rev. E. W. Allen 2 50
West, First, by G. C. Capron 32 00
Upper Stillwater, Me., Miss Mary A. Blanchard 2 50
Ware, Hon. Wm. Hyde and family 1,000 00
Wareham, First, by Dea. W. H. Barrows. 54 75
Wellesley Hills 55 00
Weymouth, North, Old North, by Miss Eliza J. Pratt, special for lamps for J. P. Salazar, San Rafael, New Mexico... 3 75
North, Pilgrim, by Rev. W. D. Leland.. 33 06
West Newbury, Second, by Mary A. Lane 5 26
Westport, Union Pacific, by J. C. Macomber 5 53
Whitin, J. C. Fund, Income of 120 00
Wilmington, Estate of Mrs. Sabra Carter, by Ex 1,303 36
Winchester, First, by Eugene Tappan (add'l) 5 25
Worcester Central, by S. H. Larned 5 00
Thank offering, from a Friend 10 00
Piedmont, by Wm. Woodward 52 00
Yarmouth, First, by Rev. John W. Dodge 91 50

$10,941 75
Home Missionary 25 10

$10,966 85

Donations of Clothing, etc., received at the office of the Mass. Home Miss. Soc. in January.

Andover, Chapel Sewing Soc., by Miss S. E. Jackson, barrel and freight $98 00
West Parish, Ladies, by Mrs. J. B. Smith, barrel and freight 52 00
Boston, Old South, Ladies, by Mrs. H. A. Hill, supplies 159 95

Roxbury, West, South, Evan. Soc., by Hannah J. Pearce, barrel	$106 00
Brookline, Harvard, Sewing Soc., by Mrs. H. H. Robinson, box	199 30
Chelsea, Sundry garments	30 00
Third, Ladies' Benev. Soc., by Mrs. H. Tenney, two barrels	100 00
Haverhill, North, Bethany Assoc., by Mrs. N. Boynton, barrels, freight and cash	175 00
Newton Eliot, Ladies, by Mrs. W. H. Partridge, two barrels, freight, cash for bell, etc	251 56
Center, First, by Miss H. S. Cousens, two barrels	204 00
North Brookfield, Ladies' Benev. Soc., by Mrs. E. D. Batcheller, barrel and freight	68 00
Somerville, A Friend, suit	20 00
Springfield, Hope. Ladies' Benev. Soc., by Mrs. W. E. Wright, barrel and freight	80 79
South, Ladies, by Mrs. G. C. McClean, three barrels	429 06
Stockbridge, Ladies' H. M. Soc., by Mrs. C. P. Warren, barrel	70 00
Watertown, Phillips, Sewing Circle, by Mrs. M. Fuller, barrel	68 00
Worcester, Piedmont, Benev. Union, by Mrs. T. A. Shaw	56 65
	$2,168 31

Receipts of the Missionary Society of Connecticut, in January, 1887, WARD W. JACOBS, *Treas.*

Barkhamsted, by Rev. J. B. Clarke	$3 00
Berlin, Kensington, Dea. Wm. Upson, personal	10 00
Bridgeport, Second, by Rev. R. G. S. McNeille	30 00
Bristol, by Rev. Asher Anderson, for A. H. M. S	44 37
Canaan, by Rev. D. M. Moore	5 00
Falls Village, A Friend, by Rev. D. M. Moore	1 00
Canterbury, by Thomas G. Clarke	3 84
East Hartford, by Rev. C. S. Nash	25 04
Greenwich, Stanwich, by Alexander Lockwood	9 75
Haddam, Higganum, by Rev. D. M. Pratt, for A. H. M. S., $11.05; add'l for H. M. S., $1.50	12 55
Hartford, Asylum Hill, by Charles E. Thompson	535 11
Huntington, by Rev. B. N. Seymour	55 00
Lebanon, First, by O. E. Pettis	19 85
Lyme, First, by Rev. E. F. Burr	45 08
Middlebury, by Marcus De Forest	16 73
Middletown, First, A Friend, by Rev. A. W. Hazen	10 00
New Haven, Dwight Place, by Miles Bristol	23 00
Newington, by Chas. J. Wells	76 01
Newtown, by William Fairchild	20 00
Norwalk, South Norwalk, by Stephen G. Ferris, for A. H. M. S	67 00
Norwich, First, by Lewis A. Hyde, $7.60; for A. H. M. S., $25.00; from G. A. Ray, personal, $5.00	37 60
Orange, West Haven, by W. H. Tallmadge, with $35.27 contributed in Oct., 1886, to const. James Tolles, of West Haven, Ct., a L. M	30 15
Plainville, Solomon Curtiss, personal, $100; Solomon Curtiss, personal, $100, to const. Frank Sprague, Miss Minnie Hart, Miss Juliet Webster, Miss Julia Reynolds, all of Plainville, Ct., L. Ms.	200 00
Plymouth, Terryville, by Rev. L. S. Griggs, $44.31; special, by Geo. M. Allen, $7.93	52 24
South Windsor, Wapping, by F. W. Gilbert, $28.55; Sunday-school, by W. R. Green, $19.87	48 42
Vernon, Talcottville, by M. H. Talcott, $73.84; by M. H. Talcott, special, $72.30	146 14
Waterbury, Second, by Rev. J. G. Davenport	15 00
West Hartford, Est. of Abigail Talcott, by E. A. Whiting, Trustee for A. H. M. S	$64 26
Winchester, by I. A. Bronson	16 10
Windsor, Miss Olivia Pierson, by S. H. Barber, to const. Dea. William Bailey, of Windsor, Ct., a LM., $50; for A. H. M. S., by S. H. B., $61.34	111 34
Wolcott, by S. L. Hotchkiss	6 80
Woodstock, West Woodstock, by A. W. Bicknell	4 27
	$1,744 65

Receipts of the Illinois Home Missionary Society in December, 1886, *and January*, 1887, AARON B. MEAD, *Treas.*

Abingdon, special	$27 80
Alton, Church of the Redeemer	82 55
Amboy	75 20
Ashkum	2 00
Atkinson, "Willing Workers"	5 00
Aurora, New England Church	100 00
Primary class in Sunday-school	12 11
Beardstown, add'l	10
Big Rock	14 08
Special	26 08
Blue Island	12 00
Buda	33 00
Byron, A. A. Johnston	3 02
Champaign, W. M. S	20 00
Chenoa, W. M. S	5 00
Dea. R. J. Jones	25 00
Chicago, First Church	215 00
Walter Hill	25 50
Mrs. M. M. Wilson	6 30
New England Church	41 85
Young Ladies' Miss. Soc	12 03
"Steady Streams"	13 05
Miss Anna M. Bradley	10 00
Louis C. Ziegler	5 90
Rev. G. S. F. Savage	5 00
Lincoln Park Church, W. M. S	25 20
South Church	10 00
Tabernacle, Young Men's Miss. Soc	5 75
Union Tabernacle	13 10
Oakley Avenue Mission Sunday-school	5 58
Creal Springs	5 00
Crete, Mrs. Samuel Cushing	1 00
Mrs. Samuel Porter	1 00
De Pue	10 00
Downer's Grove, Rev. W. A. Moore	3 00
Earlville, "J. A. D"	50 00
Evanston, First Church	100 00
Fremont	43 74
Special	48 91
Galesburg, First Church	102 00
First Church of Christ, Rev. A. R. Thain	20 50
Geneseo, "Jug Band"	10 00
Mrs. W. C. Brown	1 00
"Busy Workers"	10 00
Glencoe	53 02
Granville	50 00
Gridley	16 70
Griggsville	54 86
Harvard, Ladies' Miss. Soc	5 09
Highland	15 60
Joy Prairie	53 70
Lacon	24 10
La Grange	10 00
La Harpe, Sunday-school holiday offering	3 50
La Salle	8 00
Le Center	2 80
Lisbon, Mrs. Dr. Kendall	1 60
Lyonsville, Sunday-school, for Bohemian work	10 00
Lyonsville	8 34
Marseilles	80 00
Maywood	33 00
McLean, W. M. S	4 55
Mendon, W. M. S	10 40
Metamora, Rev. and Mrs. J. P. Hutchinson	20 00
Millburn, special	20 00
Millburn	42 29
Mound City, special	40 00

Naperville	$40 33
Nebraska	8 00
Oak Park, I. E. Brown	5 00
Ladies' Benev. Soc	12 25
Ontario	18 02
Orange	5 00
Paxton	40 00
Payson	15 00
Peoria, First Church, for the debt	100 00
Princeton	27 60
Rockford, First Church	123 02
W. M. Soc	29 05
Second Church, W. H. M. U	19 80
Mrs. A. E. Cutler	50 00
Rosemond	46 83
Roseville	38 63
Sandwich	107 00
Shabbona	18 00
South Chicago	15 00
Springfield, Mrs. C. L. Post	5 00
Stark	12 27
St. Charles, special	87 83
St. Charles	16 56
Sterling	50 52
Young People's Miss. Soc	10 00
Stillman Valley, Lovejoy Johnson, special	25 00
Sycamore	87 31
Henry Wood (for the debt)	10 00
Tonica, N. Richey	5 00
Toulon	44 19
Union (Edwards Co.)	3 45
Waukegan, First Church	3 00
Wauponsie Grove, special	25 70
Wheaton	6 50
Wilmette	28 71
Winnebago	12 00
Wyoming	11 93
Sunday-school, New Year offering	5 00
Mission Band	2 9
Mrs. M. A. Swan, Danville	5 00
"R," Thomasboro	4 00
Mrs. Mary E. Knowlton, Sauvemin	5 00
Dr. T. D. Washburn, Hillsboro	1 00
Unknown	2 00
Mrs. J. L. Greenfield, Aurora	5 00
Rev. W. A. Nichols, Lake Forest	4 00
Rev. Albert Ethridge, special	10 00
Mrs. L. Haskell, Tolono	5 00
E. R. Ltlle, Davenport, Iowa	4 00
	$3,005 01

Receipts of the Iowa Home Missionary Society in December, 1886. J. H. MERRILL, ESQ., *Treas.*

Algona, ladies	$8 00
Alwa	10 50
Ames	33 00
Rev. J. S. Norris	10 00
Anamosa, Ladies	2 65
Junior Miss. Soc	10 00
Inmate of Penitentiary	1 50
Angus, Welch	5 00
Atlantic	36 60
Sunday-school	3 80
Ladies	12 60
Bellevue, Ladies	3 00
Belknap	9 00
Belmond	7 25
Sunday-school	5 00
Burlington	131 00
Cedar Falls, Rev. Chas. Gibbs	20 00
Cedar Rapids, Rev E. E. P. Abbott	5 00
Center Point	3 00
Charles City	54 50
Sunday-school	35 00
Cherokee	30 00
Cincinnati	25 00
Cleveland	6 80
Clinton, Ladies	2 25
Cresco, Friends	10 00
Cromwell	4 00
Ladies	10 00
Davenport, Rev. J. A. Reed	50 00
Denmark, for Evangelist	$50 00
Des Moines, Friends	10 00
Dubuque, Ger. Sunday-school	5 00
Eddyville, for Evangelist	10 85
Franklin	5 00
Fort Dodge, Ladies	25 00
Ge oa Bluffs, Ladies	3 45
Birthday offerings	1 88
Gilman, Rev. G. M. D. Slocum	5 00
Glenwood	20 00
Golden Prairie	27 60
Gowrie	15 65
Grand View, German	5 00
Grinnell	154 29
Sunday-school	114 11
Friends	11 25
Harlan, Sunday-school	8 48
Hawarden	5 00
Hudson	4 13
Manchester	71 00
Rainbow Band	10 00
Manson	9 15
Maquoketa	29 56
Marion, Ladies	18 12
Midland, Ladies	5 00
Monona, A Friend	5 00
Monticello	13 70
Sunday-school	32 80
Montour, Sunday-school	5 00
Newell, Mr. and Mrs. S. A. Parker	25 00
Mr. and Mrs. T. P. Moulton	5 00
Otho	4 00
Oldfield, Asa Turner	10 00
Parkersburg	28 00
Rev. D. M. Breckenridge	5 00
Peterson	3 75
Polk City	10 00
Ladies	10 62
Pattersonville, Ladies	10 00
Red Oak	9 00
Red Oak	12 00
Reinbeck	5 35
Rev. E. E. Webber	3 00
Ladies	2 02
Salem, Ladies	8 00
Sherrill's Mound	5 00
Stacyville	14 90
Sunday-school	10 00
Stuart, Ladies	10 00
Wittemburg	6 25
Sunday-school	2 75
	$1,428 54

Receipts of the Wisconsin Home Missionary Society in January, R. A. MCCULLOUGH, *Treas.*

Arena	$15 00
Brodhead, Sunday-school	50 00
Bristol and Paris, Sunday-school	6 20
Francis Fowler	1 00
A Friend	2 00
Big Rock, Welsh	5 40
Delevan	32 50
Evangelistic services	115 00
Eau Claire, 1st	20 00
East Troy	12 50
Koshkonong	35 00
Lake Geneva	48 57
La Crosse	200 00
Milwaukee, Tabernacle	5 00
Plymouth	100 00
Madison, Sunday-school	50 00
Plymouth	14 20
Pleasant Hill	6 45
Ripon, Sunday-school	9 36
Sharon	12 00
Prempealeau	6 00
Viroqua	6 20
Sunday-school	10 00
Windsor	20 00
Waukesha	62 50
Wauwautosa	94 00
Women's H. M. Union	176 80



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A preparation of the phosphates of lime, magnesia, potash and iron with phosphoric acid in such form as to be readily assimilated by the system.

Prepared according to the directions of Prof. E. N. Horsford, of Cambridge, Mass.

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GOOD both for the inner man and for external application. **RENNE'S**

GOOD, to cure all ailments of the bowels at any season of the year **MAGIC**

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GOOD, in even the severest cases of TRUE ASIATIC CHOLERA. **RENNE'S**

GOOD, for those who are attacked in the night with sudden and violent cramps. **MAGIC**

GOOD, when the child is seized, without warning, with cruel croup or dreadful diphtheria. **OIL.**

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GOOD, or neuralgia's twinges and from rheumatism's terrible torture. **MAGIC**

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Take insurance on your life now. The new plan of the Manhattan will not only cover the contingency of death, but be a saving fund for yourself, to be resorted to in your advanced age.

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SPECIAL ANNOUNCEMENT.

THE following is a partial list of the contributions that will appear in the columns of THE INDEPENDENT within the next few months, or during the coming year. We will publish articles,

RELIGIOUS AND THEOLOGICAL,

BY

F. D. HUNTINGTON, D.D., LL.D., Bishop of Central New York.
A. CLEVELAND COXE, D.D., LL.D., Bishop of Western New York.
THOMAS M. CLARK, D.D., LL.D., Bishop of Rhode Island.
HOWARD OSGOOD, D.D., of Rochester, N. Y.

A. J. GORDON, D.D., of Boston, Mass.
JAMES FREEMAN CLARKE, D.D., of Boston, Mass.
W. R. HUNTINGTON, D.D., of Grace Church, New York.
W. S. RAINSFORD, D.D., of St. George's Church, New York.
JOHN HALL, D.D., LL.D., of Fifth Avenue Presbyterian Church, New York.
HOWARD CROSBY, D.D., of New York.
THEODORE L. CUYLER, D.D., LL.D., of Brooklyn, N. Y.
T. T. MUNGER, D.D., of New Haven, Conn.
DANIEL CURRY, D.D., LL.D., of New York.
GEORGE R. CROOKS, D.D., LL.D., Drew Theological Seminary.
WILLIAM TAYLOR, Missionary Bishop of Africa.
ALEXANDER MCKENZIE, D.D., of Cambridge, Mass.
PROF. H. E. JACOBS, D.D., of Philadelphia.
JOHN H. VINCENT, D.D., of Plainfield, N. J.
GEORGE F. PENTECOST, D.D., of Brooklyn, N. Y.
JOHN F. HURST, D.D., LL. D., Bishop of Methodist Episcopal Church.

SOCIAL, POLITICAL, AND ECONOMIC.

WILLIAM G. SUMNER, of Yale College, will write a series of articles giving the conservative and "high economic" view of various social topics.

JOHN BASCOM, LL.D., of the University of Wisconsin, will write a short series of articles in answer to Prof. Simon Newcomb's "Plain Man's Talks on the Labor Question," published in *The Independent*.

A KNIGHT OF LABOR will write a short series of papers on the work of his Organization.

PRES. GEORGE WASHBURN, D.D., of Robert College, Constantinople, will write from time to time on the political questions of the East.

JUSTIN MCCARTHY, M. P., will discuss any new phases of the Irish question as they arise.

THEODORE STANTON, of Paris, will continue his articles on the religious and political affairs of France.

REFORMS IN JUDICIAL PROCEDURE.

THE INDEPENDENT will publish articles on this subject by
JOHN M. HARLAN, Justice of the Supreme Court of the United States.
STANLEY MATHEWS, Justice of the Supreme Court of the United States.
SAMUEL F. MILLER, Justice of the Supreme Court of the United States.
Judge CHARLES ANDREWS, of Syracuse, N. Y.
Judge JOHN F. DILLON, of New York.
Judge ROBERT EARL, of Herkimer, N. Y.
Judge JOHN LOWELL, of Boston, Mass.
Hon. DAVID DUDLEY FIELD, of New York.

CRITICISM, ART, AND TRAVEL.

THOMAS WENTWORTH HIGGINSON, of Cambridge, Mass., will contribute a monthly article on Current Literary Tendencies.

DONALD G. MITCHELL (Ik Marvel), of New Haven, Conn., will furnish Literary Talks.

MAURICE THOMPSON, of Crawfordsville, Ind., will write a number of critical studies of American and Foreign Literature with especial reference to the future of our fiction and poetry.

JAMES PAYN, the English novelist, and the Editor of the *Cornhill Magazine*, of London, will continue to write his monthly budget of "English Notes."

MRS. SCHUYLER VAN RENSSELAER, the best art critic of this country, will write three articles a month for our department of "Fine Arts," and

WILLIAM C. WARD, of London, will review the leading Art Exhibitions of England in a monthly article.

JOAQUIN MILLER and GRACE GREENWOOD will furnish articles of Travel.

ANDREW LANG, the versatile author of Poems, Essays, Stories and Novels, will write a series of articles entitled "Letters on Literature." They will be written in much the same style as his "Letters to Dead Authors," which were published and read so widely a year ago.

EDMUND GOSSE, the well-known English Poet and Critic, will contribute a series of articles giving the quaint and odd history of certain old books, together with amusing gossip concerning their composition. MR. GOSSE has been a life-long collector of rare books.

POETRY.

We will publish Poems by

SUSAN COOLIDGE.
The GOODALES.
LOUISE IMOGEN GUINEY.
GRACE DENIO LITCHFIELD.
ERIC MACKAY, of London, England.
LOUISE CHANDLER MOULTON.
PHILIP BOURKE MARSTON, of London, Eng.
ELIZABETH STUART PHELPS.
RICHARD HENRY STODDARD.
MAURICE THOMPSON.
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J. T. TROWBRIDGE.
ELLA WHEELER WILCOX.
JOHN G. WHITTIER.
EDMUND GOSSE, of London, England.
ANDREW LANG, of London, England.

STORIES.

E. P. ROE will write a short serial for publication in THE INDEPENDENT during 1887.

ISABEL F. HAPGOOD, author of "Epic Songs of Russia," and translator of Tolstoi's novels, will translate several short stories from the Russian for THE INDEPENDENT.

THOMAS WENTWORTH HIGGINSON, W. E. NORRIS, F. W. ROBINSON, JULIA SCHAYER, HARRIET PRESCOTT SPOFFORD, GRACE DENIO LITCHFIELD, JAMES PAYN, ROSE TERRY COOKE, and others, will furnish short stories during the year.

TERMS OF SUBSCRIPTION:

One Month	$ 30	One Year	$ 3.00
Three Months	75	Two Years	5.00
Four Months	1.00	Three Years	7.00
Six Months	1.50	Four Years	8.50
ine Months	2.25	Five Years	10.00

THE INDEPENDENT, 251 Broadway, N. Y.

STATEMENT

OF

The Mutual Life Insurance Company of New York,

RICHARD A. McCURDY, President.

For the year ending December 31st, 1886.

ASSETS.....$114,181,963.24.

Insurance and Annuity Account.

	No.	Amount.		No.	Amount.
Policies and Annuities in force, Jan. 1st, 1886....	120,952	$368,981,441 36	Policies and Annuities in force, Jan. 1st, 1887 ...	129,927	$393,809,202 88
Risks Assumed.....	18,673	56,832,718 92	Risks Terminated.....	9,698	32,004,957 40
	139,625	$425,814,160 28		139,625	$425,814,160 28

Revenue Account.

Dr. *Cr.*

To Balance from last account....		$99,865,644 11	By Paid to Policy-Holders:
" Premiums.....		15,634,720 66	Endowments & Purchased Insurances $4,908,729 61
" Interest and Rents.....		5,502,456 01	Dividends & Annuities 2,727,454 13
			Deceased Lives..... 5,492,920 00
			—$13,129,103 74
			" Other Disbursements:
			Commissions and Commutations $1,732,632 88
			Taxes..... 277,169 85
			Expenses..... 1,091,613 91
			3,101,416 59
			" Premium on Stocks and Bonds Purchased..... 52,566 14
			" Balance to new account..... 104,719,734 31
		$121,002,820 78	$121,002,820 78

Balance Sheet.

Dr. *Cr.*

To Reserve for policies in force and for risks terminated....		$108,460,120 25	By Bonds Secured by Mortgages on Real Estate..... $50,118,949 66
" Premiums received in advance		78,274 84	" United States and other Bonds.. 42,071,641 00
" Surplus at four per cent.....		5,643,568 15	" Loans on Collaterals..... 6,172,917 25
			" Real Estate..... 10,591,286 32
			" Cash in Banks and Trust Companies at interest... ..... 2,306,203 08
			" Interest accrued 1,166,870 65
			" Premiums deferred and in transit..... 1,565,117 28
			" Sundries..... 188,978 00
		$114,181,963 24	$114,181,963 24

I have carefully examined the foregoing statement and find the same to be correct.

A. N. WATERHOUSE, *Auditor.*

From the Surplus above stated a dividend will be apportioned as usual.

NEW YORK, January 26, 1887.

BOARD OF TRUSTEES.

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THEODORE MORFORD,
WILLIAM BABCOCK.

THE HOME MISSIONARY.

This Monthly is furnished at sixty cents a year, postage paid. The subscription price could not well be less. Its whole present issue should go to actual subscribers. But, unless they prefer to pay, it will be sent *free*, as heretofore, to Life Directors and Life Members; Missionaries of the Society and its Auxiliaries; Ministers securing a yearly collection for it in their congregations; also, to every individual, Association, or Congregation, *one copy for every ten dollars* collected and paid over to the Society or an Auxiliary. Suitable name should accompany the payment. Pastors are earnestly requested to serve Home Missions by promoting the use of this Journal at the Monthly Concert and among their people.

Immediate notice of the discontinuance or change of post-office address should be given.

APPLICATIONS FOR AID.

Congregations desiring aid should apply *at once* after finding a minister. They should make a full statement of the facts in their condition and prospects which justify an application. They should also give these particulars, viz.:

Population of the place.
Names of the church or churches, and preaching stations
Number of church-members.
Average of congregation.
Denomination and size of contiguous congregations.
Names and distances of the nearest Congregational churches.
Minister's full name and post-office address: Town, County, State.
Does he reside on his field of labor? Is he installed pastor?
Has he any other calling than that of the ministry?
Of what local church is he a member?
Of what Ministerial Association?
The number of persons composing his family.
Total amount of salary proposed.
Amount pledged by the people and how secured.
Has he, also, the use of a parsonage?
Is aid expected from any other source?
The least amount that will suffice from the A. H. M. S.
The amount received from this Society last year.
Will less probably be needed next year?
Amount contributed to this Society last year. How raised.
Amount contributed to other benevolent societies.
Additional statements concerning the condition, prospects, and wants of the field.
Date of the desired commission.

The application must be signed by the officers of the church, where there is one, and by the trustees or a committee of the congregation.

If the ecclesiastical body, within whose limits the congregation is found, has a "Committee of Missions," the members of that committee should certify these statements, the standing of the minister, his prospects of usefulness there, and indorse the application. If no such "Committee of Missions" exists, the application should be indorsed by two or more neighboring clergymen acquainted with the facts. If no church or congregation is yet athered, applicants will follow the same course, as far as practicable.

Applications, after being so indorsed, should be sent to the Superintendent (or Secretary of the Auxiliary) for the region where the applicants reside.

Appropriations, as a rule, bear the date of a *punctual* application; and they never cover more than one year. If further aid be needed, a new application is required, containing al the particulars named above, and indorsed as before. *To this the certificate of the missionary that the congregation has fulfilled its previous pledges for his support, must be added.*

For the address of Superintendents and Secretaries of Auxiliaries, see p. 4 of cover.

FORM OF A BEQUEST.

I bequeath to my executors the sum of dollars, *in trust*, to pay over the same after my decease, to the person who, when the same is payable, shall act as Treasurer of the American Home Missionary Society, formed in the City of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable uses and purposes of said Society, and under its direction.

AMERICAN HOME MISSIONARY SOCIETY

Bible House, Astor Place, New York.

REV. DAVID B. COE, D.D., *Honorary Secretary.*

REV. WALTER M. BARROWS, D.D.,
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THE HOME MISSIONARY.

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VOL. LIX. APRIL, 1887. No. 12.

WILL YOU LEND A HAND—NOW?

[IN the religious papers of the first week in March this final appeal for the year was issued. Copies of it were also sent to many helpers whose hearts and hands gladly respond to such calls. As this page may, before March 31st, fall under some eyes that have not seen the appeal, we print it here, and beg all those to read and act upon it who feel that they can make one more offering to open the new fiscal year free from debt.]

THE officers of the American Home Missionary Society must once more set before its friends the state of its treasury.

In spite of all appeals through channels open to us, the debt of which notice was given in *The Home Missionary* for August last grew until, as stated in the special committee's "brotherly letter" issued in December, it had reached $50,000. (Before the growing ceased it reached $52,000.) Then the Executive Committee authorized the borrowing of $50,000. With this the missionaries' dues were paid. The work has since gone on under a "cutting-down" at every point where that process was not clearly suicidal. Constant appeals for help have meanwhile been kept up in every hopeful quarter. The result calls for grateful and devout acknowledgment. The receipts in September were, in round numbers, $29,300; in October, $22,350; in November, 35,000; in December, $38,300; in January, $40,250; in February, $23,242.

The debt of $52,000 has been reduced to less than $25,000. But this is far too heavy a burden to carry into the new fiscal year (beginning April 1st), shortly to be followed by the summer, with its daily maturing claims and its slender income. The great falling-off in legacies still continues. Up to this first of March they brought only $49,715 as against $152,635 in the first eleven months of last year.

For the first time since 1878 we must begin the new year with a crippling debt, unless our friends bring help at once. Besides the daily receipts to meet daily dues to the missionaries (which will require all of $25,000), nearly the same sum is needed to cancel the debt. If the annual meeting finds us out of debt, we have full faith that the money will come in to keep us free, with the careful economy now enforced. With the help of less than $13,000 from legacies, $40,326 were received in March, 1886. Cannot a few thousands more be raised by cheerful liv-

ing givers, before the 31st of March, 1887? Dear friend: Can you, should you, will you lend a hand to set the Society out on its sixty-second year's work free of debt?

Y. P. S. C. E. A FRIEND IN NEED.

THE above-named letters are no longer mysterious. They stand for the young people of our churches and congregations who believe in Christian endeavor, and who are not afraid to try it. From a small and recent beginning they have grown into an army of consecrated youth who have banded themselves together to do something for the times they serve and for the Master they love.

The officers of the A. H. M. S. were cheered and delighted to receive the circular printed below. It emanates from the Christian Endeavor Society of the North Congregational church of Springfield, Mass. It is a ringing appeal to all similar societies connected with Congregational churches throughout the land to join together in lifting the debt of $25,000 now pressing on the Society, before March 31st., the end of our fiscal year. No whisper of this effort had come to us before the receipt of this appeal. It is a spontaneous movement of the young people themselves. The credit of the thought belongs to them alone, and the success of the undertaking, which is every day more and more assured, will be due to their unassisted efforts.

We wish it such on outcome as shall fill the hearts of our young friends with hope and strength for other and larger endeavors. We call on every friend of the A. H. M. S. to reach out the hand of fellowship and help. Every missionary and missionary church will pray for its success. Full returns of the effort will be published in *The Home Missionary*, and any information needed to carry it forward will be cheerfully furnished from this office.

THE CIRCULAR.—"IT can be done! Lend a hand! Why may not the members of the Christian Endeavor Societies of the Congregational churches throughout the country assume the remainder of the debt now pressing the American Home Missionary Society? We think they can and will, and with that end in view we have begun to act. Let each society assume its share in the work, and the amount ($25,000) can be raised at once without overtasking any. In our 'Union is strength' sufficient to accomplish this noble end."—*The Christian Endeavor Society of the North Congregational Church, Springfield, Mass.*

Here is what Treasurer Palmer, of Boston, says about it:

SPARKS FROM THE Y. P. S. C. E. FIRE.—IT will be seen from a glance at the financial report from the Mass. H. M. Soc. that the zeal of some warm-hearted young Christians has been provoked to new expression by the prospect of a Home Missionary "debt" at the end of March.

The Y. P. S. C. E. of the North Church in Springfield has sent out a stirring appeal to sister organizations throughout the entire Congregational fellowship, and invites to a following by the generous gift at the start of one hundred dollars. This is additional to all the expense of preparing and issuing circulars, and a small supplement even to this is suggested by the live president, W. F. Ferry.

The inspiration for this work came in answer to the question of a single soul earnestly inquiring "What can I do?" If the answer should prove to be, you can, instrumentally, lift the whole load of debt, no one will be happier than that individual inquirer. So may it be.

A SPONTANEOUS MOVEMENT.—THE Society of Christian Endeavor connected with the North Church of Springfield has done nobly in raising one hundred and twenty-nine dollars toward the debt of the American Home Missionary Society. They want 250 other societies in Congregational churches to join with them and raise the full $25,000 needed Who will join in this effort? Their appeal goes simply to societies connected with Congregational churches. Usually we think it better for each society to give its money through the channels of the local church with which it is connected, in order that the union of the church and society may be as close as possible, and because many people would like to use our organization for the sake of raising funds for all sorts of purposes. Many have already endeavored to do this. Such schemes, of course, cannot be approved. This plan, however, is entirely different, since it started, *not with the Home Missionary Society*, but with the North Church Society of Christian Endeavor, and is a spontaneous movement. We wish it all success, and we congratulate our young friends on their generosity and enterprise.—*The Golden Rule.*

"TAKE ONE."—THESE two words, which meet one's eye so frequently in our stores and shops, suggesting to the passer-by to "take one" of the pamphlets, circulars, almanacs, or what-not, that lie beneath, we have a grand opportunity to-day to make good use of. "Home Missionary Debt," 1,000 shares. Take one. Already, from our congregation, eighty dollars had been raised for this debt, but our Y. P. S. C. E. felt that we might do a little more toward lightening the load, and consequently, at our last regular business meeting, voted that at our prayer-meeting, on the Sunday evening before Thanksgiving, we would make a thank-offering, and present it to the Home Missionary Society, to take a little corner off the debt. Thinking, too, that some in the congregation who had not already given would be glad to aid, we secured permission of the Church Committee to give the people at the Sunday morning service, also, an opportunity to make a thank-offering. The result was an offering of $16 from our Young People's Society and $34 from the morning service, making $50, the amount of one share of

the debt. It does not seem much beside the $50,000 which are needed; but, though small, it goes into the Lord's Treasury as a thank-offering from thankful hearts, and behind it are the earnest prayers of young Christians. If every church would also "take one" share, this burden resting upon our noble and devoted Home Missionary Society would at once vanish. Will you do it?—*J.*— *Walpole, Mass., in Golden Rule.*

Rev. A. C. Barrows has resigned the Secretaryship of the Ohio Home Missionary Society to become professor of Latin and English Literature of Iowa Agricultural College and to do a part of the preaching to the college. With this change the *Congregational Ohio* expires, for it was published at the personal risk of Mr. Barrows and by his own labor. We wish him the fullest success in the new work for which he is so admirably adapted.

Rev. G. H. Lee, Corvallis, Oregon, says: "I told my little home missionary flock yesterday of the serious crisis now upon the Society; and although our second contribution within the quarter, we took up nearly $20 on the spot to prevent any abridgment of the work. This is my thought to-day. There are 4,000 churches of our polity in the land, I believe. If each did even what our little mission church has now done, there would be a tidal wave of $80,000 surging into the treasury, for carrying on and holding the gospel influences which our land needs yet a thousand-fold."

We were cheered the other day by the following from Connecticut: "I inclose my check to you for the benefit of the A. H. M. S., with a feeling that of all the societies the A. H. M. S. is the most important and should be sustained at this trying time. The well-being of our country demands it, and my prayer is that funds may flow into its treasury so that the burden may be lifted and the officers encouraged, and the work go on with more energy and power."

The following home missionary pastors have opened libraries and reading-rooms to counteract the evil influence of the saloon. They will thankfully receive books and periodicals for use at these rooms. We would suggest that the periodicals be sent in good condition, and that the books be such as would prove attractive to *our own* young people. Please remember always, that the pastor is *not* provided with an appropriation to meet express or freight charges. J. Askin, Kearney, Neb.; W. H. Bonnell, Julesburg, Colo.; G. Belsey, Lead City, Dak.; C. B. Martin, Weatherford, Tex.; E. Carter, Sherburne, Minn.; W. Griffith, Forman, Dak.; C. L. Corwin, Auburn, Colo.; Rev. D. Staver, Portland, Ore.; C. A. Mack, Glen Ullin, Dak.; A. L. Seward, Coalville, Utah; W. H. Watson, Valley Springs, Dak.

KANSAS ECHOES.

From Kansas churches have come prompt and cheering responses to the recent circular sent out by the Superintendent. Many pastors have preached special home missionary sermons, and distributed envelopes to be returned the following Sunday with special contributions. Many pastors are also making personal appeals at the homes of their parishioners.

From Ash Rock, New Harmony, and Mt. Ayr churches, we hear that a special effort has been made to help the A. H. M. S. The pastor contributed as much as the three churches together. The result is $62.50, which is the whole amount due Rev. R. S. Osborne for the quarter.

From Rev. J. H. Lippard, Cheney, comes the word: "We have received your printed letter. As a church, *we cannot afford* the 'No-new-work' plan. We are not discouraged. I will preach a sermon on missions, and take personal collections for debt. Our ladies are at work earnestly. It seems to me that we ought to set apart a day for special prayer, meditation and giving. I don't believe the Church at large will make it necessary for us to stop new work. Oh, what a grand white harvest! Let us take this cloud to God, and he will take it to the people."

From Rev. O. A. Palmer, Westmoreland, we get this: "I read your circular and the letter of the Secretaries to my congregation. They appointed a committee of three to report some plan to the church. The committee are going to recommend that *The Home Missionary* be introduced into each family in the church and congregation; that we hold a monlhly home missionary prayer-meeting; that, if possible, on January 1st we take off $25 of the pledge to us, and another $25 on the 1st of April. Our hearts are stirred for the A. H. M. S. Our churches will love both Secretaries and donors of the Society as they have ever been loved. It is the spirit, you know; the money profits little without it."—*From the Wife of a Home Missionary Superintendent.*

HOW TO WIPE OUT THAT DEBT.

BY REV. C. G. BURNAM, WILTON, N. H.

The Home Missionary Society generally appoints its own committees at its annual meeting. I am the chairman of a *self-appointed* committee to consider that $50,000 debt. And with due humility, recognizing fully the irregularity of the proceeding, I hereby present my report upon the question, How to wipe out that shameful debt? In extenuation of this report I would say, I love the home missionary cause, and am an Honorary Member of the Society. Your committee think that this is a matter that most deeply concerns the members of our Congregational churches, and fear that they do not recognize the shame rest-

ing upon each one of them, if they allow this debt to stand and cripple the Lord's work.

Your committee, moreover, feel that, as this concerns each member of our churches, each one should have a share in raising the debt. And, as the Sunday-school work in our country will be crippled by the enfeebling of the home mission work, your committee deem it advisable that the Sunday-school scholars be invited to contribute toward cancelling the debt. And this self-appointed committee of yours believes that they will gladly respond to the opportunity to help home missions.

With entire unanimity, therefore, the committee recommend to your consideration the following plan for debt-raising:

First, That a call be made in the name of the Lord, who sits over against the treasury,—both our individual treasury and the empty Home Mission one—for a *special contribution* from *every one* of our church members of *not less than ten cents.*

Secondly, That a call be made in the name of the Lord to our Sunday-schools for a contribution of *not less than six cents* from each member, who is not also a member of the church and would be included in the call for a dime. These mites will make a mickle large enough to extinguish that burdensome debt. The sum called for from the church and Sunday-school is based upon the following calculations:

1.

Total church membership, 1886	418,564		
Deduct absent membership	59,541		
Resident membership	359,023	@.10	$35,902 30
Total membership of S. S., 1886	510,339		
Consider ½ of S. S. church-members	255,169		
No. to contribute 6cts. each	255,170		
Contributions from half of S. S. at 6cts each			$15,310 20
Total from churches and Sunday-schools			$51,212 50

2.

Making allowances for some who may not contribute.

Church-members contributing	350,000	@.10	$35,000 00
Sunday-school scholars	250,000	@.06	15,000 00
Total, and debt paid			$50,000 00

Your committee think liberal deductions have been made in the figures the second calculations are based upon. May not some of the 59,000 absentees be reached through their connection with the congregations of other churches of our order. It is not thought that one-half of the membership of our Sunday-schools consists of church-members. Then your committee indulge the hope that many church-members will esteem it such a privilege to belong to the Sunday-school and to extinguish this debt, that they will contribute as church-members, and also as members of the Sunday-school. This would increase the amount received, and help to pay the interest on the debt.

Your committee holds the opinion that the sum called for is so small that no one will feel it a burden to give it, and that by this method the regular

contributions to the work will not be interfered with, a matter of no slight importance in view of the growing work of the Society—and that this method furnishes the opportunity for the people of our churches to do easily what is only their solemn duty to God and our land. Furthermore, the committee is confident that the pastors and superintendents will heartily co-operate with the Society in this good work of debt destroying.

In closing this report the committee, with entire unanimity, express the hope that your honorable body will give the members of our churches and Sunday-schools this opportunity, as an offering for the new year, to cancel that burdensome and shameful debt. Our "many mites will make a mickle" that will pay the debt, or at least a considerable portion of it. They will pay the whole debt, if all are "faithful in that which is least." "For who hath despised the day of small things?" (Zech. iv, 10.)

FROM THE FRONT.

My wife wishes to be one of the 25,000 women to clear off that $50,000 debt; so please deduct $2.50 from my draft.—*A Kansas Missionary.*

Inclosed please find a check for the home missionary work. Having spent last summer in Nebraska, my heart goes out for the hard-toiling laborers there as it otherwise never could have gone.—*A Pastor.*

You may expect from this field, for the year commencing with the next annual meeting, an increase of fifty per cent. upon our previous contribution of $3.25 a quarter.—*Rev. C. Seccombe, Springfield, Dak.*

Thank you, dear brethren, and *The Home Missionary*, for directing the attention of good people in the East to our work. The cheering words from many unknown friends have been golden, and their kindness great. As an expression of our gratitude and loyalty, we cheerfully give *until we feel it* toward that mountain of debt.—*A Home Missionary.*

How that dread appeal from our honored Secretaries to stop, on account of the debt, all new work, so grandly opening up, did strike us! I read the appeal at once to my people, and we took immediate measures to raise our quota of that debt. In spite of our poverty, we have realized twenty dollars, which we forward to you.—*Rev. R. Kerr, Wakefield, Kan.*

There has never been a time in the history of mission work in New Mexico when there was so much need of *two* missionaries in one place as now. The enemies of Christ are making special and desperate efforts to crush out all evangelical work here. But instead of reinforcements we hear the word "retrench!" The missionaries in New Mexico

certainly need now, more than ever, the prayers of God's people in the East.—*Rev. W. C. Montgomery, San Mateo, New Mexico.*

We are discussing ways and means to help the Society in its pressing emergency. Besides soliciting an extra contribution, which is not an easy matter with us, we have organized a monthly meeting in the interest of the A. H. M. S. Each family in the congregation has been urged to take *The Home Missionary.* (We have already secured eleven new subscribers!) We have also decided to read this magazine more in our public meetings. I am so glad that our people are waking up in this matter.—*From the Front.*

Had it not been for timely help through missionary supplies from Concord, N. H., and Chicago, we should have been forced to leave this field. It often becomes a serious question how we are to get along; but we have held on for four years, and have seen the church grow gradually, from a membership of twenty to a membership of more than one hundred. Our small beginnings have grown into a new church, and we are nearing self-support. The church is active, united, and spiritual, which is a great comfort to us in the work.—*Rev. A. F. Marsh, Neligh, Neb.*

At one of my out-stations we have commenced to organize a church. Six persons have already given in their names, and others are coming. This will certainly be a frontier church, for the land is not yet surveyed. One gentleman who, with his wife, has given his name, says, "I will not only join this church, but as soon as I get my saw-mill going I will donate *all the lumber* to build the church. Now, in full faith that others will come forward with the doors, windows, paint, nails, etc., we are going on.—*Rev. R. C. Hawn, Ellensburg, Wash. Ter.*

I cannot express my feelings at receipt of your check. All around seemed so dark, and I felt almost ashamed to walk the streets for fear of being dunned for rent due, or something. Once more I can lift up my heart in thankfulness to God, and my head before my fellow man. Our feelings on the receipt of this check must have been something like those experienced by the Hebrew children when delivered from the furnace; something like those of Daniel when delivered from the lions; and now, having once more proved the Lord's fatherly care over us, his children, we desire more than ever to be wholly devoted to his service.—*A Missionary in Colorado.*

I have a bit of good news for you. Our house of worship at Iroquois is *fully completed*, and, best of all, we are *out of debt.* This has been a most arduous and trying work, and has caused not a little personal sacrifice. But we feel amply repaid already in the added im-

pulse given to the work. The church building at Esmond is up, and the floor laid. The weather has been too cold to push that work rapidly as yet. I find it not safe to expose ourselves this winter as we did last, for the mercury runs much lower. But we are full of hope, and trust that the Lord will carry us through in spite of all obstacles.—*Rev. A. J. Drake, Iroquois, Dak.*

My heart aches when I read of that debt. I am doing all I can here in Colorado, yet that is but little. I am trying to pray more fervently. How long, O Lord, how long before Christian people will wake up! Oh, that we may yet possess this land for Christ! I have just returned from Iowa, on a visit to my aged and feeble parents, of whom I am the sole support, and it seemed to me that there was a deeper meaning to the words *Home Missions* than is generally understood. As I looked about in Iowa, Illinois, Minnesota, etc., and beheld such a vast number of foreigners, I was alarmed for my country. They are taking the Interior—as all those who are interested must know. I know that the officers of the A. H. M. S. have long felt this, and why don't our churches see it?—*Mrs. S. B. P., Colorado.*

We have done our utmost and can do little more for some time. You may imagine the self-sacrificing spirit of our people when I tell you that a year and a half ago we had no wealth, no lot, no church property, and about a dozen members. Now we have a beautiful building, and quite a number have united with us on profession and by letter. We have no communion set, and no pulpit set. We can purchase nothing for some time. We would be glad to receive a second-hand communion set from any church. Our people are united. Not a shadow of dissension has yet appeared among us, and we ought to be able to go forward and possess the land. A year and a half ago I was thankful to gather into the Sunday-school three or four scholars. Last Sunday we had sixty-six. Truly the Lord is blessing our feeble efforts. —*Rev. L. C. Schnacke, Clay Center, Kan.*

Our work is hard through the opposition of Satan's forces, who devise many ways to hinder men from hearing and receiving the good news of salvation. Some of these agents of the devil stand in front of the saloon doors, which people must pass to attend my services, and abuse them, and ridicule them until some weak souls are turned aside. One of these agents built a slab house in front of our door, with the intention to burn us out; but thank God neither did he gain anything by this, because God defended us. We have been much hindered in our services for want of light, but the good word has now come that a lady in Massachusetts has sent us some lamps and a chandelier for our place of worship! This will be a very great benefit to us. May God bless this dear lady in her labor of love for us! When God, in his

great goodness, shall send us *a bell*, then I shall not have to spend so much of the Sabbath day telling the people to come and hear the gospel, for *the bell* will do this work. When the adversary of souls and his agents shall hear a bell calling poor sinners to come and find salvation their hearts will tremble within them.—*A Spanish Missionary in New Mexico.*

WHY AND HOW.

To Pastors, Brethren, and Friends of the Congregational Churches of Nebraska:

THE Home Missionary Society needs our help, and we *can* help it — The Executive Committee at New York have, as individuals, borrowed $50,000 for the payment of dues to Home Missionaries.—We, as a State, have received a large share of that money.—Members of the New York committee are personally responsible for the loan. We MUST, as individuals and churches, help them meet the debt.—Because this Society has aided our work for *thirty-one* years.—Because this Society has given us a total of not less than $312,000.—Because we have returned to them not more than $20,000.—Because they have aided us in our need, we must reciprocate in *their* need.—Because we are a new and great State, and must call for large and continued aid in the future.—Because this debt forecloses all new work until it is paid.—Because this debt compels the abandonment of fields already occupied.—Because this debt causes unjust, painful and disastrous reduction of support to ministers on the frontier.—Because *it is* HERE *in our own State that the greatest sufferings* of this purgatory of debt will be felt.

HOW TO DO IT.—1. Let every pastor present this appeal to his people as a providential call of God. 2. Let every church and Sunday-school take a share in this "Special Emergency Contribution." 3. Let our men and women of means respond liberally. 4. Let everybody give something. 5. Give it *now.*—*Rev. J. L. Maile, Superintendent.*

OUR INHERITANCE.

IT was predicted by a home missionary fifty years ago that the Mississippi valley would boast one hundred millions of inhabitants by the end of the century, and would eventually have as many as three hundred millions. Before calling that extravagant, compare it with the statement made by the *Encyclopedia Brittanica* that "if the natural resources of America were fully developed it would sustain three thousand six hundred millions, or five times as many people as the entire number now inhabiting the globe." To some the present deluge of immigration seems terrific. Their watchword is "America for Americans!" They would shut the door against the millions, the door that God has opened so wide. But it is too late. According to Dr. Riggs, there are now 1,264 different

languages and dialects spoken more or less in America. The Lord has brought the whole world to our shores. We talk of Germany, and yet there are 5,000,000 Germans in the United States; of Ireland, and yet there are more Irish in New York City than in Dublin; of Sweden, Norway and Denmark, and yet the myriads of Scandinavia are peopling the fertile Northwest; of Africa, and yet we have within our borders 7,000,000 of African descent. The Indians, instead of dying out, are increasing; and the Chinese, instead of going, keep on coming. When we boast of our fifty-five millions of inhabitants, it is well to remember that about twenty-one millions of them are foreigners or the immediate offspring of foreigners. These already hold the balance of power in many of our large cities, and decide for us as to our laws and rulers. In other words, they do now, or soon will, hold the destiny of this republic in their hands. It has been said that every great city sleeps on a volcano. If that be so, the only barrier against disaster is the benign energy of the gospel. Fierce outbursts may be expected until Christianity achieves its permanent results.

Consider the fact that every man of all these millions conceives that he has a rightful inheritance among us, and instead of trying to hold it back from him, let our prayer be for its redemption in the highest. There is land enough and to spare; an abundance of remunerative toil and bread for every hungry mouth. Yet it grieves the philanthropist to see how many are actually kept out of their inheritance. How many are steeped to their lips in poverty! How often is the chalice poisoned by ignorance and vice? What courage it takes to come from the bogs of Ireland, or the fastnesses of Norway, and carve out new homes in the new world. After journeying extensively through the new West, my conviction is that there are heroes and heroines in log cabins, sod houses and claim shanties. Theirs is largely an unwritten history, yet it is all known to God.

Let us help men to redeem their best inheritance. No advantage can accrue to them or to us by having any of them bound by the triple chain of poverty, ignorance and vice. There is plenitude of pardon for every sinning soul, largest happiness for every heart bowed down with sorrow, eternal freedom for every prisoner of despair. There is an evil heritage as well as that which is good. Somebody is going to inherit every gambling den, and rum shop, and haunt of infamy. But let us look on the bright side, on which shines the light of a broadening Christianity. The car of Juggernaut still rolls on, but no longer mangles human beings, because patent safety-brakes have been applied. And thus everywhere moral and religious brakes should be applied to error, superstition and iniquity. Commercial thrift and scientific progress should be matched by religious activity and enterprise. No man holds a quit-claim from God. Those whom a kind providence blesses with manna from the skies and water from the living rock should help

those who are under the crowd or struggling amid the sea. Canaan had value only as the background of its religious history. And so with our modern culture; it will be evanescent except as the setting of spiritual culture.

Try to help other people into their glorious inheritance. Do not say that they must struggle alone. You were helped; help others in turn. Will any one ever be sorry in heaven that he once helped a poor man on earth, put the cup of intellectual blessing to the thirsty lip of ignorance, fed a starving soul with the bread of life? The Master has said: "Inasmuch as ye did it not to the least of these, my brethren, ye did it not to me."

Our inheritance is, after all, largely held in common. Connecticut needs California, and Maine is linked to Minnesota; Georgia helps Illinois, and Florida has associations with Oregon. The world that now is, is tributary to the world that is to come; and the meek who, according to the Savior's promise shall inherit the earth, shall also share the inheritance of the saints in heaven.—*Rev. H. C. Hovey, D.D., in the New Haven Journal.*

A WORD FOR PREACHERS.

What is the preaching of the Word, or the setting forth of what is called the "Bread of Life"? This is a common Scripture comparison, sometimes applied to our Lord, and sometimes to the Word which is preached. "Feed the flock of God." We all understand it. Sometimes we come away from the service, and feel that we have been fed; sometimes we are still hungry and unsatisfied, if not *dis*satisfied.

The demand as to preaching has changed. In former days, when opportunities were few, and there were few books and no religious papers or magazines, men depended upon the preaching for food and instruction, and could hardly have one sermon too many or too long. Now, they want the truth stated in few words, and the application direct and simple. And, moreover, there are many minds incapable of taking in abstract truth, or much reasoning. To meet the present need, the Scripture furnishes this: "Rightly dividing the words of truth," and "Giving to each a portion in due season."

These few remarks are suggested by the following paragraph in a private letter:

"Our churches are not going backward, but the advance is slow. *Women* join them occasionally, and are earnest Christians; but hardly one man in a thousand is converted in ten years. So I think. Many of the men in the churches are 'old Christians' from the East, or from Europe. The boys and young men will come to the Sunday-school, when they have a teacher, and scatter before the preaching begins. The preacher drives them away with his long, rambling sermons. The

boys do not respect him, and they *time him!* One said he preached seventy-five minutes! I have myself heard fifty-three minutes' talk on predestination, when all the points had been made in the first ten minutes! I didn't so much mind for myself, but I felt the effect on the audience. And we can't hold young, restless fellows in under such adverse circumstances."

Now, much of the hope of the Church is in the young men. For some reason, young women are more likely to come in, and we propose a day of prayer —*not for the young men*—no—but for the *ministers*, the shepherds. Let them stop and pray for themselves, that they may learn "rightly to divide the words of truth" (not into heads, up to "seventhly"!), and to speak the words in season, short, sharp and decisive. Away with the old sermons! Take new subjects; the papers are full of them; life is full of them; the incidents of every day furnish themes.

Wouldn't it be a good plan to forget the word "*preach*," and substitute "*talk*"? As I remember the sermons given in the Bible, they are logical, but they are not cut up into "heads." They have method, and they establish certain points; but they usually end: "*Thou art the man!*" They are suited to the particular audience addressed. "I write unto you, fathers; I write unto you, young men; I write unto you, children," etc.

Now, let us give one day to prayer for the ministers; and then let them come to the young men—the hope of the country—leaving predestination and election and probation in the hands of the Lord.—*Deborah.*

CHURCHES, NOT MISSIONS.

Of all the religious efforts in cities, of all plans for relieving the woe which poverty and sin bring upon the people, the best is the establishment of churches. With many people the idea of the mission is simply a sort of house of refuge, or a spiritual poor-house, and the way in which it is conducted does not belie that conception of it. Wealthy churches attempt to discharge their obligations by establishing missions, into which the rich and great may go to extend a hand once or twice a week, thence back to their own circles. Such work is little better than nothing. The need, above all else, is the planting of regular churches, which should be encouraged and helped to ecclesiastical and financial independence as rapidly as possible.

Most of our missions in large cities are so conducted as to be perpetual nurseries. Persons in good social position will not join them, holding themselves above them, and the poor understand very quickly the drift of things. Years ago, Mr. Moody said to a little boy in this city: "Why don't you come to my mission?" He replied with evident pride,

though belonging to a poor family: "Why, I belong to the cathedral." That is it exactly. So long as the church is kept dependent upon some rich neighbor for its officers and financial aid, so long it will be a baby. To have the communion administered by the pastor of a patron church, or to have its officials in some other membership, is bad, and should never be continued a day beyond necessity. Let us put strong men as pastors in these missions; help the enterprise to self-support; let each have its own communion table, its own boards of deacons and trustees, and its own Sunday-school. Make the pastor responsible by putting the responsibility upon him. Then he will gradually draw about him persons of such social standing and financial ability as will insure the success of the work.

Let us not be misunderstood. Where self-support is impossible for a church, then, of course, it must be helped; but its coming to efficiency and power depend largely on the kind of a man that is at its head. A weak minister will not do for our city missions. Said Garfield: "With a log in the woods, with Mark Hopkins at one end and a student at the other, you will have a college." A church is often dependent on one man. Given a strong, efficient minister of the gospel, and if he can be held in his place he will have a church. Nor would we crowd a church to self-support beyond its ability to become such; but many of these churches learn by the things they suffer. The young eagle in its nest, as long as it is fed and fattened, remains there happy enough: but it cannot fly. The old bird starves it a while until it becomes thin and light; then, taking it to the edge of the nest, gently pushes it off. Of course it thinks it is to be killed. It screams, and with beak and claw clings to the edge of the old nest. Just when it thinks its brains are to be dashed out, a parent wing is thrust under it to break its fall; thus it learns to fly a little. Next time it will do better, and after a while it is a free, strong bird. It is so with young doves and pigeons. Feed them, fatten them, and you will always have a squab. When you want a bird with a swift wing, thrust it off, and it learns to fly. So only will it learn to be what God intends it should be.—*The Advance.*

HARVEST NOTES. III.

Puget Sound Academy.—A precious revival is now in progress among the students of this academy. Ten of the older ones have already given themselves to Christ, and still the work goes on. When it is remembered that seven months ago we had in Western Washington absolutely nothing in the shape of a Christian school, and that to-day we have a good building, forty acres of land, an endowment of $10,000, and the school started with fifty pupils, and that *ten of these have just decided to be Christians*, surely we have reason to rejoice and thank God! The good people of the East who have so generously contributed to

found this Christian Academy will rejoice to see their gifts so early bringing forth fruit to the glory of God. What better investment could be made? And the work has just begun. In the problem of saving this region for Christ, Puget Sound Academy is to be a factor of the greatest importance, a blessing as enduring as our snow-capped mountains.—*Rev. C. C. Otis, Seattle, Wash. Ter.*

BRINGING IN THE SHEAVES:—You will be glad to hear of the precious revival of God's work in the conversion of souls in this infant church at Macksville. After about three weeks of continued meetings, preceded by the week of prayer, forty-two have been added to this little church; thirty-nine on confession of faith, and three by letter. Twenty-three of these were baptized; six by immersion, four by pouring, and thirteen by sprinkling. Last Sabbath was a great day for us. It was a precious sight to see all these gathered about the pulpit witnessing for Jesus Christ; solemnly taking the covenant of the church to walk together as brothers and sisters in the Lord Jesus Christ. It was the most impressive scene in all my experience. Brother Andrews, of Hebron, with Superintendent Rose, of Indianapolis, have done here some of their most effective work.

Two years ago last Sabbath I preached my first sermon here, in the school-house. After the service a vote was taken as to whether I should continue my visits. The vote and welcome were so hearty and unanimous that we saw at once that an important field was open and ripe for work. Two years ago there was *nothing;* now there is a beautiful house of worship, the largest congregation in the county outside of Terre Haute, an attractive Sunday-school of more than a hundred scholars, and seventy-eight members belonging to the church;—fifty-five have come to us by conversion and twenty-three by letter with more to follow. This is the Lord's doing and it is wondrous in our eyes.—*Rev. J. Hayes, Macksville, Ind.*

SOWING BY THE WAY-SIDE:—Last Sabbath morning I started out to preach at a spiritually desolate region ten miles from home. On Friday came an awful rain-storm, which made the roads almost impassable. Under the circumstances I felt almost hopeless about getting the people together even in a private house—the only place where a meeting could be held. Nevertheless I went, trusting in the Lord. In this neighborhood is a family who have persistently rejected all offer of the gospel. Standing in the water ankle-deep, about three hundred yards from this house, I uncovered my head and asked God to send his Holy Spirit upon the family whom I was about to visit—an entire family without God or hope. The father usually spent the Sabbath in the woods, with a gun, and the sons and daughters acted their own worldly pleasure. As I entered the house the mother gave her

consent to have a service there, even sending one of the boys out to notify the neighbors. He soon returned, saying they "couldn't wade through the slop." I sang the hymn "Amazing grace, how sweet the sound," offered prayer, and sang "Show pity, Lord, O Lord forgive." Then I took for a text, "Strive to enter in at the straight gate," etc., and talked to that family twenty minutes about life, death, and the judgment. Long before I stopped talking the Holy Spirit softened the hard, stony heart of the mother, and both daughters were weeping with her. The vital question "What must I do to be saved"? was on their lips, and I gladly pointed them to the waiting Savior, whom they accepted then and there. I left them rejoicing in hope.

Going on my way two miles further, I entered another godless home. I found there a woman and two little children. I presented Christ to her. She resisted by a series of foolish questions; yet still I presented Christ to her as the only way of salvation for a poor, lost sinner, until at last she yielded to her convictions, broke down, and accepted salvation. Truly Paul may plant and Apollos water, but God alone can give the increase. The result of labors in this neighborhood is a little band of seven disciples, who are holding together until they can have up some small place of worship and grow. One hundred and twenty-five dollars would put up a small chapel, and the good among a thousand people here from such a move cannot be reckoned.—*Rev. G. H. Brown, McAllister, Ind. Ter.*

He stood fast:—A young man, working by the month for a farmer one mile out of town, recently gave his heart to the Lord, and soon after received not a little persecution; but he stood fast, and last week the lady of the house was converted; and we have reason to believe that the husband, though a persecutor, has been hit between the joints of the harness. The converts thus far have shown some vigor, but they are young men and maidens having little of this world's goods. The wicked man above alluded to is a man of means, and if he can be brought to surrender he will make a valuable worker, I have no doubt.—*Michigan.*

THE "SVORNOST."

The forty thousand Bohemians in Chicago have had but one daily paper, the *Svornost*. It is a strong paper, ably edited, and has no lack of enterprise in its publishing department. As the main body of Bohemians there read no other dailies, and almost no other paper of any sort, this one, it is obvious, must have immense influence. As to religious matters, it is passionately atheistic. As to the questions of labor and capital, its sympathies are positively, if not aggressively, with the laboring classes. To say that it approves of the notions and methods of the anarchists, would be untrue. At the same time, it is a matter of interest to know how such a paper, representative as it is of

the people to whom it belongs, stands in respect to the recent trial and conviction of the anarchist conspirators in that city. It has been from the first studiously non-committal. Should circumstances arise in which a conflict between the industrial classes and the organized forces of society should be precipitated, its deep and bitter hatred of religion might burst out into hatred of the civil, as well as religious, restraints. At any rate there is no safety except as we do our utmost to penetrate these and all other similar dense centers of foreign population in our great cities, with the light of Christian truth, and the most winning influences of the true Christian neighborliness.—*S. G., in the Congregationalist.*

WOMAN'S DEPARTMENT.

Owing to the space occupied by the Index to *The Home Missionary* for the year, several interesting articles belonging to each department have been necessarily postponed.

THE OHIO WOMAN'S HOME MISSIONARY UNION.

This Society gives evidence of continued activity and usefulness. Last year thirty-three new auxiliaries were formed and the money received into its treasury was $1,881, or more than double the amount of the year before. No thorough effort has been made to ascertain the amount sent outside our treasury, but four hundred dollars thus sent has been reported.

The most important item of business transacted at our annual meeting was the assuming of the support of Miss Hobart as Bohemian missionary and trainer of Bible readers for this branch of work in Cleveland. We are also to continue the support of Miss Collins in her work among the Dakotas.

We find it so helpful to work for definite objects that we shall not do our best until we have added to the above special objects something under each of the other four societies to which we are auxiliary. We must have a teacher in Utah, and a parsonage on the frontier; we must educate a minister, and equip a Sunday-school.

One of the most hopeful indications here is an increasing desire for information on home missionary subjects. Many auxiliaries have found it worth while to give up part of the time of every meeting to literary and devotional exercises, while some have altogether ceased to be sewing-societies and become meetings for mission study. The result of this method thus far is fewer missionary boxes and more money in the treasury, and we trust that this change will become general.

We hope to do something toward the extinguishment of the debt of

the American Home Missionary Society. The dear "Cherishing mother" of so many of our Congregational churches ought not to carry such a burden long. A company of women who would meet regularly, once a month, for a year, and read aloud together *The Home Missionary*, from cover to cover, would thereby become as zealous an auxiliary as the most straitened Society could desire. Who will make the experiment?—*Mrs. Flora K. Regal, Secretary.*

SIX NATIONAL SOCIETIES

OF THE CONGREGATIONAL CHURCH.

1. The American Home Missionary Society, has, for fifty-nine years, planted and nourished in their infancy more than one-half of the Congregational churches in the land.

2. The American Missionary Association, carries forward evangelistic and educational work at the South, among the Indians of the West, and the Chinese of the Pacific slope.

3. The American Congregational Union, now appeals to women for aid in parsonage building.

4. The American College and Education Society, is the fostering mother of our new colleges, and the helper of many of our best young men in their preparation for the ministry.

5. To the Congregational Sunday-school and Publishing Society, we are all indebted for the great impulse lately given in our denomination to Sunday-school work, also in our mission schools for gifts of books and papers and lesson helps.

6. The New West Education Commission, through its teachers, is doing a great work among the Mormons and in New Mexico.

WORCESTER ACADEMY, VINITA, IND. TER.

This Indian school exhibited some specimens of work which was very creditable to the pupils, and attracted much attention. At the top of the space was a large scroll bearing the name Worcester Academy, with the dates, 1881–1886, and below, the motto of the institution, *Pro Christo et humanitate.* The kindergarten furnished two large charts composed of mats, foldings, designs, etc., and quite a number of pieces of work in clay modeling. The upper classes furnished papers on various subjects, studied at the academy—maps, specimens of penmanship, etc. An educational exhibit was evidently a surprise to the managers, as no one knew how it could be entered, and no committee could be found to pass upon it. Would it not be well to invite some competition from the various schools next year?—*Indian Chieftain.*

Our readers may be interested in a few short extracts from communications received from the lady teachers of this Indian institution:

I HAVE the primary and kindergarten departments, and have children from five to eleven years of age in my care. Most of them learn very rapidly, and enjoy their work very much. These Indian children enjoy the kindergarten songs and games as much as any children in the States. Besides the regular chapel exercises, which we have every evening, we devote half an hour every Wednesday morning to Bible readings. The little ones learn Bible verses, sing the Lord's prayer, and listen with eager ears to Bible stories.—*Miss Emma G. Musick.*

I TEACH in the intermediate department, and am trying to do my best, as unto the Lord; but there is so much still undone! Yet, I think I can see a marked improvement since the beginning of the year. The pupils are very lovable and loving. We hope to prepare them not only for the work of this life, but for the life beyond.—*Miss L. M. Dyer.*

IN the musical department I find them quite as apt as any pupils, but not so willing to work. They seem to think that what they achieve must be done by the teacher, and with very little effort on their part. I have labored faithfully with them upon this subject, and in most cases feel much encouraged this term.—*Miss Nellie L. Gunn.*

THE scholars in my department (intermediate and academic) are mostly of Shawnee and Cherokee descent. Considering their advantages, the students here compare favorably with students in the States, with the exception, perhaps, of their knowledge of mathematics. Besides regular school duties, I have, in addition, chief care of the girls boarding in the Academy building, who have pleasant rooms on the third floor for sleeping. The rooms are well lighted, but are not furnished as we should like to have them. We are able to provide for them the bare necessities only. I feel that these girls need to be taught how to make their homes attractive and themselves truly Christian, more than "book learning." Most of them come to us from uncultivated families, and are rude in manner and speech; but it is such a joy and encouragement to watch the transformation from the chrysalis state to the butterfly. It will take months, and in most cases years, for them to become transformed, but they are great imitators, and therefore improve quite rapidly. One of our little nine-year-old Shawnee girls sits beside me at table and slyly watches my movements in the use of spoon, fork, cup, etc., and imitates them perfectly. I feel that mine is a very responsible position; but if my Heavenly Father permits me to help the Indian children on to a truer womanhood I shall feel grateful for this privilege. My heart yearns to see some of our older boys and girls coming into the kingdom, and that that time may soon come is my constant prayer.—*Miss Sally E. Griffin.*

WOMAN'S FOREIGN FUND.

Previously acknowledged	$1,649 03
Connecticut, Fairfield, 20; Lakeville, 25	45 00
Dakota, Yankton	27 43
Missouri, W. H. M. S	60 00
New Jersey, Montclair	138 00
New York, New York City	4 00
Rhode Island, Little Compton	2 00
	$1,925 46

OUR YOUNG PEOPLE.

LETTER NO. 7.

To the Indian pupils of the primary and intermediate departments Worcester Academy, *Indian Territory:*

My Dear Young Friends: —I want to tell you about Wiyu (pronounced We-you), an Indian girl, who once belonged to a school like yours. Her father and mother were pagans, so she never heard a word about Jesus Christ until she came to this school. One day, Wiyu walked up to the teacher, and said: "I want to give myself away to you." The teacher was much surprised, but she looked into the little girl's black eyes, and said: "Why does Wiyu want to give herself to me?" "Because," said she, simply, "I love you." After this, they all called Wiyu the teacher's own little girl. And now I will let this teacher tell you the rest of the story.

One day, while Wiyu sat by my side learning how to hem a pocket-handkerchief neatly, I asked her if she loved Jesus, of whom I had been talking to her. "No," she said, "I do not; but I want to. I want to be a Christian, but I'm too little."

"But Jesus says, 'Suffer the *little* children to come unto me.'"

"I don't know how to go to him; I don't know what to do," said she.

"Wiyu," said I, "you must give yourself away to him." She looked at me in surprise. "How can I do that?" she exclaimed.

"How did you give yourself away to *me?*"

"I came to you, and asked you to take me, because I love you."

"Why do you love me, dear?" She hesitated a moment, and then answered: "It must be because you love me."

"Yes, Wiyu, that's just the reason Now, Jesus has been loving you all this time, while you have not been caring in the least for him." She stopped sewing, and sat very still a while, thinking. I did not say a word, because I knew the Holy Spirit was teaching her. At last she said: "Would Jesus be willing for me to give myself away to him just as I did to you?"

"Certainly, my dear child; that is exactly what he wants you to do. He wants *all* of you, too. He wants your little feet to run for him, your little hands to work for him, your lips and tongue to speak for him, and your whole heart to love him."

After some more quiet thinking, Wiyu knelt by my side, and said: "My dear Jesus, I give myself away to you. I give you my hands, my feet, my lips, my tongue, and my heart; I give you all of myself. Please take me, dear Jesus." She arose, and said: "Do you think he heard me?" "I am sure of it," said I; "and you will find his answer in your little Testament." Together we found these precious words in her Indian Testament: "Any one that cometh unto me, I will not thrust aside." Believing that Jesus meant just what he said, she from this moment *knew* that she was his own dear saved child.

A few days after this, I said to her: "Wiyu, after you had given yourself to me, did you try any harder to please me?" "Oh, yes!" said she, with a bright face, "I tried to please you in everything—even in the very *little* things."

"Are you willing to do *anything* that will please Jesus?" "I think I am," she answered. "Will you tell the scholars here that you are now trying to live a Christian life?" She hung her head, and blushed. "I am ashamed to tell them," said she.

"Were you ashamed to tell them that you had given yourself to me?" "Oh, no, indeed!" "And yet, my Wiyu, you are ashamed of Jesus, your most precious friend, your wonderful friend, who loves you so much, and who saves you from your sins! Oh, Wiyu! Wiyu! Let us ask him now to forgive you, and to help you please him, even in this." We knelt, and Wiyu said, with a voice choking with sobs: "My own dear Jesus, please forgive me for being ashamed and afraid, and help me to tell them all that I have given myself away to you." When we arose, she said: "I can tell them now! I will tell everybody."

On her way to find her schoolmates, she met a minister who was visiting the Indians, and of whom she was very much afraid, because he was a stranger; but, mustering up all her courage, she looked up to him, and said: "I have given myself away to Jesus." He was much surprised and touched as he thought of his own daughter at home, who knew so much more about Jesus than this Indian girl, and who had not yet begun to love him. He put his arm about our little timid Wiyu, and said some very kind and helpful things to her. After this, she found it easier to tell them all, and even gained courage to write to her stern, pagan father, although she was quite sure he would be very angry with her. Here is a copy of the letter: "My dear father, I have given myself away to Jesus, and I am not afraid, nor ashamed to tell you of it.—Your little Wiyu." Her father was alone when this message reached him, and nobody knows what he thought; but the very next Sabbath he walked several miles to the mission church, and heard the

missionary preach about this same Jesus to whom his little daughter had given herself; and after that he kept coming until he, too, became a Christian man, to the great joy of our Wiyu.

Thus this Indian girl learned the most precious lesson that can ever be learned: how to give herself away to Jesus, how to trust him wholly, and how to obey him cheerfully and lovingly, no matter what he wishes her to do. Among all your lessons at the Academy, have you learned this, the most important lesson of all?—*Sincerely your friend, The Home Missionary.*

QUESTIONS.

21. What is the name of that Christian Bohemian who preached the gospel of Jesus Christ to the people in 1403?

22. Who will tell us something about him?

BANNER STATE THIS MONTH.

In Contributions—Of Home Missionary States, Minnesota; of Auxiliary States, Massachusetts.

In Answers to Questions—Michigan.

In Home Mission Circles—We hope to give this report next month.

[By "Auxiliary States" we mean those States which take care of their own Home Missionary churches, and send money to the American Home Missionary Society to help needy places in the far West.]

THE WORK AT HAND.—II.

A Story for Girls.

BY MRS. LOUISA P. HOPKINS.

"*Do the duty that lies nearest thee; the next will already have become plainer.*"

"Anna," said she, "I long to be at work. What can we do for Christ here? I cannot rest in this quiet inactivity. Culture and society are empty words to me since I have heard and am ready to answer the call of God to my soul. These cannot satisfy me now."

"Do you think," said Anna, "that you shall ever win your father's and mother's consent to become a foreign missionary teacher?"

"I cannot see how," said Lucia; "they are both so deeply opposed to it. They say they would rather lay me in the grave than send me away for life to such a career; but I know, since I have given in my name to the American Board, that God will make the way plain in the right time. If he has truly called me, he will fit me and train me for such a life consecration. It was like a healing cordial to hear dear old Mrs. Storey say to me the other day, 'Thou didst well that it was in thine heart.' It sounded like a message from Christ himself, and my heart burned within me as she said it."

"My dear Lucia, why are you so anxious to leave your lovely home and all who are so proud of you? Do you never feel it to be impossible to say this good-bye?"

"Yes, Anna, I do many a time; and many thoughts almost break my heart if I allow myself to imagine the parting. I cannot sing or speak of it, but I know that when the hour comes strength will come with it, and with my hand in the Master's I cannot sink or be afraid. I feel sure that he is able to strengthen me to the uttermost, and I cannot help thinking of his promises. Have you not felt this deep assurance?"

"Yes, indeed I have, especially when I have resolved upon a course that brings pain and self-renunciation, but which it seems to me God points out as duty. But there is a work *at home* for which I have longed to see the way open and prayed for courage to undertake. See," said Anna, "here we are nearing the river-side. It seems to me if Jesus were here, he would begin his seeking and saving among these fishermen in these little huts by the flats or in those fishing-boats coming in over the bar. Look at the children—dirty, neglected, profane! See the discouraged mothers—haggard, dejected, almost savage; the fathers—sullen and brutal; and, worse than all, the lonely widows and orphans who hear the dirge of the sea all day and night in their ears, and know not one syllable of those consolations that the churches up yonder keep so strangely to themselves."

THERE is a Society of little girls in Bridgeport, Ct., who call themselves "The Four o'clocks," because they meet at four o'clock to work for Home Missions. The other day they sent $10 for the Bohemian fund.

CHILDREN'S BOHEMIAN FUND.

Previously acknowledged	$1,092 88
Connecticut, Bridgeport	10 00
Columbia	10 00
Hartford	10 00
Kensington	30 00
Suffield	7 01
West Hartford	1 00
Massachusetts, Spencer	8 50
Walpole	64 00
Michigan, Covert	1 00
Grand Blanc	4 00
Reed City	7 50
Vermont, West Charleston	12 75
	$1,258 64

AMERICAN COLLEGE AND EDUCATION SOCIETY.

Rev. John A. Hamilton, D.D., *Secretary.*
10 Congregational House, Boston. James M. Gordon, Esq., *Treasurer.*
[Money may be sent to James M. Gordon, Esq., Treasurer, No. 10 Congregational House, Boston; or to Rev. Alexander H. Clapp, D.D., 34 Bible House, New York.]

From Generation to Generation:—A prominent lawyer and jurist, Hon. Joel Giles, who was for many years a director of the Old American Education Society before its union with the College Society, once said, in substance, in a public address: "There may come a time in the history of our country when our colleges shall be so amply endowed that they will need no further additions to their funds. But there never, probably, will come a time when a young man setting out from humble life (with no family friends to lean upon) to obtain a thorough education for the ministry, will not need the helping hand of the churches." In corroboration of this statement, we may notice that from our early colonial history, from the very beginnings of Harvard College, such aid in one form or another had to be given, and the process has never ceased from that day to this. In 1643, when the college had only graduated one or two classes, a call was made on all the families of the four colonies for a contribution of a "peck of corn," or its equivalent, to help the "poor students" at Cambridge, the word *poor* only having reference to their earthly estate.

The same earnest cry goes on to-day across our broad continent, where our Christian colleges and seminaries are doing their work. A close study of the problem will show that our churches need to keep up a constant interest and a perpetual activity in this work. Our churches cannot prosper without the labors of earnest, able and faithful ministers. The testimony comes to us continually from the churches and from the great missionary organizations, showing a scarcity and a growing scarcity of ministers, as compared with the places to be filled. Men sometimes fall into the way of thinking that this work has now been going on so long that it ought by this time to be finished. But it will no more be finished than will the work of supplying daily food for the millions of the race. The same wants are ever recurring, and the system of supply must reach on from generation to generation. We close with a brief extract from Rev. Josiah Strong's address, entitled *Famine in the Ministry*. He says:

"In 1881 there were 167 Congregational churches born in the United States; and from all sources there were only 136 ministers added to our list to take the places of 85 who died and to supply these 167 new churches. How long can such a discrepancy continue? It cannot continue without our churches dying. They are dying at the rate of 50 or 60 every year. Doubtless most of them die because there is no one to break to them the bread of life. When we consider what a church is and what it means, the death of a church becomes a most mournful event. . . . "A denomination cannot organize churches indefinitely, if its ministerial supply is inadequate; or, if it does, the churches will die. Unless there is a speedy influx of large numbers into the ministry, the growth of American Protestantism will receive a disastrous check."

APPOINTMENTS IN FEBRUARY, 1887.

Not in commission last year.

Ablett, John C., Hudsonville and Lowing Schoolhouse, Mich.
Arnold, John, Culbertson, Osborne and Blackwood Creek, Neb.
Billings, James, Gloversville and West Cedar Valley, Neb.
Blomfield, Frank, West Branch and Piper, Mich.
Chandler, E. C., Albion, Neb.
Chaplin, J. R., Otsego, Mich.
Clark, Allen J., Nebraska City, Neb.
Cripps, P. M., Onondaga, Mich.
Keller, Lewis H., Mendon, Mich.
King, John W., Eaton, Colo.
Lake, Orange E., Mound City, Kan.
Macready, William, Bowdle, So. Dak.
Nason, Javan K., Herndon, Va.
Norris, Kingsley F., Minneapolis, Minn.
Norton, Reuben, Onida and Garner, So. Dak.
Paske, William J., Newcastle, Neb.
Powell, Gregory J., Chadron, Neb.
Rodberg, John, Maple Ridge, Spencer Brook and Isanti, Minn.
Thurston, T. W., Hope, No. Dak.
Webster, A. C., Orion, Mich.

Re-commissioned.

Alden, Edwin H., Athol, Cresbard and Myron, So. Dak.
Anderson, John S., Winona, Minn., and Galesburg, Wis.
Bacon, Joseph F., Topeka, Kan.
Baldwin, David J., Pierce, Neb.
Beecher, Edward, D.D., Brooklyn, N. Y.
Bradshaw, John, Mazeppa, Minn.
Byrons, Edward H., Foristell and Hudson's School-house, Mo.
Chaney, Lucian W., Granite Falls and Hazel Run, Minn.
Clark, James B., Butte City, Mon.
Coffman, Arthur W., Denver, Colo.
Davies, David D., Mt. Carmel, Penn.
Dungan, George, Otis and Hyde, Colo.
Embleton, John S., Geuda Springs, Kan.
Fisk, Pliny B., Gettysburg, Lebanon and Colby Neighborhood, So. Dak.
Flook, Jacob, Atlanta, Ga.
French, Herman A., Greenwood, Neb.
Fruiht, Fred H., Ritzville and Endicott, Wash. Ter.
Geick, Leo J. C., Tulare, Redfield and Eagle, So. Dak.
Gillett, Arthur L., Grand Forks, No. Dak.
Gleason, Herbert W., Minneapolis, Minn.
Gordan, Isaac G., Howard and Winfred, So. Dak.
Hathaway, Daniel E., De Witt and Plymouth, Neb.
Hayward, John, Waterville and New Richland, Minn.
Hull, John H., Cleveland, O.
Humphreys, John F., Drifton, Penn.
Huntley, Sanford F., Templeton, South Pleasant and Eden, So. Dak.
Hyde, William A., Sherman, Tex.
Johanson, Bernt, Tacoma and out-stations, Wash. Ter.
Kidder, Josiah, Grand Meadow, Dexter and out-stations, Minn.
Lich, John, Friend, Grafton and Turkey Creek, Neb.
Lincoln, George E., Highland Station and White Lake, Mich.
Marsh, Thomas, Downs, Kan.
Peebles, David, Bountiful, Centerville and Farmington, Utah.
Pinch, Pearse, Cleburne and Hopewell, Tex.
Sabin, Lewis P., Elk Point, So. Dak.
Salazar, J. Pablo, San Rafael, New Mex.
Sanborn, George M., Little Rock, Ark.
Schaerer, John, Crete and Highland, Neb.
Scotford, Henry C., Kansas City, Mo.
Seward, Arthur L., Coalville, Echo and Henefer, Utah.
Smith, Pliny S., Sauk Rapids and Cabel, Minn.
Spencer, Judson G., Montrose, Colo.
Stubbins, William H., Aten, Blyville and Herrick, Neb.
Thayer, Henry E., Denver, Colo.
Thomas, John A., L'Anse, Baraga, Arvon and Skanee, Mich.
Thomas, Richard H., Modesto, Cal.
Thrall, William H., Armour and Prosper Schoolhouse, So. Dak.
Tibbits, Jackson, Eagle River, Bryant and Monico Junction, No. Wis.
Tomlin, David R., Redfield, So. Dak.
Valentine, Fletcher A., New Village and Farmingville, N. Y.
Van Eps, Frank S., Dodge Center and Claremont, Minn.
Wall, Arthur A., Breckenridge and out-station, Mich.
Wheat, Nathaniel M., Vinita, Tucker and Spring Hill School-house, Ind. Ter.
Wheeler, William C., Alma, Hiner's and Bean's School-house, Kan.
Wherland, James D., Riverdale, Ozark and Highlandville, Mo.
Wolfe, Joseph, Whatcom, Wash. Ter.
Wurrschmiot, Christian W., Mitchell, Wartburg, Alpena, Tabor and Baker Township, So. Dak

RECEIPTS IN FEBRUARY, 1887.

MAINE—$1,393.26.

Auburn, High Street Ch., by G. R. Page	$75 00
Augusta, Joel Spalding	50 00
Bath, Winter Street Ch., G. C. Moses, for Debt, by G. J. Mitchell	1,000 00
Winter Street Ch., by G. J. Mitchell	81 45
Cumberland, A Friend for Debt	150 00
Hallowell, Ladies' Cent Soc., by Miss M. C. Dole	12 25
Mrs. Simon Page	10 00
Machias, by G. Longfellow	6 31
Portland, Second Parish, Y. P. S. C. E., for Debt, by C. A. Dunlap	5 00
South Paris, Woman's H. M. Soc. of the First Ch., by Mrs. C. M. Austin	3 25

NEW HAMPSHIRE—$682.76.

Antrim, Rev. M. Holman	10 00
Mrs. Mary W. Holman	5 00
Candia, by E. Hill	$21 00
East Derry, First, by F. W. Parker	11 22
Francestown, Ch. and People, by A. Downes	13 84
Gilmanton, Rev. S. S. N. Greeley	5 00
Hampton, by J. Perkins	9 60
Hazen's Mills, Mrs. L. S. Hazen	5 00
Lebanon, by Mrs. J. H. Davis	38 00
New Hampshire, A Friend, by Rev. D. Garland	3 00
North Hampton, J. L. Philbrook, by E. Gove	10 00
Plymouth, A Friend of Home Missions, for Debt	500 00
Portsmouth, Young People's Asso. of the North Ch., by E. P. Kimball	10 00
Mrs. L. E. M., for Debt	5 00
Warner, Mrs. R. W. Sargent	5 00
West Lebanon, by W. F. Hale	26 10
Wolfboro, Rev. Sumner Clark	5 00

VERMONT—$139.25.

Chester, by J. S. Chapman	$1 50
Derby Line, Friends	15 00
Manchester, E. J. Kellogg, for Debt	10 00
New Haven, From a Friend, for Debt	50 00
North Bennington, A Friend, for Debt	5 00
St. Johnsbury, Young Ladies' Miss. Soc. of the North and South Chs., for Debt, by Mrs. C. E. Putney	26 00
Stratford, Cong. Ch., A Friend, by Rev. H. Cummings	25 00
West Charleston, Cong. Sunday-school, for Children's Bohemian fund, by C. Carpenter	12 75

MASSACHUSETTS—$8,152.48; of which Legacies, $504.04.

Mass. Home Miss. Soc., by Rev. E. B. Palmer, Treas.	4,765 86
Special, for Debt	660 91
Alford, Rev. J. J. Dana, to const. himself a L. M.	50 00
Amherst, Prof. W. S. Tyler	25 00
A Friend, for Debt	10 50
Ashfield, Birthday offering, for Debt, Mrs. Daniel Williams	5 00
Berkley, A few Friends, by A. E. Dean	50 00
Boston, Woman's Home Miss. Asso., by Mrs. H. B. Proctor, Treas., special	183 33
Mrs. J. Randolph Coolidge, special	10 00
Cambridgeport, Pilgrim Ch., Sewing Circle, for Debt, by Carrie M. S. Averill	3 35
Curtisville, Ladies' Miss. Board, $25; Mrs. F. M. Clarke, $5; T. A. Hazen, $10; Others, $12.03, for Debt, by Rev. T. A. Hazen, to const. Dea. Austin A. Barnes a L. M.	52 03
Falmouth, First Cong. Sunday-school, by H. K. Craig	34 00
Fitchburg, Rollston Sunday-school, Birthday offerings, by G. F. Burnap	1 50
Georgetown, Memorial Ch., by L. P. Palmer	46 79
Granville, J. H. Seymour, for Debt	10 00
Mr. and Mrs. C. Holcomb	10 00
Great Barrington, C. F., for Debt	5 00
Green Hill, Worcester, A Friend, to const. U. W. Baird and A. H. Green L. Ms.	100 00
Hadley, First Cong. Sunday-school, for Sunday-school work	11 68
Harvard, J. S. Eaton	1 00
Holden, Miss E. K. Perry	2 40
Jamaica Plain, C. T. Bauer, for Debt, In Memoriam	25 00
Lancaster, Interest on Legacy of Miss Sophia Stearns, by W. W. Wyman, Ex.	4 04
Lawrence, Lawrence Street Ch.	100 00
Ladies' Miss. Soc. of Trinity Ch., by J. Hartley	17 71
Lowell, A Friend in Elliott Ch.	5 00
Monson, Mrs. L. B. Peck, for Debt	5 00
Mrs. R. T. Dewey, by E. F. Morris	25 00
G. E. Fuller	10 00
Neponset, Stone Mission Circle of Trin. Ch., by Miss M. Sharp	5 00
North Abington, Charles Jones	1 00
Northampton, Rev. L. Clark Seelye, D.D., Y. P. S. C. E.	100 00
Mrs. C. L. Williston	100 00
"A Lover"	5 00
North Brookfield, Mrs. H. M. N.	20 00
Oakham, Miss Susan F. Fairbanks, by Rev. P. Leonard	3 00
Orange, Central Ch., by H. W. Foster	8 82
Reading, Mrs. C. Temple	5 00
Salem, Ladies of the Tabernacle Ch., for Debt, by Mrs. J. H. Towne	28 66
Legacy of Margaret O. Perkins, by G. A. Perkins, Ex.	500 00
South Dennis, by Rev. A. Dodge	15 00
Spencer, Sunday-school class, by Mrs. J. W. Temple, for Children's Bohemian fund	8 00
Springfield, H. M., for Debt	$1,000 00
A Friend	40
Watertown, Ladies' Sewing Circle of the Phillips Ch., Extra offering for the Debt, by Mrs. M. Fuller	20 00
Wellesley Hills, Ladies, for Debt, by Mrs. J. Edwards	10 50
Westminster, Cheerful Givers, by Ella M. Flagg	5 00
West Newton, Ladies' Soc. of Cong. Ch. for Debt, by Mrs. E. P. Hatch	36 00
Williamstown, Rev. M. Hopkins, D.D.	50 00
Worcester, "Mite Box," for Debt	1 00

RHODE ISLAND—$3,188.22; of which Legacy, $1,500.00.

East Providence, S. Belden, to const. Mrs. E. French, C. Matton and Mrs. C. M. Cook L. Ms.	200 00
Kingston, Cong. Sunday-school, by N. Helme	10 00
Little Compton, for Woman's Dept., by Am. Cong. Union	2 00
Providence, Central Ch., by E. Barrows, Treas. R. I. Home Miss. Soc.	500 00
Union Cong. Ch., by Mrs. C. H. Leonard	971 42
Legacy of Mrs. Amelia W. Potter, by D. C. Moulton, Ex.	1,500 00
Mrs. D. H. Leonard	3 80
Woonsocket, A Friend	1 00

CONNECTICUT—$1,500.89.

Miss. Soc. of Conn., W. W. Jacobs, Treas., by Rev. W. H. Moore, Sec.	412 63
Woman's H. M. Union, Conn., by Mrs. S. M. Hotchkiss, Sec.:	
Columbia, Mission Circle, for Children's Bohemian fund. $10 00	
Fairfield, Ladies' of Cong. Ch. and Soc., by Miss A. B. Nichols, for Woman's Dept. 20 00	
Suffield, Young Ladies' H. M. Circle, for Children's Bohemian fund 7 01	
	37 01
Bethlehem, by W. K. Harrison	7 00
A Friend, for Debt	5 00
Bridgeport, Young People's Christian Asso. of the Park Street Ch., for Debt, by D. A. Treat	4 25
Avails of a fair of the Four O'clock Soc in the Sunday-school of the First Ch., for the Children's Bohemian fund, by Mrs. E. C. Smith	10 00
A Friend	10 00
Connecticut, A Friend	100 00
Cornwall Bridge, G. H. Swift	10 00
Danbury, Second, by L. P. Treadwell	30 44
East Morris, F. Lyman	5 00
Fairfield, A Friend, for Debt	5 00
Haddam, Coll. at Middlesex Conference, by Rev. D. M. Pratt	10 00
Hartford, Rev. C. H. Bullard	3 00
A Friend	5 00
Hartford, A Friend, for Debt	5 00
Kensington, Cong. Sunday-school, for Children's Bohemian fund, by T. Upson	30 00
Lakeville, Mrs. M. H. Williams	25 00
A Lady Friend, for Woman's Dept.	25 00
Middletown, Westfield, Third Ch., by J. J. Wilcox	10 00
Ladies' H. M. Soc. of First Ch., by Miss C. M. Bacon	10 00
Naugatuck, Ch., by Miss Ellen Spencer	50 00
New Haven, College Chapel, Yale University, by Pres. T. Dwight	436 92
J. A. D., by F. T. Jarman	100 00
Mrs. Mary E. Russell, by H. Larned	30 00
New Milford, Mrs. W. H. Hine	6 00
Norfolk, by Rev. J. De Pew	26 00
Norwalk, Friends, special, by Mrs. Fanny M. Bissell	23 00
North Woodstock, by Miss M. J. May	11 85

Norwich, Second Cong. Sunday-school Miss. Asso., by C. A. Brush..... $18 79
Oxford, E. N. Tucker, $3.50; from Mother, $1.50..... 5 00
Plainville, Mrs. Henry D. Stanley, for Debt, by Rev. J. W. Backus..... 5 00
Somers, A Friend..... 2 00
Waterbury, A..... 1 00
West Brook, Cong. Sunday-school, by A. A. Wilcox..... 15 00
West Hartford, Cong. Sunday-school, add'l, by J. E. Brace, for the Children's Bohemian fund..... 1 00
Winchester, "Young People's Ten Times One Soc.," by Miss Mary A. Goodenough..... 10 00

NEW YORK—$1,950.04; of which Legacy, $216.23.

Received by Miss C. M. Strong, for Spanish Work:
Albany, N. Y., Maggie Thompson..... $2 00
East Hartford, Conn., Cong. Sunday-school..... 10 00
Glastonbury, Conn., W. S. Williams..... 70 00
Hartford, Conn., Asylum Hill, Cong. Sunday-school..... 5 00
Wethersfield Avenue Ch., Rev. Mr. Curtiss..... 5 00
Miss E. R. Hyde..... 3 00
Montclair, N. J., Mrs. Sweet.. 5 00
New Britain, Conn., Cong. Sunday-school..... 25 00
Mrs. Tuck's class..... 6 50
Mrs. Peck's Primary class... 5 00
Friends..... 15 00
N. Y. City, Miss L. A. Thorne, $250.00; Mrs. W. Schauffler, $5; Miss A. P. Halsey, $2; Mrs. T. Whitemore, $5..... 262 00
Plainville, Conn., Cong. Sunday-school..... 6 00
Rockville, Conn., Ch..... 25 25
444 75

Berkshire, First, by S. L. Ball..... 101 50
Brooklyn, Ch. of the Covenant, by Rev. W. H. Ingersoll..... 2 00
Bereau Faith, Sunday-school, by Rev. J. C. Young, special..... 13 00
New England Ch., by S. B. Homan... 30 00
Miss Anna Birge, $2; A Friend, $50; A Friend of the cause, $2; A Friend, 40c..... 54 40
Crary's Mills, Dea. H. Brown, by Rev. M. B. Morris..... 1 00
East New York, Union Ch., by Rev. C. Graham..... 5 00
Eaton, by Rev. T. Wilson..... 18 30
Granville, by Rev. T. M. Owen..... 10 00
Hamilton, Legacy of John Foote, by J. Mitchell, Ex..... 216 23
Kelloggsville, Mrs. L. E. Taylor..... 5 00
Lisle, Rev. C. Burgess..... 10 00
Moriah, by Rev. J. H. Butler..... 5 00
Newburgh, A Friend, for Debt..... 5 00
New York City, A. F., $500; J. W. Treadwell, $5; Little Morris' birthday gift, in Memoriam, $12; Realized from Eye Glasses, for Woman's Dept., $4; Miss E. A. Brown, $1; C. A. L., $10..... 532 00
Northville, by J. H. Downs..... 41 60
North Walton, Miss. Soc. of the Cong. Ch., W. S. Webb, Treas., $16.55; Cong. Sunday-school, G. L. Raymond, Treas., $11.13, by C. C. Webb..... 27 68
Norwich, Ladies of the Cong. Ch., by Mrs. R. A. Barber..... 5 35
Ogdensburg, by Rev. J. S. Ainslie..... 22 50
Otto, by F. A. Mansfield..... 11 00
Parishville, by Rev. C. C. Creegan..... 3 68
Pekin, Miss Abigail Peck..... 25 00
Poughkeepsie, Ladies' H. M. Union, by Mrs. L. H. Cobb, Treas. Woman's H. M. Union, New York..... $25 00
By A. Wiltsie, to const. Rev. W. Spaulding a L. M..... 50 00
Randolph, by Rev. E. A. Mirick..... 15 55
Remsen, First Welsh Ch., by E. Charles 12 50
Seneca Falls, Rev. G. A. Rawson..... 5 00
Stockholm, by Rev. E. H. Jenkyns..... 7 00
Wadhams Mills, A Friend..... 145 00
Walton, Aug. S. Fitch, for Debt, and to const Mrs. Isabella B. Fitch a L. M., $50; G. W. Fitch, for Debt, $50..... 100 00

NEW JERSEY—$210.00.

Bloomfield, M. E. C..... 5 00
Lakewood, A Friend..... 5 00
Montclair, Ladies' H. M. Soc., Woman's Dept., by Mrs. J. J. Cooper, to const. Mrs. J. D. Noyes and Mrs. Dr. J. Powell L. Ms..... 138 00
Newark, Belleville Avenue Ch..... 36 00
Elitwood Pomeroy, by Rev. Josiah Strong, D.D..... 25 00
F. M..... 1 00

PENNSYLVANIA—$60.47.

Blossburg, by Rev. A. Jones..... 5 00
Special coll., by A. Jones..... 5 00
Danville, Welsh Ch., by Rev. C. C. Creegan..... 6 00
Hearh, by Rev. W. S. Davis..... 2 20
Hollidaysburgh, A Friend..... 10 00
Riceville, Mrs. A. V. Griffith..... 2 00
Ridgeway, First, by W. H. Ousterhaut. 15 77
Scranton, Plymouth Ch., by T. Eynon.. 9 50
Wilkesbarre, by Rev. F. Gwynne..... 5 00

DISTRICT OF COLUMBIA—$2.00.

Washington, G. Francis..... 2 00

WEST VIRGINIA—$3.70.

Coalburgh, Miss F. A. Marvin..... 3 70

ALABAMA—$63.70.

Talladega, Ch., by J. Orr, of which $50, from Rev. H. S. DeForest, D.D., to const. Reading Room, Foster Hall, Talladega College, a L. M..... 63 70

ARKANSAS—$11.94.

Fort Smith, A Friend..... 2 50
Little Rock, by Rev. G. M. Sanborne... 5 00
Siloam Springs, Miss B. Stowell..... 4 44

FLORIDA—$22.21.

Conant, Ch., 83 cts.; South Lake Weir, $3.38, by Rev. S. F. Gale..... 4 21
New Smyrna, by Rev. J. A. Ball..... 3 00
Oak Hill, by Rev. E. G. Wickes..... 12 00
Pensacola, A Friend, by Rev. H. N. Burton, D.D..... 3 00

INDIAN TERRITORY—$11.00.

McAllister, by Rev. W. H. Hicks..... 6 00
Vinita, by Rev. N. M. Wheat..... 5 00

NEW MEXICO—$50.00.

Montecillo, J. L. Allison..... 50 00

ARIZONA—$37.00.

Tucson, by Rev. H. H. Cole..... 37 00

OHIO—$1,223.89.

Received by Rev. A. C. Barrows, in January:
Brookfield, English Ch..... $4 20
Brownhelm, by J. F. Harris.... 8 00
Chatham, by M. W. Packard.... 27 25
Cincinnati, Lawrence St. Ch.... 15 00
Cleveland, Euclid Avenue Ch... 25 00
Madison Avenue Ch..... 15 02

Hudson, Ch., add'l	$10 75	
Medina, add'l	5 00	
Oberlin, Second, E. P. Barrows.	10 00	
Plainville, Conn., Rev. A. T. Reed, for Evangelistic fund..	4 00	
Steubenville, W. Richard	1 50	
Tokio, Zion Welsh Ch.	19 10	
Toledo, Central Ch.	10 00	
Tynrhos, Welsh Ch.	2 00	$156 82
Received by Rev. A. C. Barrows in February;		
Center Belpre, by C. H. H.	$5 00	
Cincinnati, Central Ch., by H. Stacey.	153 55	
Columbus, Eastwood Ch., by J. J. Barber.	39 10	
Fitchville, First, by Miss L. R..	3 00	
Toledo, Washington Street Ch., by A. W. Young.	7 85	208 50
Received by S. P. Churchill, Treas. Bohemian Board, Cleveland:		
Brookfield	$2 50	
Clarksfield, Sunday-school	4 00	
Cleveland, First Presb. Ch., by L. B. Hall	10 00	
Euclid Avenue Ch.	90 00	
Young Ladies' M. S. Soc., for Miss Hobart	50 00	
Jennings Avenue, by Mrs. A. Lamson	50 00	
Ladies, for Miss Hobart	10 00	
Franklin Avenue Ch.	20 75	
Exeter, N. H., A Friend	10 00	
Elyria, First Cong. Ch. L. M. Asso., for Miss Hobart	10 00	
Lenox, by Rev. C. A. Richardson	5 73	
Madison, Central Sunday-school	25 00	
Mt. Vernon, Willing Workers..	10 00	
Ohio Woman's H. M. Union, for Miss Hobart	28 41	
Rochester, Sunday-school	2 10	
Wallingford, Vt., Miss C. M. Townsend	1 00	
West Spring Creek, Sunday-school	1 43	
West Williamsfield, Sunday-school	2 80	
Williamsfield	25	
York, Sunday-school	7 20	341 17
Cincinnati, Walnut Hills, Cong. Ch. and Sunday-school, by C. A. Snow		140 47
Cleveland, Mrs. C. A. Garlick		10 00
Mrs. L. S. Patterson, for Children's Bohemian fund		50
A Friend of the Am. Home Miss. Soc.		100 00
Elyria, First, Cong. Sunday-school, by H. Ely		40 00
E. W. Metcalf		100 00
Gomer, Welsh Ch., by T. J. Watkins		42 68
Kent, by G. Musser, to const. S. B. Hall a L. M.		55 65
Medina, Y. P. S. C. E., by Miss May Woodward		13 00
Sylvania, by Rev. S. R. Dole		3 75
Youngstown, Welsh Ch., by Miss M. Thomas		11 35

INDIANA—$5.00.

Hebron and Hobart, by Rev. D. W. Andrews		5 00

ILLINOIS—$251.40.

Illinois Home Miss. Soc., by Rev. J. Tompkins, Sec., for the Debt		200 00
Canton, A Friend, for Debt		1 40
Chicago, L. R. Pitney		5 00
Griggsville, Mary H. Wilson		20 00
Hillsdale, by Rev. H. D. Wiard		15 00
Knoxville, H. Rowles		5 00
South Chicago, by Rev. G. H. Bird		5 00

MISSOURI—$137.00.

Missouri Woman's H. M. Soc., Woman's Dept., by Mrs. H. A. Brown, Treas.:		
Kansas City, Clyde Ch.	$5 00	
Meadville	1 00	
Pierce City	12 50	
St. Louis, First	40 50	
West Springfield	1 00	$60 00
Amity, by Rev. J. P. Field		10 00
Breckenridge, by Rev. D. C. McIntosh.		5 00
Deep Water, by Rev. J. M. Cheesman..		15 00
Eldon, by Rev. J. Vetter		5 50
Laclede, Mrs. E. D. Seward, by Rev. E. D. Seward		3 00
Memphis and Honey Creek, by Rev. T. C. Johnston		3 00
Sedalia, First, by G. L. Shepard		30 00
Springfield, by Rev. J. F. Graf		4 50
Stewartsville, L. M. G		1 00

MICHIGAN—$1,638.44.

Received by Rev. L. Warren:		
Allegan	$10 00	
Almont	21 00	
Calumet	138 42	
Charlotte	39 00	
Essexville	10 00	
Grand Rapids, First	200 00	
Greenville	15 23	
Lake City, G. W. Moore and F. T. Moore	50 00	
Litchfield	15 00	
Standish	6 00	
Summit, Woman's H. M. Soc..	11 64	
Sunday-school	7 47	
Three Oaks	75 00	
Union City, Dea. J. W. Clark.	100 00	
West Branch	3 00	701 76
Woman's Home Miss. Soc. of Mich., by Mrs. E. F. Grabill, Treas.:		
Alamo, by Mrs. A. N. Bennett.	$7 00	
Allegan, Mrs. Elizabeth Booth	25 00	
Charlotte, Ladies' Benev. Soc.	22 70	
Detroit, A Friend	5 00	
Ladies' Union of First Ch., by Mrs. E. E. Liggett	50 00	
Trumbull Avenue Ch., W. H. M. S., by Miss M. M. Main.	27 10	
Goodrich, Children's Soc.	65	
Grand Junction, collected by Mrs. H. H. Rogers	5 91	
Grand Rapids L. H. M. S. Park Ch., by Mrs. Z. C. Thwing	40 00	
Greenville, W. H. M. S., avails of Mite Boxes, $14.43; Mrs. D. G. Fox, $10	24 43	
Highland Station, by Mrs. C. St. Johns	6 82	
Litchfield, H. M. S., by Mrs. E. E. Murray	15 00	
Ovid, by Mrs. F. M. Wagner..	10 00	
Owosso, by Mrs. E. O. Dorsey.	20 00	
Portland, L. M. S., $10; Avails of Mite Boxes, $12	22 00	
Raisin, by Mrs. M. E. Knaggs.	5 00	
St. Clair, A. T. S. Soc., by Jennie C. Lolis, special	10 00	
Chelsea, The Workers, by Mrs. W. F. Hatch	10 00	$306 61
For Bohemian Fund:		
Covert, Band of Hope, special, by Mrs. Kate J. Jefferies	$1 00	
Grand Blanc, Willing workers, by Miss May Armstrong	4 00	
Reed City, Sabbath-school Concert, by Mrs. D. P. Breed	7 50	12 50 319 11
Ada, by Rev. R. M. Burgess		14 00
Allendale, $8.70; Eastmanville, $1.50, by Rev. C. Finster		10 20
Alma, by Rev. J. Van Antwerp		17 00

Almira, First, by Rev. E. Linkletter.... $2 00
Ann Arbor, First, by R. Campbell..... 47 00
Armada, E. H. Burt, for Debt..... 1 00
Athens and Leonidas, by Rev. M. C. Wood..... 33 36
Bangor, by Rev. A. B. Cochran..... 5 50
Cadillac, First, by F. Tracy..... 33 34
Chase, by Rev. J. Nicoll..... 11 00
Chippewa Lake, for Debt, by W. P. Wilcox..... 5 00
Clare and Farwell, by Rev. G. M. Franklin..... 17 00
Coloma, $8.35; Watervliet, $53.27, by Rev. C. Evans..... 61 62
Columbus, by Rev. W. I. Hunt..... 7 50
Custer and Tallman, by Rev. J. B. Kaye 7 00
Detroit, Trumbull Avenue Cong. Sunday-school, by E. A. Perry..... 10 66
Dorr, First, by A. Gilbert..... 19 50
Edmore, by Rev. H. Marsh..... 13 50
Filer City, by Rev. J. O. Buswell..... 4 08
Flint, First, by C. H. W. Conover..... 58 14
Fremont, by Rev. G. Benford..... 6 05
Fruitport and Nunica, by Rev. J. H. Dole..... 2 75
Grand Junction, by Rev. E. I. Ayer.... 23 95
Hart, by Rev. R. W. Fletcher..... 3 00
Hopkins, First, special coll., by A. Lane 6 00
Hudsonville, by Rev. J. C. Ablett..... 9 00
Leland, Northport and Omena, by Rev. C. D. Banister..... 28 75
Leroy, by H. B. Verney..... 5 50
Mancelona and Westwood, by Rev. B. J. Baxter..... 10 25
Mattawan, by Rev. E. Herbert..... 4 30
Maybee, special coll., by Mrs. D. Kellie. 3 08
North Adams, First, by L. H. Rickerd.. 7 50
Onondaga, by P. M. Cripps..... 9 02
Orion, by Rev. A. C. Webster..... 20 00
Otsego, by Rev. J. R. Chaplin..... 20 19
Oxford, by Rev. J. Allworth..... 24 85
Pierport and Pleasanton, by Rev. C. S. Delvin..... 7 03
Rondo and Wolverine, by Rev. M. W. Tuck..... 12 22
Stanton, add'l, by P. T. H. Pierson..... 75
Tawas City, by Rev. E. D. Curtis..... 5 00
Union City, Cong. Sunday-school, by Rev. H. N. Burton, D.D..... 30 00

WISCONSIN—$663.00.
Clinton, "H"..... 5 00
Delavan, A Lady, by Mrs. A. L. Witter. Treas. Woman's H. M. S..... 1 00
Fond du Lac, Julia A. Bryan, for Debt. 2 00
Grantsburg, Trade Lake and Wood Lake, by Rev. A. Bryngelson..... 5 00
La Crosse, First, by G. W. Burton..... 50 00
Menasha, E. D. Smith, for Debt..... 500 00
Prairie du Chien, Rev. R. L. Cheney, Pastor, by J. D. Humphrey..... 100 00

IOWA—$16.65.
Grinnell, A Friend..... 60 00
Keokuk, $4; Rev. J. Heustrand, $5.... 9 00
Le Mars, Young People's Soc. of Christian Endeavor, by Rev. J. Tompkins. 65
Red Oak, Miss M. J. Clark, for Debt... 5 00
Wells, Mrs. I. W. Brownell..... 1 40

MINNESOTA—$347.29.
Received by Rev. J. H. Morley:
Brownton, Rev. G. H. Chappell, for Debt..... $7 00
Minneapolis, Plymouth Ch..... 37 50
A Friend..... 5 00
Pilgrim..... 2 00
Rochester, W. J. Eaton..... 24 93
St. Paul, J. T. Jackson, to const. himself a L. M..... 50 00
C. W. Hacket..... 100 00
W. W. Howard..... 5 00
231 43

Minnesota Woman's H. M. S., by Mrs. J. N. Cross, Treas., in January:
Elk River, Union Ch., for Children's Bohemian fund..... $3 60
Medford, Woman's H. M. S..... 75
Minneapolis, Plymouth Ch., Woman's H. M. S., of which $40 special..... $119 42
Plymouth Sunday-school, special..... 50 00
Owatonna Aux..... 12 50
Worthington, W. M. S., for Debt 5 00
Zumbrota, W. M. S..... 2 57
$193 84
Alexandria, First, by E. E. Haughwout 10 00
Amiret, by Rev. P. K. Peregrine..... 5 00
Freeborn, by Rev. W. Fisk..... 2 00
Janesville and Morristown, by Rev. W. J. Parmelee..... 3 00
Little Falls, by Rev. M. K. Pasco..... 5 86
Minneapolis, Como Avenue Ch., by C. T. Rickard..... 6 45
By Rev. D. Magnus..... 45 85
A member of Cong. Ch..... 2 00
Mrs. A. B. Bassett..... 4 45
Rose Creek and Lyle, by Rev. J. S. Rounce..... 1 25
Wadena, H. B. Hamlin..... 8 00
Worthington, by Rev. D. Henderson... 22 00

KANSAS—$643.66.
Received by Rev. J. G. Dougherty, Treas. Kan. Home Miss. Soc.:
Argentine..... $15 00
Anthony..... 34 25
A Friend..... 1 00
Blain..... 5 00
Dover..... 7 75
Dunlap..... 3 46
Highland..... 5 00
Mound City..... 4 65
Spearville..... 4 00
80 11
For the Debt:
Hiawatha, Hon. J. D. Hardy... 5 00
Kinsley..... 16 00
Leavenworth, Mrs. S. A. Cutts. 100 00
Quindaro, Mrs. G. L. Tucker... 5 00
126 00 206 11

Received by Rev. L. P. Broad:
Bill City..... $19 77
Kirwin..... 65 00
Plum Creek..... 20 15
Wallace..... 35 30
L. P. Broad..... 10 00
150 22

Buffalo, Center Ridge and Scatter Creek, by Rev. J. Wilde..... 31 95
Capioma, by Rev. D. S. Hibbard..... 3 00
Celia, by Rev. E. Richards..... 3 25
Cora, by Rev. H. F. Markham..... 22 50
Emporia, First, special coll., for Debt, by J. F. Drake..... 50 00
Eureka, by Rev. R. H. Read..... 25 00
Fairview, by P. W. McCune..... 4 96
Geuda Springs, by Rev. J. S. Embleton. 7 50
Kirwin, by Rev. R. F. Markham..... 24 00
Lawrence, Plymouth Cong. Sunday-school, $29 44; Mission Band of Sunday-school, $25, in full, to const. Miss Martha B. Snow and C. L. Edwards L. Ms..... 54 44
Leon, Mrs. E. F. Smith, for Debt..... 1 00
Mound City, by Rev. O. E. Lake..... 3 50
Nickerson, by Rev. J. B. Ives..... 11 26
North Lawrence, by Rev. T. F. Norris. 7 00
Parsons, by Rev. C. L. McKesson..... 6 00
Russell, by Rev. A. M. Pipes..... 12 05
Stockton, by Rev. F. E. Sherman..... 17 35
Waushara, by Susan A. Hill..... 1 80
Western Park, by Rev. D. Dunham. ... 77

NEBRASKA—$246.78.
Received by Rev. J. L. Maile:
Clarks, by W. H. Stickney..... $2 00
Columbus, by C. G. Hickox..... 30 80
David City, by P. Harper..... 1 00
Ogalalla, by Rev. J. A. Thome.. 8 00
Omaha, Cong. Sunday-school of St. Mary's Avenue Ch..... 11 30
53 10

Aten and Blyville, by Rev. W. H. Stub-

bins..... $2 25
Campbell, by Rev. D. O. Smith..... 10
Chadron, by Rev. G. J. Powell..... 8 00
L. and H., by Rev. H. Bross..... 5 00
Culbertson and Osborne, by Rev. J. Arnold..... 2 00
De Witt and Plymouth, by Rev. D. E. Hathaway..... 32 75
Hay Springs, by Rev. B. F. Diffenbacher 3 75
Linwood and Butler Co., by Rev. M. J. P. Thing..... 38 00
Martinsburg and Bethel, by Rev. S. Pearson..... 2 50
Nebraska City, Cong. Sunday-school, Birthday offering, by J. B. Parmelee. 3 62
Norfolk, by G. L. Whitham, special.... 75 71
Pierce, by Rev. D. J. Baldwin..... 10 00
Wisner, by Rev. L. R. Crosby..... 10 00

NORTH DAKOTA—$10.52.
Received by Rev. H. C. Simmons:
Hope..... $6 52
Mayville..... 4 00
10 52

SOUTH DAKOTA—$150.57.
Received by Rev. H. Bross:
Deadwood..... $10 30
Lusk..... 16 92
Spearfish..... 2 45
29 67

Athol, Cresbard and Myron, by Rev. E. H. Alden..... 2 32
Clark, by Rev. L. Kingsbury..... 4 25
Huron, by Rev. H. L. Thalberg..... 5 72
Powell, by Rev. J. T. Lewis..... 5 00
Redfield, Cong. Sunday-school, Birthday offerings, by R. B. Hassell..... 5 24
Sioux Falls, Woman's H. M. S., Cong. Ch., by Mrs. C. G. Black..... 5 00
Lamplighters' Children's Mission Band, by Mrs. C. G. Black..... 5 00
Vermillion, First, by C. E. Prentis..... 30 10
Yankton, First, by L. L. Tyler..... 30 84
Young People's Mission Band, for Woman's Dept., by Mrs. F. D. Wilder..... 27 43

COLORADO—$72.29.
Boulder, by Rev. G. N. Kellogg..... 7 14
Denver, Second, in full, to const. Zalmon H. Sherarta L. M., by Rev. W. D. Westervelt..... 26 50
By Rev. A. W. Coffman..... 65
By Rev. T. A. Uzzell..... 30 00
Pueblo, by Rev. W. C. Veazie..... 8 00

WYOMING TERRITORY—$4.00.
Cheyenne, Rev. J. G. Savage and wife. 4 00

UTAH—$14.95.
Park City, by Rev. I. R. Prior..... 8 00
Trenton and Huntsville, by Rev. D. L. Leonard..... 6 95

CALIFORNIA—$26.00.
Cloverdale, Rev. W. L. Jones, for Debt 15 00
Oakland, by Rev. W. S. Hamlin..... 6 00
By Rev. W. H. Cooke..... 5 00

OREGON—$12.70.
East Portland, by Rev. D. Staver..... 11 70
Hood River, Rev. F. Balch..... 1 00

WASHINGTON TERRITORY—$15.05.
Slaughter and White River, by Rev. O. L. Fowler..... 12 55
Washougal and Mt. Pleasant, by Rev. J. M. Pamment..... 2 50

JAPAN—$5.00.
Kobe, A Missionary Sunday-school, by Winnie Atkinson..... 5 00

BULGARIA—$15.00.
Samokov, Rev. J. F. Clarke, by L. S. Ward, Treas. A. B. C. F. M..... 15 00

HOME MISSIONARY..... 134 70

$23,112 81

Donations of Clothing, etc.

Auburndale, Mass., Ladies' Benev. Soc., by E. M. Strong, barrel..... $172 79
Ayer, Mass., Mrs. A. S. Hudson, barrel and cash..... 73 93
Baltimore, Md., Ladies' Home Miss. Soc., by Mrs. F. S. Brown, barrel, box and freight..... $121 17
Brooklyn, N. Y., Mrs. E. O. Nixon, trunk. Ladies' Soc., by Mrs. Goldey, two barrels 153 25
A Clergyman's Widow, bundle of clothing
Canton Center, Conn., Miss Emma L. Lamphier, barrel..... 25 00
Cincinnati, Ohio, Woman's Home Miss. Soc. of Central Ch., by Mrs. Elizabeth C. Walton, box..... 70 00
Dunbarton, N. H., Ladies' Soc., by Rev. Tilton C. H. Bouton, barrel and freight. 38 40
Flushing, L. I., W. H. Lendrum, two boxes.
Greenville, Mich., by Mrs. E. F. Grabill, Treas. Woman's Home Miss. Soc.:
Highland Station, Mich., Woman's Home Miss. Soc., Goods for the Christmas Tree of Rondo Sunday-school, two barrels.
St. Clair, Mich., A. T. S. Soc., barrel.... 12 00
Grinnell, Iowa, by Mrs. T. O. Douglass:
Davenport, two boxes..... 82 76
Traer, box and fur overcoat..... 66 00
Webster, box..... 27 00
Hartford, Conn., Ladies' Sew. Soc., by Emma Bunce, two barrels..... 138 38
Ladies' Soc., by Mrs. Geo. F. Stone, two boxes..... 364 28
Woman's Home Miss. Union, by Mrs. S. M. Hotchkiss, three barrels and three packages..... 283 89
Homer, N. Y., Ladies' Home Miss. Soc., by Ellen F. Phillips, barrel and freight. 56 68
Kansas City, Mo., Ladies' Soc., by Mrs. M. B. Wright, two barrels..... 162 00
Middletown, Conn., Ladies' Home Miss. Soc. of First Ch., by Miss C. M. Bacon, barrel, cash and freight..... 76 00
Neponset, Mass., J. Fletcher Barnes, Gospel Hymns.
New Britain, Conn., Ladies' Benev. Soc. of South Ch., by Miss Kate M. Brown, box, barrel, freight and cash..... 132 60
New Haven, Conn., Ladies' Home Miss. Soc. of First Ch., by Mary C. Bennett, four boxes..... 920 37
Newport, R. I., Ladies' Benev. Soc. of the United Ch., by C. A. Lanton, barrel, two boxes and cash..... 421 95
New York City, Ladies' Home Miss. Soc. of Broadway Tabernacle Ch., by Miss Nellie Taylor, fourteen trunks..... 2,691 69
State Charities' Aid Asso., three bundles.
Philadelphia, N. Y., Rev. A. S. Wood, barrel..... 20 00
St. Johnsbury, Vt., Woman's Home Miss. Soc. of North Ch., by Mrs. Walter P. Smith, box and freight..... 118 00
St. Louis, Mo., Ladies' Soc., by Mrs. C. Rowell, seven barrels and freight..... 520 40
Salisbury, Conn., Mrs. Monroe Clark, barrel and freight..... 90 50
Stratford, Conn., Ladies' Sew. Soc., by Mrs. R. W. Bunnell, box and freight... 140 00
Washington, D. C., Ladies' Home Miss. Soc. of First Ch., by Lilian C. Whittlesey, box, barrel and freight..... 155 50
Wilton, Conn., Ladies' Soc., by Mrs. Edward Olmstead, barrel, cash and freight 54 35
Worcester, Mass., Ladies' Aid Soc. of Pilgrim Ch., by Mattie L. Russell, barrel and freight..... 60 90

Receipts of the Missionary Society of Connecticut, in February, WARD W. JACOBS, *Treas.*

Ashford, Westford, by Dea. C. W. Brett. $3 45
Fairfield, Southport, by Rev. W. H. Holman, for A. H. M. S..... 187 63
Glastonbury, South Glastonbury, Ch. and S. S., by H. D. Hale..... 9 37
Haddam, Higganum, by R. J. Gladwin.. 13 00
Hartford, Asylum Hill, Rev. Wm. H. Moore..... 75 00

Litchfield, Milton, by Rev. Geo. J. Harrison	$10 00
Meriden Center, by Mary A. Wood, for Debt of A. H. M. S.	25 00
Middletown, Third, by J. J. Wilcox	10 00
Montville, by Henry A. Baker	5 25
Naugatuck, by Miss Ellen Spencer	50 00
New Haven, Dwight Place, S. S., by E. W. Higby	20 00
Old Saybrook, by R. Chapman, quarterly	31 44
Redding, A Friend, by Rev. W. J. Jennings	4 10
Stafford, West, by Rev. D. Breed	5 20
Southington, by J. F. Pratt	13 74
Suffield, First, by Jas. W. Spelman	27 40
Thomaston, by P. Darrow	26 45
Vernon, by E. C. Chapman	10 00
Waterbury, First, by Frederic B. Hoadley	170 12
West Hartford, Anson Chappell	10 00
Windsor Locks, by J. H. Hayden, special, for A. H. M. S.	200 00
	$907 15

Receipts of the New Hampshire Home Missionary Society, Dec. 1, 1886, to Feb. 28, 1887, L. D. Stevens, Treas.

Alton, Ch. and S. S.	$2 50
Amherst	28 56
Antrim, Presb. Ch. and Soc	6 50
Atkinson, A Friend, $5; Mrs. A. S. Page, $50; Ch. and Soc., $10, for A. H. M. S.	65 00
Bedford, Presb. Ch. and Soc	10 00
Bennington	5 00
Bethlehem	13 00
Brentwood	6 00
Bristol	7 00
Brookline, for A. H. M. S.	5 00
Campton	18 00
Center Harbor	10 00
Claremont	52 50
Concord, First, $154.74; Mr. and Mrs. Emerson, $5	159 74
A Friend, for A. H. M. S.	200 00
Croydon, Presb. Ch. and Soc	12 60
Deerfield Center	10 80
Derry, East, First	21 08
Durham	11 09
East Jaffrey	20 14
Epping	38 83
Exeter	91 00
Union Collection, for A. H. M. S.	53 02
Farmington	15 76
Great Falls	61 00
Hampstead, Miss Anna H. Howard, for A. H. M. S.	10 00
Hebron	6 00
Hill	5 00
Hollis	10 00
Keene, Estate of Ezra Livermore	7 48
Second, $80.94; W. H. Spalks, $5	85 94
Cong. S. S. Asso.	46 65
Manchester, First, Cong., to const. Mr. E. F. Baldwin and Wm. S. Rogers L. Ms.	69 49
Meredith Village, $65; Side Workers, $5, for A. H. M. S.	70 00
Nashua, First, $93.55; Pilgrim Ch. and Soc., $86.32	179 87
New Boston	3 00
Newmarket, in full, to const. Mrs. Hannah M. Moses a L. M.	17 05
Newport	150 33
Peterboro, for A. H. M. S., $35.25; for Debt, $3	38 25
Plaistow, No. Haverhill, Mass., $121.33; Mrs. Gyles Merrill, $25	146 58
Plymouth	3 50
Rindge	14 47
South Warner	7 00
Sullivan	8 70
Sullivan, East	7 61
Weare, South	8 00
Wilton, Legacy of Mrs. Mary Pettingill	500 00
Winchester, Mrs. J. W. Smith's Primary class in S. S., for A. H. M. S.	10 00
New Hampshire Cent Society	80 94
	$2,448 88

Receipts of the Massachusetts Home Missionary Society in February, by Rev. Edwin B. Palmer, *Treas.*

Andover, Union Meeting at Free Ch., by Rev. W. G. Puddefoot, A. H. M. S. debt	$25 50
North, by Joseph S. Sanborn, to const. Frank W. Eaton a L. M. of A. H. M. S.	80 00
West Parish, by Peter D. Smith, A. H. M. S.	50 00
Attleboro', South, First Ch. and Soc., by A. H. Robinson	17 07
Auburndale, Anonymous, add'l	40 00
Ladies, by Mrs. Calvin Cutler, A. H. M. S. debt	33 10
Augusta, Me., Friends, A. H. M. S. debt	10 00
Baldwinsville, First, by Mattie Belle Raymond	23 85
Boston, A Friend, special to Rev. A. L. S., Coalville, Utah	10 00
A Friend, "T"	10 00
Dorchester, Village, by John Durell	79 00
Estate of Charlotte A. Stimpson, by C. C. Burr, Trustee	1,012 22
Jamaica Plain, by S. B. Capen, to const. Rev. Geo. M. Boynton a L. M. of A. H. M. S.	200 00
Estate of Mrs. Hannah C. Porter, by George M. Bigelow, Executor	500 00
Shawmut, A Friend, A. H. M. S. debt	3 00
South, Phillips, by C. J. Lincoln	139 57
Boxford, West, by I. W. Andrew	13 05
Boylston, First, by Rev. I. Ainsworth	8 77
Bridgewater, Central Square, by Geo. H. Martin, to const. Rev. W. Walcott Fay a L. M.	31 65
Scotland, by S. O. Keith	18 42
Brookline, E. H. C.	10 00
Byfield, by J. N. Dummer	28 00
Cambridgeport, Prospect St., Ladies' "Ten Cent Fund," A. H. M. S. debt	20 00
Charlemont, East, A. P. Leavitt, A. H. M. S. debt and to const. Mrs. M. M. Hillman a L. M. of A. H. M. S.	100 00
Chelmsford, Central, by Rev. J. H. Vincent	20 00
Chelsea, Central, by Azel Ames	16 31
First, E. L. T., A. H. M. S. debt	2 00
Union Service of Rev. W. G. Puddefoot, by Rev. F. W. Baldwin, A. H. M. S. debt	94 50
Chicopee, Luther White	10 00
Danvers, Maple St., by Eben Peabody, A. H. M. S. debt	50 00
Erving, by Rev. A. A. Murch	10 00
Easthampton, First, by L. E. Parsons	80 50
East St., Ladies' Benev. Soc., by Miss S. J. Parsons, special, for Rev. A. L. S., Coalville, Utah	40 00
Fall River, Third, by Rev. W. G. Puddefoot, A. H. M. S. debt	9 58
Fitchburg, C. C., by Wm. K. Bailey	50 00
C. C., Mrs. E. M. Dickinson, by Wm. K. Bailey	8 00
Framingham, South, by A. M. Eames	286 31
Freetown, by G. M. Nichols	10 00
Haile, Sabrana Walker, Fund, Income of	60 00
Sabrana Walker, Fund, Proceeds of, for re-investment	2,667 98
Hampden Benev. Asso., by Charles Marsh, Tr.:	
A Friend	$5 00
Chicopee, Second	59 13
Longmeadow, East	5 00
Monson	27 76
South Hadley Falls	27 75
Springfield, North, by Chas. Marsh, Tr., through William F. Ferry, Pres., in part	100 00
Olivet	26 17
West Springfield, First	25 00
Park St.	15 00
" "Thank Offering"	10 00
Wilbraham, North, by Chas. Marsh, Tr., through Rev. M. Dudley, Grace Union, with other gifts to const. Dea. A. E. Bell a L. M. of A. H. M. S.	30 00

Haverhill, A friend of Home Missions, A. H. M. S. debt..... $25 00
Center, by Ezra Kelly, A. H. M. S. debt 25 00
S. S., by Ezra Kelly, A. H. M. S. debt.. 25 00
Holbrook, Winthrop, by Elisha Holbrook. 30 00
Hopkinton, Est. of Mrs. Mary P. Putnam, by Mary E. Putnam, to const. Miss Mary E. Putnam a L. M..... 30 00
Hubbardston, by Alden Pollard..... 7 54
Hyde Park, A Friend..... 50
Lancaster, Evangl., by L. Rowell, to const. Rev. Lewis W. Morey a L. M. of A. H. M. S..... 52 00
Leicester, First, Sunday-school, by Arthur W. Marsh..... 19 01
Littleton, Ch. and S. S., by J. F. Houghton, A. H. M. S. debt..... 50 00
Lynnfield, South, Second, by Rev. H. L. Brickett..... 5 00
Mansfield, Orth., by Rev. J. Ide..... 8 37
Marshfield, East, Trin., by John F. Hatch 6 75
Melrose Highlands, by Joel Snow..... 20 00
Merrimac, South, N. H., A Friend, by H. Howard..... 5 00
Middlesex Co., Friend, A. H. M. S. debt.. 25 00
Miller's Falls, by Mrs. D. L. Cushman.... 5 00
Newbury, First, by Edward Perkins..... 38 87
Newburyport, North, by J. B. Creasey... 26 00
Newton Center, First, by Chas. H. Bennett, Tr. Special Coll. for A. H. M. S. debt..... 136 00
Norfolk, by N. H. Rockwood..... 5 10
North Adams, First, by Wm. F. West, A. H. M. S. debt..... 63 80
North Brookfield, Union Service, by Rev. W. G. Puddefoot, A. H. M. S. debt..... 5 00
Pittsfield, Rose Paddock, by Rev. W. G. Puddefoot, A. H. M. S. debt..... 1 00
Union Service of the Rev. W. G. Puddefoot, by H. M. Pierson, A. H. M. S. debt 54 42
Quincy Point, Washington St., by Rev. George Benedict..... 7 00
Reading, by S. G. B. Pearson..... 27 00
Ring, diamond, Proceeds of sale of (Revenue to the Home Mission work actually $50, but the purchaser desired to give the credit of $25 to the church, which is his home)..... 25 00
Salem, Tabernacle S. S., by Rev. D. W. S. Clark, A. H. M. S. debt..... 16 00
Union Service, by Rev. W. G. Puddefoot, A. H. M. S. debt..... 33 50
Somerville, Broadway, by G. W. S. Huse 5 00
South Hadley, Mt. Holyoke Female Seminary, by Rev. W. G. Puddefoot, A. H. M. S. debt..... 62 42
Spencer, Class No. 26 in S. S., by Mrs. J. W. Temple, for Bohemian work in Cincinnati, O..... 8 00
Thank-offering..... 5 00
Sutton, First, by Rev. P. Thurston, A. H. M. S..... 150 00
Waltham, Trin., by G. H. Whitford..... 38 30
Ware, East, by Hon. Wm. Hyde (of which $100 from Wm. Hyde to const. Rev. Alfred T. Perry a L. M. of M. H. M. S. and of A. H. M. S., and the balance to const. Hugh Kennedy, Frank N. Carter, Elwyn C. Fenn, Robert Dwight, Florence Sturtevant, and Nellie Gould L. Ms. of M. H. M. S.)..... 784 58
Wendell, by Rev. P. F. Barnard..... 11 40
A Friend, by Rev. P. F. Barnard..... 5 00
Westboro', Evangl., by Frank W. Forbes. 167 06
Westford, Mrs. R. E. G. Luce, by Miss R. E. Luce, A. H. M. S. debt..... 1 00
Union, by Daniel Atwood..... 14 12
West Hampton, by A. D. Montague, in part to const. Rev. Alwin E. Todd a L. M. of A. H. M. S..... 41 90
Whitman, Miss Caroline H. Whitman, A. H. M. S. debt..... 100 00
Wilbraham, North, Grace Union, by E. H. Cutler, A. H. M. S. debt, and to const. E. H. Cutler and H. W. Cutler L. Ms. of A. H. M. S..... 106 19
Williamsburgh, by Wm. A. Hawks..... $126 50
Wrentham, Jemima Hawes..... 25 00

$8,638 52
Home Missionary..... 12 80

$8,651 32

The Dedham Church would have it known that $500 of its January contribution was "special for the A. H. M. S. debt." Doubtless this is true of other donors, and the treasurer would gladly have made the distinction, if the data furnished him had been such as to secure accuracy of statement. Some contributors said "For the debt," some "For the A. H. M. S."; some "For your work," etc., and it was judged best to attempt no separate statement. The total February gifts designated in various phrases for the A. H. M. S. work was, at the largest, $2,086.27. The amount sent to New York was $5,436.27. It will be the treasurer's pleasure to regard to the letter the wish of every contributor of sums large or small, if that wish is clearly stated.—*E. B. P.*

Donations of Clothing, etc., received at the office of the Mass. Home Miss. Soc. in February.

Boston, Old South, Ladies' Sew. Circle, by Mrs. H. A. Hill, barrel and freight..... $120 50
Fall River, First, Society for Good Works, by F. O. Grinnell, box and freight..... 103 96
Falmouth, First, Ladies' Sew. Circle, by Mrs. H. H. Gifford, barrel and freight.. 93 00
Hyde Park, First, W. H. M. Soc., by Mrs. C. G. Chick, supplies..... 80 90
Northampton, First, Young Ladies' Circle, by Louise C. Patterson, box and freight 97 00
Somerville, Winter Hill, Ladies' Sew. Circle, by Mrs. J. M. Thompson, barrel.... 52 00
Southampton, Lend-a-Hand Soc., by Mrs. D. W. Clark, barrel, freight and cash... 60 00
Spencer, Ladies' Charitable Soc., by Mrs. Nathan Hersey, supplies..... 21 26
Springfield, Eastern Ave., Ladies' Benev. Soc., by Ellen M. Rich, barrel..... 40 00
Taunton, Winslow, Ladies' Sew. Soc., by Mrs. H. L. Davis, barrel and freight.... 82 00
Whitinsville, Ladies' Benev. Soc., by Miss A. L. Whitin, box..... 155 50
Worcester, Piedmont, Ladies' Benev. Union, Junior Branch, by Miss Kittie L. Walker, barrel..... 80 00

$985 12

Receipts of the Wisconsin Home Missionary Society, in February, R. A. McCULLOUGH, *Treas.*

Arena, Second..... $ 2 60
Beloit, First, W. H. M. S..... 9 50
Boscobel..... 44 00
Evansville, Little Gleaners..... 5 00
Evangelistic service, G. W. Nelson..... 97 90
Interest of Loan to Western Farm M'f'g Co..... 133 20
Ithaca..... 8 25
Lancaster, W. H. M. S..... 15 40
Lake Geneva..... 36 00
Milton..... 7 80
Madison..... 50 54
Menomonee..... 27 72
Mazo Manie, W. H. M. S..... 5 00
New Chester..... 9 25
Prairie du Chien, $7.39; S. S., $3.16; W. H. M. S., $4.65..... 15 20
Pewaukee..... 4 75
Rosendale, Young People..... 31 18
Ripon..... 104 26
Mrs. C. T. Tracy..... 5 00
Stockbridge..... 6 25
Stoughton..... 3 00
Sharon..... 11 00
Waukesha, $8; W. H. M. S., $15..... 23 00
Wauwatosa, $38; S. S., $25; O. Harwood, Estate, $100..... 163 00
Watertown..... 13 19

$831 99



Horsford's Acid Phosphate

(LIQUID)

A preparation of the phosphates of lime, magnesia, potash and iron with phosphoric acid in such form as to be readily assimilated by the system.

Prepared according to the directions of Prof. E. N. Horsford, of Cambridge, Mass.

FOR DYSPEPSIA,

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SPECIAL ANNOUNCEMENT.

THE following is a partial list of the contributions that will appear in the columns of THE INDEPENDENT within the next few months, or during the coming year. We will publish articles,

RELIGIOUS AND THEOLOGICAL.

BY

F. D. HUNTINGTON, D.D., LL.D., Bishop of Central New York; A. CLEVELAND COXE, D.D., LL.D., Bishop of Western New York; THOMAS M. CLARK, D.D., LL.D., Bishop of Rhode Island; HOWARD OSGOOD, D.D., of Rochester, N. Y.; A. J. GORDON, D.D., of Boston, Mass.; JAMES FREE; MAN CLARKE, D.D., of Boston, Mass.; W. R. HUNTINGTON, D.D., of Grace Church, New York

W. S. RAINSFORD, D.D., of St. George's Church, New York; JOHN HALL, D.D., LL.D., of Fifth Avenue Presbyterian Church, New York; HOWARD CROSBY, D.D., of New York; THEODORE L. CUYLER, D.D., LL.D., of Brooklyn, N. Y.; T. T. MUNGER, D.D., of New Haven, Conn.; DANIEL CURRY, D.D., LL.D., of New York; GEORGE R. CROOKS, D.D., LL.D., Drew Theological Seminary; WILLIAM TAYLOR, Missionary Bishop of Africa; ALEXANDER MCKENZIE, D.D., of Cambridge, Mass.; PROF. H. E. JACOBS, D.D., of Philadelphia; JOHN H. VINCENT, D.D., of Plainfield, N. J.; GEORGE F. PENTECOST, D.D., of Brooklyn, N. Y.; JOHN F. HURST, D.D., LL. D., Bishop of Methodist Episcopal Church.

SOCIAL, POLITICAL, AND ECONOMIC.

WILLIAM G. SUMNER, of Yale College, will write a series of articles giving the conservative and "high economic" view of various social topics.

JOHN BASCOM, LL.D., of the University of Wisconsin, will write a short series of articles in answer to Prof. Simon Newcomb's "Plain Man's Talks on the Labor Question," published in *The Independent*.

A KNIGHT OF LABOR will write a short series of papers on the work of his Organization.

PRES. GEORGE WASHBURN, D.D., of Robert College, Constantinople, will write from time to time on the political questions of the East.

JUSTIN MCCARTHY, M. P., will discuss any new phases of the Irish question as they arise.

THEODORE STANTON, of Paris, will continue his articles on the religious and political affairs of France.

REFORMS IN JUDICIAL PROCEDURE.

THE INDEPENDENT will publish articles on this subject by

JOHN M. HARLAN, Justice of the Supreme Court of the United States.
STANLEY MATHEWS, Justice of the Supreme Court of the United States.
SAMUEL F. MILLER, Justice of the Supreme Court of the United States.
Judge CHARLES ANDREWS, of Syracuse, N. Y.
Judge JOHN F. DILLON, of New York.
Judge ROBERT EARL, of Herkimer, N. Y.
Judge JOHN LOWELL, of Boston, Mass.
Hon. DAVID DUDLEY FIELD, of New York.

CRITICISM, ART, AND TRAVEL.

THOMAS WENTWORTH HIGGINSON, of Cambridge, Mass., will contribute a monthly article on Current Literary Tendencies.

DONALD G. MITCHELL (Ik Marvel), of New Haven, Conn., will furnish Literary Talks.

MAURICE THOMPSON, of Crawfordsville, Ind., will write a number of critical studies of American and Foreign Literature with especial reference to the future of our fiction and poetry.

JAMES PAYN, the English novelist, and the Editor of the *Cornhill Magazine*, of London, will continue to write his monthly budget of "English Notes."

MRS. SCHUYLER VAN RENSSELAER, the best art critic of this country, will write three articles a month for our department of "Fine Arts," and

WILLIAM C. WARD, of London, will review the leading Art Exhibitions of England in a monthly article.

JOAQUIN MILLER and GRACE GREENWOOD will furnish articles of Travel.

ANDREW LANG, the versatile author of Poems, Essays, Stories and Novels, will write a series of articles entitled "Letters on Literature." They will be written in much the same style as his "Letters to Dead Authors," which were published and read so widely a year ago.

EDMUND GOSSE, the well-known English Poet and Critic, will contribute a series of articles giving the quaint and odd history of certain old books, together with amusing gossip concerning their composition. MR. GOSSE has been a life-long collector of rare books.

POETRY.

We will publish Poems by

SUSAN COOLIDGE.
The GOODALES.
LOUISE IMOGEN GUINEY.
GRACE DENIO LITCHFIELD.
ERIC MACKAY, of London, England.
LOUISE CHANDLER MOULTON.
PHILIP BOURKE MARSTON, of London, Eng.
ELIZABETH STUART PHELPS.
RICHARD HENRY STODDARD.
MAURICE THOMPSON.
EDITH M. THOMAS.
J. T. TROWBRIDGE.
ELLA WHEELER WILCOX.
JOHN G. WHITTIER.
EDMUND GOSSE, of London, England.
ANDREW LANG, of London, England.

STORIES.

E. P. ROE will write a short serial for publication in THE INDEPENDENT during 1887.

ISABEL F. HAPGOOD, author of "Epic Songs of Russia," and translator of Tolstoi's novels, will translate several short stories from the Russian for THE INDEPENDENT

THOMAS WENTWORTH HIGGINSON, W. E. NORRIS, F. W. ROBINSON, JULIA SCHAYER, HARRIET PRESCOTT SPOFFORD, GRACE DENIO LITCHFIELD, JAMES PAYN, ROSE TERRY COOKE, and others, will furnish short stories during the year

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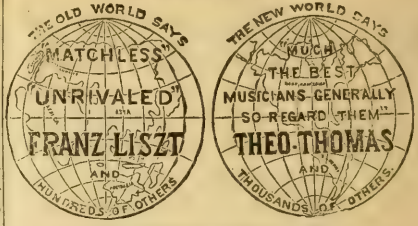
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